

Class _____

Book _____

COPYRIGHT DEPOSIT

311.

GREEK READING BOOK,

FOR THE USE OF SCHOOLS:

CONTAINING THE SUBSTANCE OF THE

PRACTICAL INTRODUCTION TO GREEK CONSTRUING, AND A
TREATISE ON THE GREEK PARTICLES,

BY

THOMAS KERCHEVER ARNOLD, M.A.

AND ALSO

A COPIOUS SELECTION FROM GREEK AUTHORS,

WITH

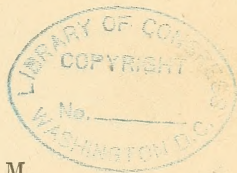
ENGLISH NOTES, CRITICAL AND EXPLANATORY,

AND A LEXICON.

BY

REV. J. A. SPENCER, A.M.,

EDITOR OF "THE NEW TESTAMENT IN GREEK, WITH NOTES ON THE HISTORICAL
BOOKS," "ARNOLD'S SERIES OF GREEK AND LATIN BOOKS," ETC.



NEW-YORK:

D. APPLETON & COMPANY, 200 BROADWAY.

PHILADELPHIA:

GEO. S. APPLETON, 148 CHESNUT-STREET.

M DCCC XLVIII

*Deposited in the Clerk's Office for the
S. D. N. Y. Jan. 18. 1878.*

PA 403
A7

Entered according to Act of Congress, in the year 1848,

By D. APPLETON & COMPANY,

In the Clerk's office of the District Court of the Southern District of New York.

13
3
3
3
3

PREFACE.

THE Introductory portion of the present volume is substantially the same with the "Practical Introduction to Greek Construing," by T. K. ARNOLD, who says in his Preface, "The following Reading Book is intended to be used simultaneously with the '*Practical Introduction to Greek Prose Composition.*' It may be used either as a Reading Book, or for written Exercises. The Examples are principally from *Kühner* and *Krüger* (especially the latter)." In preparing the volume for use in American schools, the Exercises have been brought into a smaller compass than in Mr. Arnold's book. This has been done for the purpose of allowing room for select passages of greater length from Greek authors, and to give the student an opportunity to apply the rules which he has learned and been exercised in to some portions of the finest classic remains of antiquity.

The Second Part, accordingly, contains selections drawn mainly from the standard and widely used Reader of Frederic Jacobs, and partly derived from the works of Xenophon. This author has been freely used, not only because of the excellence, elegance, and force of his language, but also for reasons which will strike every thoughtful instructor, viz., the purity and elevation of his sentiments, the high moral tone of his thoughts and opinions, and the reverential regard which he always displays for virtue and religion.

The Notes, it is hoped, will be found to be of the kind which is really useful to the student. Their object is not to relieve the learner from the necessity of exertion, study, and reflection, but to help and guide him in cases of actual difficulty, and open to him the sources of careful analysis and research into the meaning of the author whose words he is investigating. The Notes are the fullest on the Introductory Exercises on the

Forms and Idioms of the Language, where indeed they are most needed ; and considerably less so on the Selections from Greek Authors, where, it may reasonably be expected, the student will be able to master the principal difficulties by his own individual labor. In preparing the Notes on the extracts from Xenophon, the Editor begs to acknowledge his indebtedness to the valuable editions of the *Cyropædia* and *Anabasis* of Mr. J. J. Owen, and the recently issued and copiously illustrated *Anabasis* of Prof. Anthon. The Notes on the portions which are the same in the present Reading Book with those in Jacobs' Greek Reader, have been drawn from various sources, and it is believed due credit has been rendered in every instance where it was practicable. Such, at least, has uniformly been the Editor's wish and intention.

The Appendix on Greek Particles is taken from Mr. Arnold's Greek Construing, and it is trusted will be found of essential service to the student in giving exactness and precision to his knowledge of Greek. The Lexicon has been prepared with much care, and at a great expenditure of time and labor. The Editor hopes that it will meet the expectations and satisfy the wants of those for whose benefit it has been added : at the same time he cannot forbear the present opportunity of expressing the opinion, that as soon as possible after commencing the study of the language, the scholar ought to be accustomed to use a large and complete Lexicon, like the very valuable one of Liddell and Scott, as edited and improved by Prof. Drisler of this city.

In sending forth another volume in connection with Arnold's Series, the Editor begs to be allowed to express his thanks for the kindness and consideration which his former labors in this department have met with from many professors and teachers who have honored him with communications ; he hopes that the present Reading Book will not be deemed unworthy a like place in the confidence and esteem of classical instructors.

New-York, January, 1848.

CONTENTS.

I. INTRODUCTORY EXERCISES ON THE FORMS AND IDIOMS OF THE LANGUAGE.

§ 1. Nature of a Sentence—Subject—Predicate	9
2. Preliminary Remarks on some of the Tenses	10
3. The Article	12
4. The Article (continued)	14
5. The Article (continued)	15
6. The Article (continued)	16
7. The Article as Demonstrative Pronoun—Pronouns	19
8. Pronouns (continued)	20
9. Pronouns (continued)	21
10. Of the Neuter Adjective	23
11. Subject and Predicate [words with which the copula is often omitted]	25
12. On the Moods	26
13. The Moods (continued) [<i>εἰ, ἄν, &c.</i>]	29
14. The Moods (continued)	32
15. The Moods (continued)	34
16. The Moods (continued)	36
17. The Moods (continued)	37
18. The Moods in oblique narration	38
19. <i>οὐ</i> and <i>μή</i>	39
20. Verbals in <i>εἶος</i>	41
21. Double Accusative	42
22. The Accusative after Passive and Neuter Verbs	44
23. The Accusative (continued)	46
24. The Genitive	47
25. The Genitive (continued)	50
26. The Genitive (continued)	51
27. The Genitive (continued)	52
28. The Genitive (continued)	53
29. Comparison	54
30. Comparison (continued)	55
31. The Dative	57
32. The Middle Voice	59
33. On the Perfect 2	61
34. Additional Remarks on some of the Moods and Tenses	62
35. On the Infinitive	65
36. The Infinitive (continued)	66
37. The Infinitive (continued)	70
38. The Participle	70
39. The Participle (continued)	72
40. The Participle (continued): <i>τὸν γὰρ, λαμβάνω, φθάνω</i>	73
41. The Genitive Absolute, &c. [words used in Accus. Absol.]	75
42. The Relative	77

§ 43. The Relative (continued)	80
44. ὁ οἷος τὸ ἀνὴρ	82
45. οὐδείς ὅστις οὐ	83
46. οἷος, δέω, μέλλω	84
47. ὅπως, οὐ μή	87
48. μή, μὴ οὐ	89
49. μή with Relatives, Infin., &c.	91
50. Some Adverbs of Time, &c.	93
51. On Interrogative Sentences	95
52. Indirect Single Questions	98
53. Double Questions	100
54. Observations on εἰ, ἐάν	101
55. Condensed Questions	102
56. Various Constructions	103
57. Various Constructions (continued)	104

II. A COURSE OF READING FROM GREEK AUTHORS.

Fables and Anecdotes:

I. Fables	109
II. Anecdotes of Philosophers	113
III. Anecdotes of Poets and Orators	117
IV. Anecdotes of Princes and Statesmen	118
V. Anecdotes of Spartans	121
VI. Miscellaneous Anecdotes	125
Natural History	127
Mythology	135
Mythological Narrations	139
Mythological Dialogues (from Lucian)	154
Memorabilia of Socrates:	
The Choice of Hercules	165
A Discourse on Providence	169
The Cyropædia or Institution of Cyrus:	
Early Years of Cyrus	172
Farewell Address of Cyrus to his Children	178
Expedition of Cyrus:	
Origin of the Expedition	181
Battle of Cunaxa and Death of Cyrus	183
Eulogy on the Character of Cyrus	186

Poetical Extracts:

I. The Meeting of Hector and Andromache	190
II. Priam's Supplication	194
Odes of Anacreon	200
Idyls of Bion	204
Idyls of Moschus	207

NOTES	211
-------	-----

APPENDIX ON THE GREEK PARTICLES	333
---------------------------------	-----

LEXICON	369
---------	-----

GREEK READING BOOK.



GREEK READING BOOK.

I.

INTRODUCTORY EXERCISES

ON THE FORMS AND IDIOMS OF THE LANGUAGE.

§ 1. *On the nature of a Sentence.—Subject.—Predicate*

1. A SENTENCE is a thought expressed in words. The conceptions of the mind are related partly to *each other*, and partly to the *speaker*,—these are combined together and form a thought. Conceptions are expressed by what are called *conceptional** or *primary* words; their relations to each other, partly by inflection and partly by what are called *relational* words:

2. Thus, e. g. in the sentence τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ, there are five *conceptional* words, viz. καλός, ῥόδον, θάλλειν, πᾶσις, κήπος: their relations to each other are expressed partly by their inflection and partly by the *relational* words τὸ, ἐν, τῷ, τοῦ.

3. Every sentence must necessarily have two parts, a *subject* and a *predicate*.—The *subject* is that about which something is affirmed; the *predicate* is that which is affirmed of the subject. Thus in the sentences, τὸ ῥόδον θάλλει—ὁ ἄνθρωπος θνητός ἐστιν, τὸ ῥόδον and ὁ ἄνθρωπος are the *subjects*, θάλλει and θνήτος ἐστιν the *predicates*.

* Dr. Becker calls them *notional* words; but *notional* having the meaning of *not real*, it has been thought better to alter the term.

4. The *subject* is sometimes expressed by the mere *termination* of the person, as δίδω-μι, *I give*.

5. The subject always is either *actually* or *virtually* a substantive.

6. By a *virtual substantive* is meant some other part of speech *used substantively*: for instance,

ἔγὼ γράφω, etc. (personal subst. pron.) "*I write*," etc.

τρεις ἦλθον (a numeral) "*three (persons) came*."

ὁ σοφὸς εὐδαίμων ἐστίν (adject. with the article) "*the wise (man) is happy*."

οἱ φθονοῦντες μισοῦνται (participle with the art.) "*those who envy = the envious are hated*."

οἱ πάλαι ἀνδρεῖοι ἦσαν (adverb with the art.) "*the long-ago men = the men of old times = the ancients were manly*."

οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο (art. with subst. under the government of a prepos.) "*those about Miltiades = Miltiades and those about him fought bravely*."

τὸ διδάσκειν καλόν ἐστιν (infin. with the art.) "*to teach = teaching is excellent*."

ἔπεται τῇ ἀρετῇ σῶζεσθαι (infin. without the art.) "*to be saved = preservation, safety follows upon bravery*."

So any single word or phrase with the article, when the assertion is made about *that word* or *phrase*: τὸ εἴ, "*the word if*;" τὸ ἦτα, "*the letter eta*;" τὸ γινῶθι σεαυτόν, "*the proverb know thyself*."

§ 2. Preliminary Remarks on some of the Tenses.

7. The Imperfect has, besides the usual meaning of that tense, that of expressing *continued* or *repeated actions*, taking place in past time; as, "while you *were playing* (ἔπαιζες) I *was writing* (ἔγραφον)."

8. The Aorists express actions, *independently*, as *completed* in past time; as, "the Greeks *conquered* (ἐνίκησαν) the Persians."

Thus the aorist is used of actions conceived as *single* and *definite* (often *momentary*) actions, without any reference to their *duration*. The imperfect, denoting that the action was *going on* at some past time, naturally implies *some duration*. Hence it is often used of *continued* and *repeated* actions.

The dog *bit* him (*aor.*): the dog *howled* all night (*imperf.*)

The aorist is a *narrative*, the imperfect a *descriptive* tense.

OBS. The Imperfect (of *habitual* actions) is often rendered by '*used to*,' etc.

9. The Perfect expresses actions *continued* or *remaining in their effects* up to the *present* time; as, "the city *has been built* (*ἔκτισται*)," *i. e.* "is now built, stands now built."

(a) Hence the *aorist* is nearly our *perfect indefinite* (the perf. formed by *inflection*; as, wished, connected, used, etc.): the *perf.* our *perfect definite* (or perfect with '*have*;' as, have wished, have thought, have done, etc.)

(b) But when the connexion of the past with the present is obvious from the context, the aorist may be used for the perfect: or, in a narrative, for the pluperfect.*

(c) It is only when a particular stress is to be laid on the time of the occurrence, that the perfect or pluperf. *must* be used. All this is, however, greatly influenced by euphony.

10. ➡ It is taken for granted that the pupil has already made himself acquainted with the usual forms of declension and conjugation, as contained in the Grammar; and that he knows—

(1) That the verb agrees with its nominative case in *number* and *person*.†

* Thus (1) τῶν οἰκετῶν οὐδένα κατέλιπεν (*has left*), ἀλλ' ἅπαντας πέπρακεν. (2) Darius summons Cyrus from the government, ἧς αὐτὸν σατράπην ἐποίησεν (of which he *had made* him Satrap).

† But a *dual nomin.* is often joined with a *plural* verb; and a *neuter plur.* generally takes a *singular* verb.

(2) That every *adjective* word—whether adjective, participle, pronoun or article—must agree with its substantive in *gender*, *number* and *case*.

(3) That the transitive verb is followed by the accusative.

(4) That one substantive *depending* on another is put in the *genitive* case.

(5) That any verb may have the same case after it as before it when both words refer to the same person or thing.

§ 3. *The Article.*

11. In Greek a governed genitive is often placed between an article and its noun; as, τὸ τῆς ἀρετῆς κάλλος, *the beauty of virtue*; ὁ τὰ τῆς πόλεως πράγματα πράττων, *he who transacts (or manages) the affairs of the state*.

In this way *two* and even *three* articles stand together.

12. ὁ πράττων, (*the person doing* =) *he who does*.

Hence the *article* with a *participle* is equivalent in meaning to a personal or demonstrative pronoun with a relative sentence.

13. Proper names if they have been *recently mentioned* or are to be pointed out as *well-known* and *distinguished*, take the article: but otherwise *not*; as ὁ Σωκράτης· αἱ Ἀθῆναι, *Athens*; Κῦρον ἀποστέλλει, *he sends for Cyrus*.

Hence the names of *Deities*, *Heroes*, etc. generally take the article; and the names of persons *recently mentioned*.

14. But if the proper name is followed by a *description* which has the article, the proper name is without the article; unless it is to be distinguished from others, or expressed *emphatically*, as being *well-known*, or as hav-

ing been previously mentioned;* as Σωκράτης ὁ φιλόσοφος, "*Socrates the philosopher.*"

15. The Greek has no indefinite article (our 'a').

16. When a *particular* person or thing is meant, though not named, the indefinite τις is often translated by 'a;' as γυνή τις ὄρνιν εἶχεν, *a woman (or, a certain woman) had a hen.*

17. The *subject*† generally has the article, the *predicate* not; as ἡ κόρη ἐγένετο ἀσκός,‡ *the girl became (or was turned) into a leather-bottle.*

EXERCISE I.

18. Οἱ φθοροῦντες μισοῦνται. — Τοὺς πρώτους εὐρόντας τραγωδίαν ἄξιον θαυμάζειν. — Αἱ ἄρισται δοκοῦσαι εἶναι γύσεις μάλιστα παιδείας δέονται. — Πᾶς τῷ ἀδικοῦμένῳ βοηθεῖτω καὶ ἀμυνέτω. — Κῦρον μετὰ πέμπεται· ἀναβαίνει οὖν ὁ Κῦρος. — Ἴππος ἔτεκε λαγών. — Ἡ μέθη μικρὰ μαρία ἐστίν. — Ὡς συμπόσιον χωρὶς ὁμιλίας, οὕτως πλοῦτος χωρὶς ἀρετῆς οὐδὲν ἡδονῆς ἔχει. — Νομᾶς Πίστεως καὶ Τέρμορος ἱερὸν ἰδρύσατο. — Ὁ θυμὸς ἀλόγιστος. — Κῦρος ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο. — Σωκράτης ἐκέλευε λογισμοὺς μαρθάνειν. — Ἐφασκεν ὁ Θεολῆς χάριν 10 ἔχειν τῇ τύχῃ· πρῶτον μὲν ὅτι ἄνθρωπος ἐγένετο καὶ οὐ θηρίον· εἰτα ὅτι ἀνὴρ καὶ οὐ γυνή· τρίτον ὅτι Ἕλληνα καὶ οὐ βάρβαρον. — Οἱ Λακεδαιμόνιοι τοὺς μὲν τὰς ἀσπίδας ἀποβαλόντας ἡτίμαζον, τοὺς δὲ τὰ κράνη καὶ τοὺς θώρακας οὐ. — Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βόρεας τὴν Ὠρεΐθνιαν ἀρπάσαι. — Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν. — Τούτοις ὁ Φίλιππος μέγας ἠνέχθη. — Ἀλκιβιάδης ἠρέθη στρατηγός. — Θάπτονσιν οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες,

* Kruger, who quotes *Bacch.* 1314: νῦν ἐκ δόμων ἄνθρωπος ἐκβεβλήσεται | ὁ Κᾰδᾰμος δὲ μέγας.

† That is, the *nominative before the verb.*

‡ Or, ἀσκός ἐγένετο ἡ κόρη. So, Θεὸς ἦν ὁ Λόγος, *the Word was God.* This arises from the nature of a proposition. We usually assert of a particular thing that it is *included*, as an individual, in a particular class; not that it is the *whole* of that class.

Ῥωμαῖοι δὲ καίοντες.—Ἄνθρωποι τὸν θάνατον φεύ-
 20 γοντες, διώκουσιν.—Φίλιππος τοὺς Ἀθηναίους εἵλαζε
 τοῖς Ἑρμαῖς, στόμα μόνον ἔχουσιν.—Νεανίας τὶς ἐμισθώ-
 σατο ὄνον.—Εἷς ἐστὶ δοῦλος οἰκίας ὁ δεσπότης.

§ 4. *The Article, continued.*

19. *My, your, his, &c.* are denoted in Greek by the article, when it is quite obvious *whose* the thing in question is; as ἀλγῶ τὴν κεφαλὴν, (I am pained as to *the* head =) *I have a pain in my head.*

Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's) the pronouns are used.

20. When an *adj. without the article* stands before the article and its substantive, or *immediately follows* them, the thing spoken of is not distinguished from any thing else, but *from itself* under other circumstances;* as, ἦδετο ἐπὶ πλουσίοις τοῖς πολίταις, *he rejoiced when the citizens were wealthy* (or, *on account of the citizens who were wealthy.*)

EXERCISE II.

21. Ἐκαφανὴς ἐγένετο ἡ τῆς πόλεως ῥώμη τε καὶ ἀρετή.—
 Ἔχει τὸν πέλεκυν ὁ ξύτατον.—Ἐχομεν βεβασιότερον τὸν
 προφητικὸν λόγον.—Ἀχθεταὶ ὁ βασιλεὺς ἐπὶ πτωχοῖς τοῖς
 πολίταις.—Ὁ βασιλεὺς ἰδέως χαρίζεται τοῖς πολίταις
 5 ἀγαθοῖς.—Οἱ γονεῖς τὰ τέκνα στέργουσιν.—Ὁ στρατηγὸς
 τοὺς στρατιώτας ἐπὶ τοὺς πολεμίους ἄγει.—Κυρὸς τε
 καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν
 καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας
 ἔλαβε.—Τῶν αὐτῶν δέονται καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ,
 10 δικαιοσύνης καὶ σωφροσύνης.—Μίνως καὶ Ἀνκοῦργος
 ῥόμους ἐθέτην.—Σωκράτει ὁμιλητὰ γενομένῳ Κρι-

* Thus in the example following it is not, '*rich citizens*,' that are opposed to *other* citizens; but the *wealth* of the *citizens* is opposed to the *poverty* of the *same* citizens.

τίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐποίησάτην.—Ἐμελλόν ἀπολογίσασθαι Λεωχάρης ἢ Δικαιογένης.—Δημοσθένης μετὰ τῶν ξυστρατηγῶν σπένδονται.—Ἀλκιβιάδης ἐκ Σάρδεων μετὰ 15 Μαντιθέου ἵππων εὐπορήσαντες ἀπέδρασαν ἐς Κλαζομενάς.—Ἐστρατήγει τῶν νεῶν Ἀριστεύς καὶ Καλλικράτης καὶ Τιμάνωρ.—Ἀνίστατο ἐκ τοῦ συμποσίου ὁ Τίμαρχος καὶ ὁ Φιλήμων ἀποκτενοῦντες Νικίαν.—Ἦλθε Χρυσάρτας τε ὁ Πέρσης καὶ 20 ἄλλοι τινὲς τῶν ὁμοτίμων.—Βασιλεὺς καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον.—Ὁ ἐμὸς πατήρ καὶ ὁ τοῦ φίλου.—Δημήτριός τις εἶπε τῷ Νέρωνι· Σὺ μὲν ἀπειλεῖς ἐμοὶ τὸν θάνατον, σοὶ δὲ ἡ φύσις.—Διδύμων ἀδελφῶν εἷς ἐτελεύτησε· σχολαστικὸς οὖν 25 ἀπαντήσας τῷ ζῶντι, ἡρώτα· Σὺ ἀπέθανες ἢ ὁ ἀδελφός σου;—Τί τοῦτ' ἐστίν, ᾧ γύναι, ὅτι ἐμὲ ἀπολιποῦσα ἄστυδε θαμίζεις; οὐκ ἔστι τοῦτο σωφρονεῖν, οὐχ οὕτω δέ σε ὁ πατήρ σου ἐμοὶ εἰς γάμον παρέδωκεν.

§ 5. *The Article, continued.*

22. The Greeks (as stated above) often place the genitives between the article and the noun governing; or they repeat the article after the noun; as ἡ τοῦ ποιητοῦ σοφία,* or ἡ σοφία ἡ τοῦ ποιητοῦ, *the wisdom* (cleverness, &c.) *of the poet.* ἡ καλὴ κεφαλὴ, or ἡ κεφαλὴ ἡ καλή.†

23. A *noun* or *participle* is often understood, so that the *article* stands alone; as Ἀλέξανδρος ὁ Φιλίππου, *Alexander the son of Philip* (νίος underst.) εἰς τὴν Φιλίππου (scil. χώραν, *country*) into *Philip's country.* οἱ ἐν ἄστει (scil. ὄντες) *those in the city.*

EXERCISE III.

24. ὁ Σωφρονίσκου ἦκει.—Γρύλλος, ὁ Ξενοφωντος νῖος,

* Substantives in *ta* are derived from *adjectives* and express the *abstract* notion of the *adject.*

† The latter position gives emphasis to the *adject.* or *dependent genit.*

ἐν τῇ μάχῃ περὶ Μαρτινείαν ἰσχυρῶς ἀγωνισάμετος ἐτελεύτη-
 σεν.—Τί διαφέρει ἄνθρωπος ἀκρατῆς θηρίου τοῦ ἀκρα-
 τεστάτου;—Ἡ ἀρετὴ σύνεστι μὲν θεοῖς, σύνεστι δὲ ἄν-
 5 θρώποισι τοῖς ἀγαθοῖς.—Τὸ ἄριστον οὐ τοὺς νόμους
 ἐστὶν ἰσχύειν, ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν.—
 Τὸ ἱππικὸν τὸ ἐκείνων (*scil.* τῶν Σκυθῶν) οὕτω μάχεται,
 τὸ δὲ ὀπλιτικὸν τό γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω.—Ἐγὼ
 μὲν οὖν ἐκείνους τοὺς ἄνδρας φημὶ οὐ μόνον τῶν σωμάτων
 10 τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας
 τῆς τε ἡμετέρας καὶ ξυμπάντων τῶν ἐν τῇδε τῇ ἡπείρῳ.—
 Σχολαστικὸς ἀπορῶν, τὰ βιβλία αὐτοῦ ἐπίπρασκε, καὶ γρά-
 φων πρὸς τὸν πατέρα ἔλεγε· Σύγχαιρε ἡμῖν, πάτερ· ἥδη
 γὰρ ἡμᾶς τὰ βιβλία τρέφει.—Τὰς μεγάλας ἡδονὰς καὶ
 15 τὰ ἀγαθὰ τὰ μεγάλα ἢ πειθῶ καὶ ἢ καρτερίᾳ καὶ οἱ ἐν
 τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται.—Βοιωτοὶ μὲν, οἱ
 πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίοις ἄνευ
 Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάτ-
 τεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν
 20 Ἀττικὴν.—Οἱ θεοὶ ἐκόλασαν τὴν τοῦ ἀνδρὸς ὕβριν.—Τῆς
 γῆς σὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν.—Σὺν μυρί-
 οῖσι τὰ καλὰ γίγνεται πόνοισι.—Σωκράτης σὺν τῷ νόμῳ
 ἐκέλευσεν ἀεὶ τὸν δικαστὴν ψῆφον τίθεσθαι.—Σὺν τῷ δι-
 καίῳ τοι μέγ' ἔξεστιν φρονεῖν.—Σὺν θεοῖς οὐδεὶς ἀπο-
 25 ρήσομεν.—Οἶμαι μὲν, οἶμαι, σὺν θεῷ δ' εἰρήσεται, ταύ-
 της ἀπαλλάξειν σε τῆς ὀφθαλμίας.—Νῦν, σὺν θεοῖς εἰ-
 πεῖν, πολλὰς ἐλπίδας ἔχω.

§ 6. The Article, continued.

25. An adverb connected with a substantive by the article is equivalent to an adjective; if the substantive is omitted, the adverb has the sense of a substantive; as, οἱ παλαιοί, the long-ago men=*the men of old* (i. e. the men [being, or who were] long ago). ὁ μεταξὺ χρόνος, the between-time=*the intermediate time*. ἡ αὔριον (ἡμέρα, day underst.) *the morrow, the next day*.

26. To express, for instance, that a person 'has a very beautiful head,' or 'very beautiful hands,' the Greeks said: 'has *the* head very beautiful;' 'has *the* hands very beautiful;' thus, ὁ ῥινόκερως τὴν δορὰν ἰσχυροτάτην ἔχει, *the rhinoceros has a very strong hide.*

27. τὸ καλόν, is—'the beautiful,'* 'the honorable,' in the abstract; *beauty*. τὰ καλά, are—*beautiful* (or *honorable*) *things*; *whatever things are beautiful*; *what is beautiful*; or simply, *beautiful things*.

28. The infinitive with the article becomes, in effect, a substantive declinable throughout, and answering to the English 'participial substantive' in -ing; as, τὸ ταχὺ λαλεῖν, *talking fast*; τοῦ ταχὺ λαλεῖν, *of talking fast*, &c.; τὸ πάντας κακῶς λέγειν, *the speaking ill of every body*.

29. *Abstract nouns, and the names of materials, generally take the article.* When a *whole class*, or *any* individual of that class, is meant, the noun, whether singular or plural, takes the article; thus, ἡ ἀρετή, *virtue*; ὁ χρῦσός, *gold*; οἱ ἀγαθοί, *the good*; οἱ ἀετοί, *eagles*; τὸ τελευταῖον, *at last*; τὸ ἀπὸ τοῦδε,† *henceforth*.

EXERCISE IV.

30. Ἐν μέσοις τοῖς πολεμίοις ἀπέθανε.—Ὁ φθονῶν ἐπὶ κακοῖς τοῖς τῶν πέλας ἥδεται.—Ἐγείρεσθε ἐκ τῆς ἀμελείας ταύτης τῆς ἁγαν.—Οἱ ταύτῃ ἡπειρωῶται αὐτοῖς φίλοι εἰσίν.—Οἱ σατράπαι οὐ κατασχύνονσι τὴν ἐκεῖ παίδευσιν.—Μὴ διώκωμεν τὰ αἰσχροά.—Φεύγωμεν τὰ αἰσχροά. 5 διώκωμεν τὰ καλά.—Οἱ ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν.—Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλῳ παραπλήσιον, τὰς δὲ κερφαλὰς πεφρικνίας θριξὶ λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους καὶ κατὰ τὴν χροάν μελanas.—Τοὺς ἐννέα ἄρ- 10 χοιτας ἀνακρίνετε εἰ γονέας εὖ ποιοῦσιν.—Εἶδε πατέρα

* Thus in English "Burke on the Sublime and Beautiful."

† Literally, 'the from this' (time).

- καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους.—Ἐπειτρέψατε αὐτῷ πατρίδα καὶ παῖδας καὶ γυναῖκας.—Τμεῖς πόλιν καὶ οἰκίας ἡμῶν
- 15 παράδοτε.—Τοῦ ἀνθρώπου ὁ ἐν τὸς ἄνθρωπος ἔσται ἐγκρατέστατος.—Ὁ Πανσαρίας ἐν μεγάλῳ ἦν ἀξιώματι διὰ τὴν Πλαταιάσιν ἡγεμονίαν.—Τῆς πάλιν μένησ' ὁδοῦ.—Ἀχρὶ τῆς τῆμερον ἡμέρας οὐδὲν τῶν δεόντων προᾶξαι δυνάμεθα.—Ἐν τῷ τέως χρόνῳ ἐκολάζετε τοὺς δωροδο-
- 20 κοῦντας.—Οὐδὲν δίκαιόν ἐστίν ἐν τῷ νῦν γένει.—Τὴν ἤδη χάριν τοῦ μετὰ ταῦτα χρόνου πάντες περὶ πλείονος ποιῆσθε.—Ἀργεῖους ἤγαγον εἰς τὴν ποτὲ φιλίαν.—Ἀπήλλαξε τὴν πόλιν δέους καὶ ταραχῆς τῆς τότε.—Ραθυμία τὴν παρὰ ντίχ' ἡδονὴν λαβοῦσα λύπας τῷ χρόνῳ
- 25 τίττειν φιλεῖ.—Ἡ ἄγαν ἐλευθερία εἰς ἄγαν δουλείαν μεταβάλλει.—Ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν ὀρμήσατε.—Ἐῖχον ἡγεμόνας τῶν πάντων στρατηγῶν.—Διὰ λογισμοῦ ψυχῇ πρὸς τὴν ὄντως οὐσίαν κοινωνοῦμεν.—Ἐκεῖνός ἐστίν ὁ ἀληθὺς οὐρανὸς καὶ τὸ ἀληθὺς
- 30 φῶς καὶ ἡ ὥς ἀληθὺς γῆ.—Ἐχώρησαν ἐπὶ τὴν ἄντικρυς δουλείαν.—Τοὺς ὁμολογουμένως δούλους ἡξίου βασανίζειν.—Μόνην ἔστεργε τὴν ἀπλῶς δίκην.—Τὸν δάκτυλον ἀλγῶ.—Κάμνω τοὺς ὀφθαλμούς.—Αὐπὴ παροῦσα πάντοτ' ἐστίν ἡ γυνή.—Ὁ παῖς πάντων θηρίων
- 35 ἐστὶ δυνάμετα χειριστότατον.—Οὐ μόνον ὁ γέρον δὲ παῖς γίγνοιτ' ἂν, ἀλλὰ καὶ ὁ μεθυσθείς.—Ὁ σοφιστὴς τυγχάνει ὧν ἔμπορός τις.—Τὸ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις ἢ φύσις ἀπέειμεν.—Τὸ τοὺς νικήσαντας ἀμελεῖν μέγα ἀμάρτημα.—Τὸ λέγειν, ὡς δεῖ, τοῦ φρονεῖν
- 40 εἶ μάλιστα σημεῖον ποιούμεθα.—Τὸ φθονεῖν τοῖς ἐντυχοῦσι τοὺς ἀτυχοῦντας οὐδὲν θανμαστόν.—Ἀρησίλαος οὐχ οὕτως ἐπὶ τῷ ἄλλων βασιλεύειν ἢ ἐπὶ τῷ ἑαυτοῦ ἄρχειν ἐμεγαλύνετο.—Ὁ λύχνος διὰ τὸ λαμπρὰν φλόγα ἔχειν φῶς παρέχει.—Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ'
- 45 αὐτῆς εἰς δεῖγμα περιέφερον.—Κριτὴς ὢν, αἰετὰ αὐτὰ περὶ τῶν αὐτῶν γίγνωσκε, οὐδὲν πρὸς χάριν ποιῶν.—Ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ.—Διὰ τὸ εἰδέναι ἑαυτοὺς πλεῖστα

ἀγαθὰ πάσχουσιν οἱ ἄνθρωποι, διὰ δὲ τὸ ἐψεῦσθαι
 ἐαυτῶν πλεῖστα κακά.—Σωκράτης ἐτεκμαίρετο τὰς ἀγαθὰς
 φύσεις ἐκ τοῦ ταχὺ μανθάνειν οἷς προσέχουεν.—¹Αῤ 50
 ἤδη τοῦθ' ἱκανὸν πρὸς τὸ εὐδαίμονά τινα ποιῆσαι, τό
 τε κεκτῆσθαι τὰγαθὰ καὶ τὸ χρῆσθαι αὐτοῖς;—²Ἀνθρωπος
 Θεοῦ ἐστὶν εἰκὼν.—Πόλεμος οὐκ ἀνὲν κινδύνων.—Νίκησον
 ὀργὴν τῷ λογίζεσθαι καλῶς.—³Ἡδεταὶ ὁ φρονῶν αὐτῷ
 τῷ φρονεῖν.—⁴Ἡ δικαιοσύνη ἀρετὴ ἐστὶ.—⁵Ἡ ἀρετὴ 55
 μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχάς.—⁶Ἡ εὐλάβεια σώζει
 πάντα.—Πολλὰ δουλικά καὶ ταπεινὰ πράγματα τοὺς ἐλευθέ-
 ρους ἢ πενία βιάζεται ποιεῖν.—Φύσεως κακίας σημεῖον
 ἐστὶν ὁ φθόρος.—Πάντα μὲν οὖν ἕμοιγε δοκεῖ τὰ καλὰ καὶ
 τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥμισυ δὲ σωφροσύνη.—⁷Ἐπεὶ 60
 οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα
 ἀρετῇ πράττεται, δῆλον, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη
 πᾶσα ἀρετὴ σοφία ἐστὶ.—⁸Ἐπιστήμη ἄρα σοφία ἐστίν.—
 Μάλιστα γὰρ ἐμεμελήκει αὐτῷ ἱππικῆς.—Νικᾷ ὁ μείων
 τὸν μέγαν δίκαι' ἔχων.

§ 7. *The Article as a Demonstrative Pronoun.—Pronouns.*

31. ὁ μὲν—ὁ δέ, *this—that ; the one—the other, &c.* οἱ μὲν—οἱ δέ, *these—those ; some—others.* More than one ὁ δέ may follow.

✎ ὁ μὲν may relate as well to the *nearer* as to the more *remote* substantive. If the ὁ μὲν—ὁ δέ have a *substantive* with them, the ὁ is the *article*, not *pronominal*.

32. In a narrative ὁ δέ stands (once) in reference to an object already named. So καὶ ὅς, when the reference is to a *person*.

33. (1) αὐτός is '*self*,' when it stands in the *nom.* without a *substantive*, or, in *any case with one*.

(2) αὐτός is *him, her, it, &c.* in an *oblique case* without a *substantive*.

(3) ὁ αὐτός is '*the same*.'

(4) αὐτός standing alone in an *oblique case*, is

never 'self,' except when it is *the first word* of a sentence.

EXERCISE V.

34. *Τὰ αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τερπεῖ.*—*Πείθουσι τὸν Σάδοκον τοὺς ἄνδρας ἐγχειρίσαι σφίσιν· ὁ δὲ πεισθεὶς αὐτοὺς ξυλλαμβάνει.*—*Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δὲ ἦλθον.*—*Ἰσως ὑμῖν ταυτὶ λέγων δοκῶ λέγειν*
 5 *ἀπανθαδιζόμενος· τὸ δ' οὐκ ἔστι τοιοῦτον.*—*Χαλεπώτερόν ἐστιν εὐρεῖν ἄνδρα τάγαθὰ καλῶς φέροντα ἢ τὰ κακά· τὰ μὲν γὰρ ὕβριν τοῖς πολλοῖς, τὰ δὲ σωφροσύνην τοῖς πᾶσιν ἐμποιεῖ.*—*Περὶ πλείονος ποιοῦ δόξαν καλὴν ἢ πλοῦτον μέγαν τοῖς παισὶ καταλιπεῖν· ὁ μὲν γὰρ θνητός, ὁ δὲ ἀθάνατος.*—
 10 *Καὶ ὃς ἐξαπατηθεὶς διώκει ἀνὰ κράτος.*—*Αὐτὸς ἔφη.*—*Αὐτὸς ὁ δοῦλος· οἱ, ὁ δοῦλος αὐτός.*—*Ὁ αὐτὸς δοῦλος.*—*Μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν.*—*Αὐτὸν γὰρ εἶδον.*—*Ἔδωκεν αὐτοῖς τὸ πῦρ.*—*Τύπτει γὰρ αὐτόν.*—*Αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα.*—*Χαλεπὸν τὴν*
 15 *ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεῦσαι ἦν.*—*Οἱ τοὺς αὐτοὺς αἰεὶ περὶ τῶν αὐτῶν λόγους λέγοντες πιστότεροί εἰσὶ τῶν διαφερομένων σφίσιν αὐτοῖς.*—*Τὴν Ἀττικὴν ἄνθρωποι ὄκουν οἱ αὐτοὶ αἰεὶ.*—*Τὴν ἀρετὴν οὐ τὴν αὐτὴν ἐνθὺς πάντες τιμῶσιν.*—*Αὐτὸς Σεύθης*
 20 *ἀνέκραγεν.*—*Ἡ σελήνῃ ἐδεῖτό ποτε τῆς ἐαντῆς μητρὸς, ὅπως αὐτῇ χιτώνιον ὑφάνῃ σύμμετρον· ἡ δὲ εἶπε· Καὶ πῶς σύμμετρον ὑφάνω; νῦν μὲν γὰρ ὁρῶ σε πανσέληνον, αὐθις δὲ μηνροειδῆ, πότε δὲ ἀμφικυρτόν.*—*Αὐτοῦ βασιλέως ἡγεμόνες ἂν γένοισθε.*—*Αὔκος ἀμνὸν*
 25 *ἐδίωκεν.*—*Ὁ δὲ εἰς ναὸν κατέφυγε.*—*Προσκαλουμένου δὲ τοῦ λύκου τὸν ἀμνὸν, καὶ λέγοντος, ὅτι θυσιάσει αὐτόν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν· ἄλλ' αἰρετώτερόν μοί ἐστι θεῷ θυσία εἶναι, ἢ ὑπὸ σοῦ διαφθαρῆναι.*

§ 8. *Pronouns, continued.*

35. The noun with *οὗτος*, *ὁδε* (*this*), *ἐκεῖνος* (*that*), takes the article; the pronoun standing *before* the article, or *after* the noun; as, *οὗτος ὁ ἀνὴρ*, or *ὁ ἀνὴρ οὗτος*, *this*

man: αὐτὸς ὁ βασιλεὺς, or ὁ βασιλεὺς αὐτός, *the king himself*.

36. πᾶς in the *sing.* without the article (= ἕκαστος), 'each,' 'every;' with the article, 'the whole,' 'all;' as, πᾶσα πόλις, *every city*; πᾶσα ἡ πόλις, *the whole city*; all *the city*.

OBS. ὁ πᾶς, οἱ πάντες, &c., also mean 'in all' when *quantity* or *numbers* are stated.

OBS. 2. οὗτος (οὕτως, *thus*), τοιοῦτος, τοσοῦτος, *mostly*, but not *always*, refer to what *immediately precedes*: ὅδε (ᾧδε, *thus*), τοιόσδε, τοσόσδε *nearly always* refer to what *immediately follows*.

EXERCISE VI.

37. Αἱ νῆες ἐκεῖναι ἐπιπλέουσιν.—Ἀριστοκράτους ἐστὶ τοῦτο τὸ καλὸν ἀνάθημα.—Οἱ μὲν Κορίνθιοι τοιαῦτα εἶπον· οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο.—Συνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν.—Οἱ Ἀθηναῖοι ἄρχειν τῶν ἄλλων ἀξιοῦσιν.—Πανσαρίας γνώμην 5 ἐποιεῖτο βασιλεῖ Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι.—Χεῖρ χεῖρα νίξει, δάκτυλοι δὲ δακτύλους.—Ἄλλοισιν ἄλλος θεῶν τε ἀνθρώπων μέλει.—Κατέθεον ἄλλοι ἄλλοθεν.—Τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατόν δὲ πελταστὰς προπέμπει.—Οὐκ ἦν χόρτος οὐδ' ἄλλο δένδρον οὐδέν.—Εὐδαιμονίζεται ὑπὸ τῶν πολιτῶν καὶ ἄλλων ξένων.—Γέρον χωρεῖ μεθ' ἐτέρον νεανίον.—Πειρασθαι (χρῆ) κοινῇ σώζειν τὴν πᾶσαν Σικελίαν.—Τοὺς πολλοὺς οὐκ ἔπεισαν.—Πολλοὶ ἄνθρωποι τοῦ πλούτου ὀρέγονται.—Ἡ ἑτέρα χεὶρ τῇ ἐτέρᾳ χρῆται.—Πάν- 15 τες οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται.—Οἰκίαι αἱ μὲν πολλαὶ ἐπεπτόκεσαν, ὀλίγαι δὲ περιῆσαν· ἐν ταῖς ἄλλαις πόλεσι τῶν ἐαυτοῦ ἑκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἄρχουσιν (*suis quisque liberis imperant.*)

§ 9. Pronouns, continued.

38. In the reflexive pronouns (ἐμαντοῦ, etc.) the αὐτός

is not *emphatic*. To express 'self' emphatically, *αὐτός* must precede the pronoun, *αὐτὸν σέ*, etc.

39. 'Own' is translated by the *gen.* of the reflexive pronoun (*ἐαυτοῦ*). 'His' by the *gen.* of *αὐτός*. (So 'their' by *gen. plur.*)

40. *ἐαυτοῦ* is often used (like *sui*) in a dependent sentence, or in a clause having *acc.* and *infin.*, for the *subject* of the principal sentence; as, *νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ*, *he thinks that the citizens serve him.*

But the simple *αὐτόν* is often used, or *ἐ* (*οὔ, οἷ*, etc. *σφεῖς, σφᾶς*, etc.) *οὔ* is never *simply* reflexive in Attic prose, but is confined to *this kind* of reflexive meaning. (B.) The forms *οὔ, ἐ*, occur in *Plato*, but not in the other great Attic prose-writers. (Kr.)

EXERCISE VII.

41. Ἐφη πάντας τοὺς ἀνθρώπους τα ἐαυτῶν ἀγαπᾶν.—Στρατηγὸς ἦν Ξενοκλείδης, πέμπτος αὐτός.—Ἀναγνώσεται ὑμῖν τούτους τοὺς νόμους ὁ γραμματεὺς.—Ὁ Ζεὺς τὴν Ἀθηναίαν ἔφυσεν ἐκ τῆς ἐαυτοῦ κεφαλῆς.—Τὴν
- 5 ἐμὴν τύχην ἐξετάζων πρὸς τὴν σεαυτοῦ σκόπει, καὶ ἐνρήσεις τὴν ἐμὴν βελτίω τῆς σῆς.—Οἱ Ἀθηναῖοι ἐπέδειξαν καὶ ἐν ταῖς δυστυχίαις τὴν ἐαυτῶν ἀρετήν.—Μετεπέμψατο Ἀστυάγης τὴν ἐαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς.—Ἐλεύθερον φύλλαττε τὸν σεαυτοῦ τρόπον.—Κακουργό-
- 10 τατόν ἐστι μὴ μόνον τὸν οἶκον τὸν ἐαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχὴν.—Κόσμησον τὴν ψυχὴν οὐκ ἄλλοτρίῳ ἀλλὰ τῷ αὐτῆς κόσμῳ.—Ὠνόμασέ μου τὴν πρόνοιαν δειλίαν.—Ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.—Παλαίσμαθ' ἡμῶν ὁ βίος.—Ὑπνος
- 15 πολὺς οὔτε τοῖς σώμασι οὔτε ταῖς ψυχαῖς ὑμῶν ἀρμότων ἐστὶ κατὰ φύσιν.—Μετεπέμψατο Ἀστυάγης τὴν ἐαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς.—Ἀγαπῶσι τὴν ἐν τῷ παρόντι σωτηρίαν.—Ἡγάπων τῇ σωτηρίᾳ.—Στέργειν ἦν ἀνάγκη τὴν τύχην.—Στέρξω τῇ
- 20 ἐμῇ τύχῃ.—Ἀποφαίνετε σκαιοτάτους ἐαυτούς.—Δαίμων ἐαυτῷ πλουσίαν γήμας ἔσθῃ.—Σκέψαι κάκεινο καὶ διέλθε

πρὸς αὐτόν.—"Ἐξεστὶ σοι ζῆρ καρπούμενον τὰ ἐαυτοῦ.—
 Αὐτὸς αὐτὸν ἀπώλλυον.—Τὰ μὲν αὐτὴ δι' αὐτῆς ἡ
 ψυχὴ ἐπισκοπεῖ, τὰ δὲ διὰ τῶν τοῦ σώματος δυνάμεων.—Τὸν
 σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι.—Οὐχ ἡγοῦ- 25
 μαι δικαίαν εἶναι τὴν ἀπολογίαν τὴν τοιαύτην.—Εἴ τις
 ἀγαθόν τι τὴν πατρίδα ποιεῖν πειρᾶται, διὰ τί ὁ τοιοῦτος
 ἄλλῳ τοιούτῳ οὐκ ἂν δύναίτο συναρμόσαι;—Πέμπουσιν δις-
 χιλίους ἐαυτῶν ὀπλίτας, καὶ τεσσαράκοντα ναῦς, πρὸς τὰ
 ἀφροσύνα, καὶ Καλλιάν τὸν Καλλιάδον, πέμπτον αὐτὸν 30
 στρατηγόν.—Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους
 ζῆν, ἵνα ἐσθίωσιν, αὐτὸν δὲ ἐσθίειν ἵνα ζῶῃ.

§ 10. Of the Neuter Adjective.

42. In Greek, as in Latin, the *neut. plur.* of an adjective is used without a substantive, where *we* should rather use the *singular*; as, εἶπε ταῦτα, *he said this*.

43. The *neut. art.* with a *gen.* case, is used in an indefinite way for any thing that *relates to*, or *proceeds from*, what the *gen.* expresses; as, τὰ τῶν θεῶν φέρειν δεῖ, *we should bear what comes from the gods*.

44. Neuter adjectives are used *adverbially*; as, σοφώτερον ποιεῖς, *you act more wisely*; and generally,

The *neut. sing.* of the *comp.* } serve also for *comp.*

The *neut. plural* of the *sup.* } and *sup.* of the *adv.*

With verbs signifying *profit* or *damage* *μάλα* is seldom used; mostly *μεγάλα* (*great things*=*greatly*), *πολλά* (*many things*=*much*).

45. When an adjective is the *predicate*, it is often in the *neut. singular*, when that is not the gender, or even number, of the *subject*; as, ἡ ἀρετὴ ἐστὶν ἐπαινετός, *virtue is praiseworthy*.

This can only be, when the assertion is made of a class or general notion; not of a particular thing. It may be supposed to agree with *thing* understood.

46. *πολύς* (*πλέων* or *πλείων*, *πλείστος*), superlatives, and

the *adj.* ἡμῖν stand in the gender of the *gen.* that follows them, when we might have rather expected the *neut. adj.* (Not τὸ πολὺ τῆς γῆς, but ἡ πολλή.)

EXERCISE VIII.

47. Ἦλλοντο ὑψηλὰ καὶ κούφως.—Ἀθάνατα μὲν φρονεῖ τῷ μεγαλόψυχος εἶναι, θνητὰ δὲ τῷ συμμέτρως τῶν ὑπαρχόντων ἀπολαύειν.—Ἡ πόλις βραχέα ἡσθεῖσα μεγάλη ζημιώσεται.—Οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ.—
- 5 Οἶκος ἐν ᾧ τὰ πάντα πρωτεύει γυνή οὐκ ἔστιν ὅστις πόποι' οὐκ ἀπώλετο.—Δεήσομαι καὶ δίκαια καὶ μέτρια ὑμῶν, βοηθῆσαι μοι τὰ δίκαια.—Τὰ ἐναντία στρέψαντες ἔφευγον.—Προσῆκετε ἡμῖν τὰ μέγιστα.—Πονηρὸν ὁ σκυοφάντης αἰεί.—Κινδύνων οὗτοι σπανιώτατοι, οἳ ἂν
- 10 ἐλάχιστα ἐκ τοῦ σφαλῆναι βλέπτοντες πλεῖστα διὰ τὸ εὐτυχεῖν ὠφελεῶσιν.—Ἡ φρονεῖν ἐλάσσονα ἢ δύνασθαί σε δεῖ μεῖζονα.—Θάρσει, τό τοι δίκαιον ἰσχύει μέγα.—Ὅτ' εὐτυχεῖς μάλιστα μὴ φρόνει μέγα.—Μέγα φθέγγεται καὶ βακτηρίαν φορεῖ.—Τῇ φωνῇ μέγα ἔλε-
- 15 γεν.—Μὴ μέγα λέγε.—Μὴ μεγάλα λίαν λέγε.—Αἱ πλοῦν ὀρῶσιν οἱ μαθόντες γράμματα.—Πολλὰ ὀξύτερον βλέπόντων ἀμβλύτερον ὀρῶντες πρότεροι εἶδον.—Μύρω ὁ ἀλειψάμενος ἅπας ὁμοιον ὄζει.—Σωκράτης δίκαιος ἦν οὕτως ὥστε βλέπτειν μὲν μηδὲ μικρὸν
- 20 μηδέν, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους ἑαυτῷ.—Τὸ τῶν Ἐφόρων θαυμαστὸν ὡς τυραννικὸν γέγονεν.—Οὐκ ἐδόκει μόνιμον τὸ τῆς ὀλιγαρχίας ἔσεσθαι.—Τὰ τῶν Συρακοσίων ἔφη ἦσσω τῶν σφετέρων εἶναι.—Ἀδελὰ τὰ τῶν πολέμων.—Τὸ τῆς τέχνης περαίνοιτο ἂν καὶ διὰ
- 25 σιγῆς.—Ἡδιστόν ἐστιν ἐν τῷ βίῳ τὸ τὰ αὐτοῦ πράττειν.—Τὰ φίλων οὐδέν, ἢν τις δυστυχεῖ.—Μάλιστα τῆς γῆς ἡ ἀρίστη αἰὲ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν.—Ἡ καλλίστη καὶ μεγίστη τῶν ξυμφωνιῶν μεγίστη δικαιοτατ' ἂν λέγοιτο σοφία.—Τῆς ζημίας μεγίστη τὸ ὑπὸ
- 30 πονηροτέρου ἄρχεσθαι.—Ὁρθοτάτη τῆς σκέψεως μετὰ τῶν ἐπισταμένων.—Πέμπετε τῶν ἄρτων τοὺς ἡμίσεις.—

Εὐγένεια καλὸν μὲν, ἀλλὰ προγόνων ἀγαθόν· πλοῦτος τίμιον μὲν, ἀλλὰ τύχης κτῆμα· δόξα γε μὴν σεμνόν, ἀλλ' ἀβέβαιον· ὑγίεια τίμιον μὲν, ἀλλ' εὐμετάστατον· ἰσχυρὸς ζηλωτὸν μὲν, ἀλλὰ νόσφ' εὐάλωτον 35 καὶ γήρα· παιδεία τῶν ἐν ἡμῶν μόνον ἐστὶν ἀθάνατον καὶ θεῖον.

§ 11. Subject and Predicate.

48. The *nom. neut. plur.* generally has the verb in the *singular*; but often not when *persons* or *living creatures* are spoken of; as, τὰ ζῶα τρέχει, *the animals run*. τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῶν, τὰ δ' οὐκ ἐφ' ἡμῶν, *of existing things some are in our power, and others are not in our power*. τοσάδε ἔθνη ἐστράτευον, *so many nations went on the expedition*.

49. The copula 'is,' 'are,' (ἐστί, εἰσί,) is often omitted, especially in *general propositions, observations, and proverbs*; in assertions of *necessity, fitness, duty, possibility, &c.* The words with which this omission very commonly occurs, are given in the two following hexameters:

ἄξιον atque εἰκός, θέμις, ὦρα, καιρός, ἀνάγκη·

ῥᾶδιον et δυνατός, δηλόν τε πρόθυμος, ἔτοιμος·

together with the *synonymous* and *opposite* notions, such as χαλεπόν, *difficult*; ἀδύνατος, *impossible*; οἷός τε, *possible*; also with verbals in *τεος*.

EXERCISE IX.

50. Διὰ τὰς γυναῖκας πάντα τὰ κακὰ γίγνεται. —Τὰ καλῶς εὐρημέν' ἔργα τῷ λόγῳ μηνύεται. —Τὰ πράγματά ἐστι καλά. —Κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει. (*Eur.*) —Τὰ μειράκια διαλεγόμενοι ἐπιμένονται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν. —Τὰ τέλη ἐξέπεμψαν 5 αὐτόν. —Εἰ μὲν δὴ καλός ἐστιν ὃδε ὁ κόσμος, ὃ τε δημιουργὸς ἀγαθός, δῆλον, ὡς πρὸς τὸ αἰδίων ἔβλεπεν, εἰ δέ, ὃ μὴδ' εἶπεῖν τινὲς θέμις, πρὸς τὸ γεγονός. —Οὐκ ἄξιον περὶ τοῦ-

- των νῦν ἐρίζειν.—Ἐμοί τε εἰπεῖν καὶ σοὶ ἀκοῦσαι ἄξιον. (Pl.)
 10 —Οὐ βουλευέσθαι ἔτι ὦρα, ἀλλ' ἤδη βεβουλευῆσθαι. (Pl.)—
 Οἶνον γὰρ εὐροῖς ἂν τι πρακτικώτερον;
 Ὅρας; ὅταν πίνωσιν ἄνθρωποι, τότε
 Πλουτοῦσι, διαπραττονσι, ρικώσιν δίκας,
 Εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.—
 15 Ἄλις λόγων.—Τούτων μὲν ἄδην.—Ταῦτα μὲν οὖν οὕτως.—
 Αἰσχρὸν (sc. ἂν εἴη), εἰ πύθοιτό τις, λόγοις κολάζειν ᾧ βιά-
 ζεσθαι παρῇ.—Φιλήκοος ἔγωγε καὶ ἡδέως ἂν τι μάθοιμι.—Σὺ
 οὐδέπω ταπεινὸς οὐδ' εἴκεις κακοῖς.—Εἰ ψυχρὰ λέγω, σὺ αἴ-
 τιος, πράγματά μοι παρέχων.—Σεαυτὸν οὐκ ἔχεις εὐρεῖν ὅποι-
 20 ος φαρμάκοις ἰάσιμος.—Αἴγισθ' ἔτοιμοι κοῦκ ἀπαρνούμεθ'
 ἄναξ.—Εἰ ἃ συμφέρει χωρὶς κολακείας ἐθελήσετε ἀκονεῖν,
 ἔτοιμος λέγειν.—Χρὴ φίλοις ἐπαρκεῖν, ὥς ἔτοιμος εἰμὲ ἐγώ.

§ 12. On the Moods.

51. The moods of the aorist do not refer to past time.
 52. The moods of the aorist usually express *single, definite* actions not contemplated as *continuing*: those of the present contemplate them as *continuing*.
 53. The notion of the action's *being completed* is also so far *left out of sight* in the moods of the aorist, that they are usually rendered by the English *present*.

54. OBS. 1. The sense of *completion* is, however, still *prominent*, when the subjunctive and optative of the aorist are used with *conditional* particles, and with such *temporal* and *relative* clauses as are *virtually conditional* (e. g. clauses introduced by *when, until, &c.* and with ὅς ἂν = *si quis, quicumque &c.*). See examples in 80: and on *infin.* of aor., end of Exercise XIII.


OBS. 2. The action may *really* be one that *must* take up a long time: e. g. Xen. uses ταῦτα διηγήσασθαι of *relating all* that he had learnt about Cyrus; his birth, character, &c. The moods of the aorist are used when the duration of the action (though it may *be* ever so considerable) is left quite out of sight, the action being contemplated as *one* definite, independent action,

55. The *participle* of the aorist describes *completed* actions: *πεσών, having fallen.*

56. *μή*, when it *forbids*, takes the imperative of the present, the subjunctive of the aorist;* as,

μή κλέπτε, do not steal (forbids stealing generally).

μή κλέψῃς, do not steal (forbids stealing in a particular instance).

57.  The optative is the regular attendant of the historical tenses.

58. Hence: The *relatives* and *particles* (except the compounds of *ἄν* in 65; see 78), which take the *subjunctive* after the *present* and *future*, take the *optative* after the *historical*† tenses; as,

59. { *πάρειμι, ἵνα ἴδω, I am here to see.*

{ *παρῆν, ἵνα ἴδοιμι, I was there to see.*

60. { *οὐκ ἔχω (or οὐκ οἶδα), ὅποι‡ τράπωμαι, I don't know which way to turn myself.*

{ *οὐκ εἶχον (or οὐκ ᾔδειν) ὅποι‡ τραποίμην, I did not know which way to turn myself.*

The *optative* is thus, in fact, the *subjunctive* of the *historical* tenses, answering to the *perfect* and *pluperfect* of the Latin subjunctive.

61. So the *particles* and *pronouns*, which go with the *indicative in direct* take the *optative in oblique narra-*

* A consequence of the distinction pointed out in 51 and 56, is that *μή* with *imperative present* tells a man to *leave off* what he has already begun: *μή* with *aor. subj.* tells him *not to begin* the action. The *imperat.* of the *pres.* is, however, often used with reference to *not beginning*. (Hermann.) For exceptions see Kühn. 421, 5.

† That is, *Imperfect, Aorists, and Pluperfect.*

‡ In *dependent (or indirect) questions*, the *regular* rule is to use,

<i>not πόσος;</i>	<i>ποῖος;</i>	<i>πηλίκος;</i>
(<i>quantus</i> ?)	(<i>qualis</i> ?)	<i>how old or big?</i>
<i>but δόσος,</i>	<i>δοῖος,</i>	<i>δπηλίκος.</i>

So <i>not</i> πότε;	ποῦ;	πῶς;	πόθεν;	πῇ;
<i>when?</i>	<i>whither?</i>	<i>where?</i>	<i>how?</i>	<i>whence?</i>
<i>but</i> δπότε,	δοποι,	δπον,	δπως,	δπόθεν,
				δπη.

So, also, *not τίς*, but *ὅστις*. But the *direct* interrogatives are very often used in *indirect* questions, as: *ἦρώτα με τίς εἶην, he asked me who I was.*

tion ;* thus, ἤρετο, εἰ οὕτως ἔχοι, *he asked if it were so.*
 ἔλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἣν περ ὀρώην, *he*
told me that the road led to the city which I saw.

EXERCISE X.

62. Ἀναγνώσεται ὑμῖν τούτους τοὺς νόμους ὁ γραμματεὺς, ἵν' εἰδῇτε ὅτι ὁ νομοθέτης ἠγάσας τὸν καλῶς
 τραφέντα παῖδα χρήσιμον ἔσεσθαι τῇ πόλει.—Τῶν ἀπόντων
 φίλων μέμνησο πρὸς τοὺς παρόντας, ἵνα δοκῇς μηδὲ τού-
 5 των ἀπόντων ὀλιγορεῖν.—Πειρῶ τὸ μὲν σῶμα εἶναι φιλόπο-
 ρος, τὴν δὲ ψυχὴν φιλόσοφος· ἵνα τῷ μὲν ἐπιτελεῖν δύνῃ τὰ
 δόξαντα, τῇ δὲ προορᾷ ἐπίσται τὰ συμφέροντα.—Διοίκει
 τὴν πόλιν ὁμοίως, ὥσπερ τὸν πατρῷον οἶκον, ταῖς μὲν κατα-
 σκευαῖς λαμπρῶς καὶ βασιλικῶς, ταῖς δὲ πράξεσιν ἀκριβῶς,
 10 ἵν' εὐδοκιμῇς ἅμα καὶ διαρκῇς.—Αἶδον παρόρησιαν
 τοῖς εὖ φρονοῦσιν, ἵνα, περὶ ὧν ἂν ἀμφιγνοῇς, ἔχῃς τοὺς
 συνδοκιμάσαντας.—Διόρα καὶ τοὺς τέχρῃ κολακεύοντας καὶ
 τοὺς μετ' εὐνοίας θεραπεύοντας, ἵνα μὴ πλέον οἱ πόνηροὶ τῶν
 χρησίων ἔχωσιν.—Ἐπισκόπει τοὺς λόγους ἀεὶ τοὺς σαυτοῦ
 15 καὶ τὰς πράξεις, ἵν' ὥς ἐλαχίστοις τοῖς ἀμαρτήμασι περι-
 πίπτῃς.—Εὐρεδάμας ὁ Κερνηαῖος πυγμῇ ἐνίκησεν, ἐκκρουσ-
 θείς μὲν ὑπὸ τοῦ ἀνταγωνιστοῦ τοὺς ὀδόντας, καταπιὼν δὲ
 αὐτοὺς, ἵνα μὴ αἰσθῇται ὁ ἀντίπαλος.—Πέρσαις νόμος
 ἦν, ὁπότε βασιλεὺς ἀποθάνοι, ἀγομίαν εἶναι πέντε ἡμερῶν,
 20 ἵν' αἰσθοιεντο, ὅσον ἀξιός ἐστιν ὁ βασιλεὺς καὶ ὁ νόμος.—
 Μείων ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς,
 ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ
 τιμᾶσθαι, ἵνα πλείω κερδαίνοι· γίλως τ' ἐβούλετο εἶναι
 τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην.—
 25 Ἀέγουσι γάρ τινι τὸν Σωκράτη, τοὺς μὲν ἄλλους ἀνθρώπους
 ζῆν, ἵν' ἐσθίοιεν· αὐτὸν δὲ ἐσθίειν, ἵνα ζῇ.—Ἀέγε-
 ται ὡς ὄντως ἐστὶ κοινὰ τὰ φίλων.—Οἱ φιλόσοφοι ζη-

* *Oblique discourse (sermo obliquus)* is when the opinions, assertions, &c., of another are related in the third person. "He said that he thought," &c.—"He said, 'I think,' &c." would be in *direct discourse (sermo rectus)*. By '*oblique narration*' is meant that the events, sentiments, &c., are *narrated* as belonging to *past time*.

τοῦσιν, ὡς ἀκίκοα, τί ἐστὶν ἀγαθόν, κοῦδὲ εἷς εὖρηκέ πως
 τί ἐστὶν.—Ἐλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος
 δὲ πεφευγὼς ἐν τῷ σταθμῷ εἴη ὅθεν τῇ προτεραίᾳ ωρμηντο.— 30
 Ἀνκομήδης ἔλεγεν ὡς μόνοις τοῖς Ἀρκάσι Πελοπόννησος
 πατὴρ εἴη· μόνοι γὰρ ἀντόχθορες ἐν αὐτῇ οἰκοῦεν.—
 Ἦκουον Γοργίου ὡς ἡ τοῦ πείθειν πολὺ διαφέροι πα-
 σῶν τεχνῶν· πάντα γὰρ ὑφ' αὐτῇ δοῦλα δι' ἐκόντων, ἀλλ' οὐ
 διὰ βίας ποιοῖτο.—Θηραμένης ἀναστὰς λέγει ὅτι ποι- 35
 ῆσει ὥστε τὴν πόλιν ἐλαττωσάι μηδέν· οἷοιτο δὲ καὶ ἄλλο
 τι ἀγαθὸν παρὰ τῶν Λακεδαιμονίων εὐρήσασθαι τῇ πόλει.—
 Οἷομαι αὐτὸν ἀκχεῖρον εἶρεῖν τὸν λόγον, ὡς ἄκυρόν ἐστι
 τὸ ψήφισμα· προβούλεμα γὰρ ἐστὶν.—Ἐτι αὐτοῖς τοι-
 αύτη δόξα παρεστήκει ὡς καὶ Ἀθηναίοις πολυμήσουσι· 40
 προθύμως γὰρ τοῖς ἀδικουμένοις ἤξουσι βοηθήσοντες.

§ 13. *The Moods, continued.*

ON εἰ AND ἄν. CONDITIONAL PROPOSITIONS.

63. The particle *ἄν* (of which Hermann considers the real meaning to be *by chance, perhaps*; but Hartung, *else, otherwise*) gives an expression of *contingency* and *mere possibility* to the assertion.

64. Its *principal* use is in the *conclusion* of a hypothetical sentence; and when it stands in other sentences, it refers to an *implied condition*.

65. It coalesces with several particles, so as to form one word with them.

Thus with εἰ	ὅτε,	ἐπειδή,
it forms εἰάν, ἥν, ἄν.	ὅταν,	ἐπειδάν.

66. The *ἄν* = *εἰάν*, *εἰ ἄν*, *regularly* begins the sentence, and is thus distinguished from the simple *ἄν*, which *always* has *some words* before it.

67. *Εἰ* (like our 'if') has the two meanings of *if* and *whether*: it goes with the *indic.* or *optative*; but very seldom with the *subjunctive*. (See example in 61.)

68. (*a*) *Possibility* without any expression of *uncertainty*; *εἰ* with *indic.* in both clauses; as, *εἰ τι ἔχεις, δός, if*

you have any thing, give it. εἰ ἐβρόντησε καὶ ἡστράφη, *if it has thundered it has also lightened.*

69. (b) *Uncertainty* with the prospect of decision; εἰ with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause;* as, εἰ ἄν τι ἔχωμεν, δώσομεν, *if we have any thing, we will give it.*

70. (c) *Uncertainty* without any such accessory notion; εἰ with the *optative* in the conditional clause, and ἄν with the *optative* in the consequent clause;† as, εἴ τις ταῦτα πράττοι, μέγα μ' ἄν ὠφελήσειε, *if any one should do this, he would do me a great service.*

71. (d) *Impossibility*, or belief that the thing is *not* so; εἰ with *imperfect* or *aorist indic.* in the conditional clause; ἄν with *imperf.* or *aorist indic.*‡ in the consequent clause; as, εἴ τι εἶχεν, ἐδίδου ἄν, *if he had any thing,§ he would give it.* εἴ τι ἔσχεν, ἔδωκεν ἄν, *if he had had any thing, he would have given it.*

72. (1) The *imperfect* is used for *present time*; and also for *conditions* and *consequences* that, though they belong to *past time*, are to be represented as *having duration*.

(2) For *conditions* and *consequences* that refer to *past time*, the *aorist* must be used, unless either action is to be represented as *continuing*.||

* Both verbs *may* be in the *future indicative* (the verb in the conditional clause with *εἰ*). The condition is then expressed in a more positive way, as a *contemplated event*: a construction which is often adopted when the condition expresses an event *hoped for* or *feared*; as, εἴ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεῖνόν ἡξεί.

† OBS. In English we *very often*, indeed *generally*, do not mark the *contingent* nature of the supposition in the conditional clause, but say in the indicative mood: 'if any one *did* this, he *would* do me a great service.' The *optative* in Greek expresses the notion as a *mere conception*. It conveys no notion of *time*, and intimates *no opinion* as to the *existence* or *non-existence*, *possibility* or *impossibility* of what is supposed. In every statement therefore which means, 'if this *were* true, that *would also be* true,' the *optative* is used in both clauses, whenever no intimation is conveyed whether the thing supposed is true or not.

‡ The *pluperfect* is used when the *perfect* would be the proper tense, if the statement were not *hypothetical*: εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν, οὐκ ἂν Φίλιππος τοσοῦτον ὑβρίκει χρόνον (*would not have insulted, or have been insulting us*).

§ It is implied, that he *has not* any thing.

|| When the actions, one or both, are represented as *having duration*, the *imperfect*, which is then used, must be rendered in the *condition* (at least *generally*) by the English *pluperfect* (as is often the case with the Latin *imperfect* of the *subjunctive*). The two forms in 71 are often, therefore,

(3) The condition may refer to *past*, and the consequence to *present time* :—*εἰ ἐπεισθὴν, οὐκ ἂν ἡρξώσθουν, if I had (then) been persuaded, I should not (now) be out of health.*

EXERCISE XI.

73. *Εἴ τις ἐτι ἐνδεῖσθαι δοκεῖτε, πρὸς ἐμὲ λέγετε· καὶ εἴ τις εἰπεῖν τι βούλεται, λεξάτω.*—*Ἐὰν μὲν ἄρα σοφὸς γένῃ, ὃ παῖ, πάντες σοι φίλοι καὶ πάντες σοι οἰκέοι ἔσονται.*—*Σωκράτει εἰ προσεῖχον οἱ Ἀθηναῖοι, πάντα ἂν ἐγένοιντο εὐδαίμονες.*—*Ἀγησίλαος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, εἰ μὴ μετεπέμψαντο αὐτὸν οἱ Σπαρτιάται διὰ τινὰς πολιτικὰς χρείας, σχεδὸν ἂν καὶ τὴν ὅλην τῶν Περσῶν βασιλείαν εἰς τοὺς ἐσχάτους κινδύνους κατέστησεν.*—*Εἰ ἡ πίστασθε τοὺς φόβους καὶ τὰς μερίμνας, ὥς ἔχουσιν οἱ πλούσιοι, πάντῃ ἂν ὑμῶν φευκτέον ὁ πλοῦτος ἔδοξεν.*—*Οὐκ ἂν ἐκώλυνον οἱ νόμοι ζῆν ἕκαστον κατ' ἰδίαν ἐξουσίαν, εἰ μὴ ἕτερος ἕτερον ἐλνυμῖνετο· φόβος γὰρ στάσεως ἀρχὴν ἀπεργάζεται.*—*Σεμίραμις, ἑαυτῇ κατασκευάσασα τάφον, ἐνέγραψεν, ὅστις ἂν χρημάτων δεηθῇ βασιλεὺς, διελόντα τὸ μνημεῖον, ὅσα βούλεται, λαβεῖν.* *Δαρεῖος οὖν διελὼν χρήματα μὲν οὐκ εὔρε, 15* *γράμμασι δὲ ἐτέροις ἐνέτυχε τάδε γραῖζουσιν· εἰ μὴ κακὸς σθ' ἀνὴρ καὶ χρημάτων ἄπληστος, οὐκ ἂν νεκρῶν θήκας ἐκίνοις.*—*Αὔκος ἰδὼν ποιμένας, ἐσθίωντας ἐν σκηνῇ πρόβατον, ἐγγὺς προσελθὼν, ἡλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!*—*Εἰ χρὴ γαμεῖν, χρὴ ἔκ τε γενναίων γαμεῖν, 20* *δοῦναί τ' ἐς ἐσθλοὺς ὅστις εὖ βουλευέται.*—*Εἰ θεοὶ τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί.*—*Μὴ λέγ', εἰ φιλεῖς ἐμὲ, μῆτερ, ἐφ' ἐκάστω τὸ γένος.*—*Πῶς ἢ ἀχάριστοι, ἢ ἀμελεῖς, ἢ πλεονέκται, ἢ ἄπιστοι, ἢ ἀκρατεῖς ἄνθρωποι δύναιντο ἂν φίλοι γενέσθαι;*—*Πάντ' ἔστιν 25* *ἔξευρεῖν, ἔὰν μὴ τὸν πόρον φεύγῃ τις ὅς πρόσσετι*

rendered in the same way. Thus: *εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἔπασχον, if they were (or had been) good men, they would never have suffered this treatment.* *Οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν.* Sometimes the condition must be rendered by the *pluperfect*, the consequence by *would* or *should*, not *would* (or *should*) have: *εἰ μὴ τότε ἔπδνον, νῦν οὐκ ἂν εὐφραϊνόμεν, if I had not worked then [imperf. representing duration], I should not rejoice (or be rejoicing) now.*

τοῖς ζητουμένοις.—Τὸ γαμεῖν, ἐάν τις τὴν ἀλήθειαν σκοπῇ, κακὸν μὲν ἔστιν, ἀλλ' ἀναγκαῖον κακόν.—Ἄν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν.—Ἦν ἐθέλωμεν
 30 ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκίμησομεν· εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτούς.

§ 14. *The Moods, continued.*

74. The optative with ἄν is equivalent to our *would*, *should*, and sometimes *may*, *might*, &c.; as, ἡδέως ἄν θεασαίμην ταῦτα, *I would gladly see this*, or, *I should like to see this*. ἄνθρωπον ἀναιδέστερον οὐκ ἄν τις εὔροι, *a man, or, one could not find a more shameless fellow*.

It properly refers (as our *would* and *should*) to a condition supposed. Thus in 74, first Ex., '*I would gladly see it*,' if it were possible, in Ex. 2., '*one could not*,' &c. if one were to look for one.

75. The optative with ἄν may sometimes be *translated* by the *future*; as, οὐκ ἄν φύγοις, *you would not* (but sometimes as *positive* as) *you will not* escape.

It is *really* the *consequence* of a conditional clause suppressed. '*You would not* escape,' i. e. '*if you were to attempt it*.'—The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all *positiveness* in their assertions; and hence this optative with ἄν is used of the most positive assertions.

76. ἄν gives to the *infinitive* and the *participle* the same force that it gives to the *optative*: thus, πόσον ἄν οἶε εὐρεῖν τὰ σὰ κτήματα πωλούμενα; *how much do you think your possessions would fetch* (literally, *find*) *if they were sold*? οὐκ ἔστιν ἓνα ἄνδρα ἄν δυνήθῃναί ποτε ἅπαντα ταῦτα πρᾶξαι, *it is not possible that one man should ever be able to do all this*. τᾶλλα* σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, *I hold my tongue about the rest, though I should have*

* For τὰ ἄλλα.

much to say. αἰτεῖ μισθὸν, ὡς περιγεγόμενος ἂν* τῶν πολεμίων, *he asks for pay on the plea that he could then conquer his enemies.*

Thus (as in second example, 76) the *infin.* gets the force of an *infin. future*.†

This is the common way of expressing the future after verbs of *hoping, thinking, trusting, praying, knowing, confessing*, &c. when it is dependent on a *condition, expressed or implied.*

Of a *positive unconditional expectation*, &c. the infinitive without ἂν is used; the *future*, if future time is to be strongly marked; if not, the *aor.* or *present*, according as the action is *momentary* or *continued.* (K.)

EXERCISE XII.

77. Πάντες ἂν ὁμολογήσαιτε ὁμόνοιαν μέγιστον ἀγαθὸν εἶναι πόλει.—Λέγοις ἂν, ἃ δεῖ λέγειν.—Οὐκ ἂν ἀποφεύγοις τὴν νόσον.—Τὰ ἤδη γεγενημένα οὐκ ἂν δυνήθαι εἶημεν κωλύσαι.—Οὔτε σὺν ἂν δύναιο ἀντειπεῖν, οὔτ' ἄλλος οὐδεὶς.—Ἡδέως ἂν πυνθοίμην ὅτι σοι φαίνεται 5 τοῦτο.—(Βουλοίμην ἂν, *velim*: ἐβουλόμην ἂν, *vellem*.) Ἐβουλόμην ἂν ὑμᾶς ὁμοίως ἐμοὶ γιγνώσκειν αὐτόν.—Ἡδέως ἂν Καλλικλεῖ τούτῳ ἔτι διελεγόμην.—Τίς ἂν ᾧ ἢ θη ταῦτα γενέσθαι;—Τί δὴ ἔστιν ἄττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἔτελεύτα; ἡδέως γὰρ ἂν ἐγὼ ἀκού- 10 σαιμι.—Εγὼ οὐδ' ἂν ἐνὸς ἡδίου ἀκούσαιμι ἢ σοῦ.—Εὐκλείδης ὁ Σωκρατικὸς, ἀκούσας τοῦ ἀδελφοῦ λέγοντος· Ἀπολοίμην, εἰ μὴ σε τιμωρησαίμην, Ἐγὼ δὲ, εἶπεν, εἰ μὴ σε φιλεῖν ἡμᾶς πείσαιμι.—Εἰ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλῃ ἐκ τοῦ βίου, τί ἂν ἔτι ἀγαθὸν ἡμῖν γένοιτο, ἢ 15

* Literally, 'as thus being likely-to-conquer.'

† γράφειν ἂν=scripturum esse.

γεγραφεῖναι ἂν=scripturum fuisse.

γράφαι ἂν=(a) scripturum fuisse, or

as pres. (b) scripturum esse.

γράφειν ἂν=scripturum fore. (K.)

γράφειν ἂν is proved (according to Arnold) to be correct by Hartung, against Porson, Hermann, &c. Kühner and Rost both agree with Hartung.

τίς ἂν τι λαμπρὸν ἐργάσασθαι ἐπιθυμήσειεν;—Τῷ αὐτῷ
 φουσήματι τὸ μὲν πῦρ ἀνακαύσειας ἂν καὶ μεῖζον ποιή-
 σειας ἐν βραχεῖ, καὶ τὸ τοῦ λύχνου φῶς ἀποσβέσειας.
 —Ὁ Περσῶν βασιλεὺς ἄσμενος ἂν τοὺς Ἀθηναίους εἰς τὴν
 20 συμμαχίαν προσεδέξατο.—Ἦρετο αὐτόν, εἰ καὶ φορτίον
 ἔφερε.—Τὰς ἀρετὰς ἐπιτηδεύομεν οὐχ ἵνα τῶν ἄλλων
 ἔλαττον ἔχωμεν, ἀλλ' ὅπως ἂν ὡς μετὰ πλείστων ἀγαθῶν
 τὸν βίον διάγωμεν.—Τὸν Ἑρώτα δεῖ εὐλαβεῖσθαι, ὅπως
 ἂν τὴν μὲν ἡδονὴν αὐτοῦ καρπώσηται τις, ἀκολασίαν δὲ
 25 μηδεμίαν ἐμποιήσῃ.—Ὡς ἂν μάθῃς, ἀκουσον.

§ 15. *The Moods, continued.*

78. The compounds of ἂν (ἐάν, ὅταν, ἐπειδάν, &c. 65) regularly take the *subjunctive*. The same rule applies to *relatives* with ἂν: thus, παρέσομαι ἐάν τι δέῃ,* *I will come to you (or be with you) if I am wanted.*

79. When they come into connection with *past time* or the *oblique narration*, they either remain unchanged, or the simple words (εἰ, ὅτε, ἐπειδή—ὅς, ὅστις, ὅσος, &c.) take their place with the *optative* (57); as, ἔφη παρέσεσθαι, εἴ τι δέοι or δεήσοι, *he said that he would come, if he were wanted.*

80. When these compounds of ἂν, and relatives with ἂν, go with the *subjunctive of the aorist*, they answer to the Latin *future perfect* (*futurum exactum*): thus, τότε δὴ,† ὅταν ἂ χρὴ‡ ποιῆς, εὐτυχεῖς, *then only are you prosperous, when you do what you ought.* τότε δὴ, ὅταν ἂ χρὴ ποιήσῃς, εὐτυχίσεις, *then only will you be prosperous, when you have done what you ought* (tum demum, quum

* τί=at all. ἐάν τι δέῃ, *if it should be at all necessary.*

† Then truly (and not before)=then only.

‡ χρὴ (oportet)—χρεῖν, χρῆν, χρῆναι, *part. neut.* (τὸ) χρέων. Imperf. ἐχρεῖν or χρεῖν (not, ἔχρεν): fut. χρήσει.

§ Properly, 'when you shall have done:' but in English a *future* action, that is to precede another *future* action, is generally put in the *present* or *perfect* tense. We do not, that is, mark that it is *now* future, but consider ourselves as removed by the 'when,' &c. to the time of its happening.

officia tua expleveris, felix eris). ἐπειδὴν ἅπαντα ἀκούσῃτε, κρίνατε, *when (or after) you have heard all, decide.* διαφθερεῖ ὅτι ἂν λάβῃ, *he will destroy whatever he takes or lays hold of (ceperit).*

EXERCISE XIII.

81. Μέγ' ἐστὶ κέρδος, ἣν διδάσκεισθαι μάθῃς.—Νέος ἂν πονήσῃς, γῆρας ἔξεις εὐθαλές.—Οὔτε πέφυκεν ἀθάνατος ἡμῶν οὐδείς, οὐτ', εἴ τω ξυμβαίῃ, γένοιτο ἂν εὐδαίμων.—Ἐγὼ γυναικὶ ἔν τι πιστεύω μόνον, ἐπ' ἂν ἀποθάνῃ, οὐ βιώσεσθαι πάλιν· τὰ δ' ἄλλ' ἀπιστῶ πάνθ', ἕως ἂν ἀπο- 5 θάνῃ.—Αὐτοὶ ἔφασαν συνεκπλευσεῖσθαι, ἕως τὰ πράγματα κατασταίῃ.—Βοηθήσατέ μοι, καὶ μὴ διδάσκετε τοὺς συνοφάντας, μεῖζον ὑμῶν αὐτῶν δύνασθαι.—Μὴ μαινώμεθα, μηδ' αἰσχροῦς ἀπολώμεθα.—Εὐτυχούς, καὶ τύχοις ὅσων ἐρᾷς.—Οὐκ ἂν ποτε ὁ δίκαιος ἄδικος γένοιτο.—Παῦσαι 10 νυν ἤδη, μηδ' ἐρωτήσεως πέρα.—Μὴ ἀποκράμῃς, ἀλλὰ σκόπει.—Δίκαιος ἴσθ', ἵνα καὶ δικαίων δὴ τύχῃς.—

....Χωρὶς τῶν ἀναγκαίων κακῶν

Αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν·

Λυπούμεθ', ἣν πτάρη τις· ἣν εἴπη κακῶς, 15

Ὁργιζόμεθ'· ἣν ἴδῃ τις ἐνύπνιον, σφόδρα

Φοβούμεθ'· ἣν γλαυξ ἀνακράγῃ, δεδοίκαμεν.—

Ἔπεςχετο εὖ ποιήσῃν ἡμᾶς.—Ἐδεήθησαν οἱ Κορίνθιοι τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν.—Οἱ Ἀθηναῖοι ἐφίεντο τῆς Σικελίας ἄρξειν.—Πανταχοῦ ἐν τῇ Ἑλλά- 20 δι νόμος κεῖται τοὺς πολίτας ὁμνύναι ὁμονοήσῃν.—Τοὺς χρηματισμοὺς τοὺς παρὰ τὸ δίκαιον γιγνομένους ἡγεῖσθε μὴ πλοῦτον, ἀλλὰ κίνδυνον ποιήσῃν.—Προσέκειν δὲ ἔγωγε νομίζω, ὅταν μὲν νομοθετῶμεν, τοῦθ' ἡμᾶς σκοπεῖν, ὅπως καλῶς ἔχοντας καὶ συμφέροντας νόμους τῇ πόλει θεησοίμεθα, 25 ἐπειδὴν δὲ νομοθετήσωμεν, τοῖς νόμοις τοῖς κειμένοις πείθεσθαι, τοὺς δὲ μὴ πειθομένους κολάζειν, εἰ δεῖ τὰ τῆς πόλεως καλῶς ἔχειν.—Φαμέν οὐχ ἥσσον αὐτοὶ ὠφελῆσαι ἢ τυχεῖν τούτου.—Ἄνευ τοῦ γίγνεσθαι γενέσθαι ἀδύνατον.—Τὸ γνῶναι ἐπιστήμην τοῦ λαβεῖν ἐστίν.—Χαλεπὸν τὸ ποιεῖν, 30

τὸ δὲ κελεῦσαι ῥάδιον.—Πολὺν ῥᾶρον ἔχοντας φυλάττειν ἢ κτησάσθαι πάντα πέφυκεν.

§ 16. *The Moods, continued.*

82. The *optative* is used of what *happened often*, when the time spoken of is *past*. (In this use it is called 'the optative of *indefinite frequency*.')

OBS. Hermann properly observes, that the *optat.* does not itself *express* the *repetition* of the act, but only carries with it the notion of *indefiniteness*, the *repetition* being marked by the *verb* of the principal sentence, which is usually the *imperfect*; sometimes a *frequentative verb*, or an *aorist* with *πολλάκις*, &c.

83. (1) For *pres.* or *future time*, the relatives with *ἄν*, and compounds of *ἄν* are used with the subjunctive: οὕς ἄν ἴδῃ.

(2) To relatives *ἄν* gives in this way the force of our *ever*. ὅς ἄν (= quicumque, si quis) *whoever, any man who*; in plur. *all who*.

EXERCISE XIV.

84. Κολάζονται οἱ ἄνθρωποι οὕς ἄν οἴωνται ἀδικεῖν.—
 "Ὅν ἄν ἡγήσωνται φρονιμώτερον ἑαυτῶν εἶναι, τούτῳ οἱ ἄν-
 θρωποι ὑπερηδέως πείθονται.—Οὕτως ἄν εἴη σωφροδέστα-
 τος, ὅστις κοσμιώτατα τὰς συμφορὰς φέρειν δύναται.—'Αλέξ-
 5 ανδρος ὅτε ἐνίκησε Δαρεῖον ἀπέστειλε τοῖς Ἑλλησι
 θεὸν αὐτὸν ψηφίσασθαι.—Ἦρα δύο δράκοντας ἀπέστει-
 λεν, ἀναλώσοντας Ἱερakλέα, ἔτι βρέφος ὄντα. Ὁ δὲ παῖς
 οὐ καταπλαγείς ἑκατέρῃ τῶν χειρῶν τὸν ἀνέναντον σφίγγας,
 ἀπέπνιξε τοὺς δράκοντας.—Πᾶν ὅ τι ἄν μέλλης εἶρεν
 10 πρότερον ἐπισκόπει τῇ γνώμῃ.—Ἐγὼ νομίζω ὅποιοί τινας
 ἄν οἱ προστάται ᾧσι, τοιαύτας καὶ τὰς πολιτείας γίγνεσθαι.
 —Μέχοι τοῦδε οἱ ἔπαινοι ἀνεκτοί εἰσι περὶ ἐτέρων λεγόμενοι, ἐς
 ὅσον ἄν καὶ αὐτὸς ἕκαστος οἴηται ἱκανὸς εἶναι δοῦσάι τι
 ὧν ἤκουσεν.—Πατρίς ἐστὶ πᾶς ἴν' ἄν πράττει τις εὔ.—Υπ-
 15 ερῶν εἶχεν ὁ πότ' ἐν ᾧσιν διατρίβοι.—Ἐπραττεν ἁ δόξ-
 ειεν αὐτῷ.—Οὕς (μὲν) ἴδοι ἐντάκτως καὶ σιωπῇ ἰόντας,

ἐπὶναι.—Τῆς Ἀρμενίας τῆς πρὸς ἐσπέραν ὑπαρχος ἦν Τηρί-
 βαζος τῷ βασιλεῖ οὕτω φίλος γενόμενος, ὥστε, ὁ πότε πα-
 ρεῖη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν.—Ἀγη-
 σίλαος, ὁ πότε εὐτυχοίη, οὐκ ἀνθρώπων ὑπερεφρόνει, 20
 ἀλλὰ θεοῖς χάριν ἔδει.—Γορέων ἀμελεῖν, οὔτε θεός, οὔτε
 ἄνθρωπος νοῦν ἔχων ξύμβουλος ποτὲ γένοιτ' ἂν οὐδεὶς
 οὐδενί.—Ἐπὶ ταῖς βασιλέως θύραις πολλήν μὲν σωφροσύνην
 καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὔτε ἀκοῦσαι, οὔτ'
 ἰδεῖν ἐστίν.—Ὅποτε ἀπίοιεν πρὸς τὸ ἄλλο σιγάτενμα, 25
 τὰντὰ ἔπασχον.

§ 17. *The Moods, continued.*

85. The subjunctive is used in *doubting* questions either alone, or after βούλει; θέλεις; (*do you wish?*)

So also after οὐκ ἔχω (or οἶδα, 60), and ἀπορῶ (έω) *I am at a loss*, ἐρώτω (άω) *ask*, ζητῶ (έω) *seek* (optat. after the historical tenses, 60).

OBS. The deliberative subjunctive is sometimes used with ἂν, if a *condition* is referred to; seldom, however, in *direct* questions: more frequently in *indirect ones*. (Küh-
 ner.)

EXERCISE XV.

86. Βούλει οἷν σκοπῶμεν;—πόθεν βούλει ἄρξωμαι;—
 ποῖ τράπωμαι;—Νῦν ἀκούσω αὐθις;—Εἴπωμεν ἢ σιγῶμεν
 ἢ τίδρασόμεν;—Ἀγε σκοπῶμεν καθ' ἐν ἑκάστον.—Φέρε δὴ
 πειραθῶ πρὸς ὑμᾶς ἀπολογήσασθαι.—Ἡ θήρα τῶν ἐλε-
 γάντων τοιάδε ἐστίν· ἀναβάντες ἐπὶ τινας τῶν τιθασσῶν καὶ 5
 ἀνδρείων διώκουσι, καὶ ὅταν καταλάβωσι, τύπτειν προστάτ-
 τουσι τοῦτοις ἕως ἂν ἐκλύσῃσι. Τότε δὲ ἐλεφαντιστῆς ἐπι-
 πηδῆσας κατευθύνει τῷ δρεπάνῳ· ταχέως δὲ μετὰ ταῦτα τι-
 θασσένεται καὶ πειθαρχεῖ. Ἐπιβεβηκότος μὲν οἷν τοῦ ἐλε-
 φαντιστοῦ ἅπαντες προαεῖς εἰσιν· ὅταν δ' ἀποβῇ, οἱ μὲν, οἱ δ' 10
 οὐ· ἀλλὰ τῶν ἐξαχριονμένων τὰ πρόσθια σκέλη δεσμεύουσι
 σειραῖς, ἵν' ἡσυχάζωσιν.—Πῶς μάχωμαι θνητὸς ὢν θεῖα
 τύχη;—Τί πεισόμεθα; ποῖ φύγωμεν;—Φῶμεν οὕτως
 ἢ μὴ φῶμεν;—Βούλει σε θῶ φοβηθῆναι;—Βούλει

- 15 ἡμεῖς πρὸς ἡμᾶς αὐτοὺς ὑπὲρ τῶν ἄλλων ἀμφοισβητῶμεν;
 —Βούλεσθε τὸ ὅλον πρᾶγμα ἀφῶμεν καὶ μὴ ζητῶμεν;
 —Τί βούλεσθε εἶπω;—Θῶ βούλεσθε δωδεκάτην ὑμᾶς
 εἰσοίσειν;—Πότερα θέλεις σοι μαλθακὰ ψευδῇ λέγω ἢ
 σκληρὸ ἀληθῇ φράζε· σὴ γὰρ ἡ κρίσις. (Eur.)—Πότερόν
 20 σέ τις, Ἀίσχινη, τῆς πόλεως ἐχθρόν ἢ ἐμὸν εἶναι φηί;—Οἱ
 Κρηῖτες τοὺς παῖδας μανθάνειν τοὺς νόμους κελεύουσι μετὰ
 τινος μελωδίας, ἵνα ἐκ τῆς μουσικῆς ψυχὰ γωγῶνται, καὶ
 ἐνκολώτερον αὐτοὺς τῇ μνήμῃ παραλαμβάνωσιν.—Διο-
 γένης ἰδὼν τοξότην ἀφνῇ, παρὰ τὸν σκοπὸν ἐκάθισεν, εἰπών,
 25 Ἵνα μὴ πληγῶ.—Τί ποτ' ἂν οὖν λέγωμεν;—Εγὼ γὰρ
 τοῦτο, ὦ Πρωταγόρα, οὐκ ὥμην διδασκτὸν εἶναι, σοὶ δὲ λέγον-
 τι οὐκ ἔχω ὅπως ἂν ἀπιστῶ.

§ 18. *The Moods in oblique narration.*

87. (a) εἴ τι ἔχοι (or ἔχει), ἔφη δώσειν. (b) εἴ τι ἔχοι, ἔφη δοῦναι ἄν. (c) εἴ τι εἶχεν, ἔφη δοῦναι ἄν.—Compare Examples in 68–71.

88. (a) When conditional propositions occur in *oblique narration* the *consequent clause* is in the *infinitive*.

(b) Instead, therefore, of the *optative with ἄν* (in 70), we shall have the *inf. with ἄν*.

(c) Instead of the *imperfect* or *aorist* with ἄν (71), we shall have the *present* or *aorist infn. with αν*.

89. (a) Instead of the *indic. future* (69), we shall have the *inf. future*; and *εἰ with optative* instead of *εἰάν with subj.*, if in connexion with *past time*.

90. Thus where we should have had in the *consequent clause*,

ποιήσω	{ ποιήμι ἄν ἐποίουν ἄν	{ ποιήσαιμι ἄν ἐποίησα ἄν	{ πεποιήκοιμι ἄν ἐπεποιήκειν ἄν
--------	---------------------------	------------------------------	------------------------------------

we shall have,

ποιήσειν	ποιεῖν ἄν	ποιῆσαι ἄν	πεποιηκέναι ἄν
----------	-----------	------------	----------------

REM. But here (as in oblique narration generally) the *subjunctive* (which more regularly accompanies the *principal* tenses) is allowed to stand after *historical* tenses: and after both *principal* and *historical* tenses an *indicative* is very common.

EXERCISE XVI.

91. Κῦρος ὑπέσχετο τοῖς γυνάσιν, εἰ καλῶς καταπρά-
 ξειεν ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν
 αὐτοὺς καταγάγοι οἴκαδε.—Ξενοφῶν Μεγαβύζῳ ἐπέ-
 στειλεν, ἣν μὲν αὐτὸς σωθῆ, ἑαυτῷ ἀποδοῦναι τὰ χρήματα·
 εἰ δέ τι πάθοι, ἀναθεῖναι.—Νομίζω ὑμᾶς ἐμοὶ εἶναι 5
 καὶ πατρίδα καὶ φίλους καὶ συμμάχους· καὶ σὺν ὑμῖν μὲν ἂν
 οἶμαι εἶναι τίμιος, ὅπου ἂν ᾧ· ὑμῶν δ' ἔρημος ὢν, οὐκ ἂν
 ἱκανὸς εἶναι οἶμαι οὔτ' ἂν φίλον ὠφελῆσαι, οὔτ' ἂν ἐχθρὸν
 ἀλέξασθαι. (Xen.)—Πρῶτον μὲν οἶομαι ἂν ὑμᾶς μέγα
 ὀνῆσαι τὸ στρατεύμα, εἰ ἐπιμελεσθήθητε ὅπως ἀντὶ 10
 τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικα-
 τασταθῶσιν.—Πυθαγόρας ἐρωτηθεὶς, πῶς ἂν οἰνόφλυξ τοῦ
 μεθύειν παύσαιτο, Εἰ συνεχῶς, ἔφη, θεωροίη τὰ ὑπ'
 αὐτοῦ πρᾶσσόμενα.—Ἀνάχαρσις ἐρωτηθεὶς, πῶς ἂν τις μὴ
 μεθύσκοιτο, Εἰ, ἔφη, ὁρῶῃ τοὺς μεθύοντας οἷα ποιοῦσι. 15
 —Θεόπομπος πρὸς τὸν ἐρωτήσαντα, πῶς ἂν τις ἀσφαλῶς
 τηροίη τὴν βασιλείαν, Εἰ τοῖς μὲν φίλοις, ἔφη, μεταδι-
 δοίη παρόρησις δικαίως, τοὺς δὲ ἀρχομένους κατὰ δύνανιν μὴ
 περιορῶῃ ἀδικουμένους.—Ἐπειδὴ πάντα ποιοῦντες δίκην
 παρ' αὐτῶν οὐκ ἂν δύναισθε λαβεῖν, πῶς οὐκ αἰσχρὸν 20
 ὑμῖν καὶ ἡντιοῦν ἀπολιπεῖν;—Εἰ μὴ φυλάξεις μικρὸν,
 ἀπολεῖς τὰ μέγιστα.—Ὅτῳ σοφία μὴ προσείη πάσης
 ἀρετῆς τὸ μέγιστον μέρος, οὐκ ἂν ἔτι τελέως ἀγαθὸς γενόμε-
 νος εὐδαίμων ποτὲ γένοιτο.—Ὅταν μὴ τοὺς ἀδικοῦντας
 λάβητε, τοὺς ἐντυγχάνοντας κολάζετε.

§ 19. οὐ and μή.

92. (1) Οὐ denies *independently* and *directly*.

(2) Μὴ does not deny *independently* and *directly*,

but in reference to something else ; to some supposed case, condition, or purpose ; or in the expression of some fear, solicitude, or care.

93. (1) *Μή* is used in all *prohibitions* (see 30, line 5).

(2) With all *conditional* particles, *εἰ, εἰάν (ἤν, ἄν), ὅταν, ἐπειδάν, &c.*, and with *ὅτε, ὁπότε*, ‘*when*,’ if a condition is implied (*d*).

(3) With all particles expressing *intention* or *purpose* ; *ἵνα, ὅπως, ὡς, &c.*

94. *Note*.—In the same cases the compounds of *μή* will be used, when required : i. e. *μηδείς, μηκέτι, &c.*, not *οὐδείς, οὐκέτι*.

95. But *οὐ* is used with *ὅτι, ὡς (that)* : and also with *ἐπεί, ἐπειδή (when, after, and as causal conjunctions, as, since)*, because they relate to *actual facts*.

96. *Οὐ* is also (*generally*) used, when the *opinions, &c.* of another person are stated in *oblique narration* ;* thus, *οὐκ ἐθέλειν φησί, he says that he does not choose*.

EXERCISE XVII.

97. Ὅταν μὲν—δήπου μὴ δὲν φοβῶνται, μεστοί εἰσιν ἀταξίας· ὅταν δὲ ἢ χειμῶνα ἢ πολέμους δεῖσωσι, τὰ κελευόμενα πάντα ποιοῦσιν.—Ἀνὴρ δίκαιός ἐστιν ὁ μὴ ἀδικῶν, ἀλλ’ ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.—Μὴ δὴτ’ ἀδικήσῃς.—Μὴ δοκῶμεν δρῶντες ἄν ἡδόμεθα οὐκ ἀντιτίσειν αὐτοῖς ἄν λυπόμεθα.—Μὴ ἀτελῇ τὸν λόγον καταλίπωμεν.—Ἄ μὴ κατέθου μὴ ἀνέλῃ.—Μὴ δὲν πλέον αὐτῷ γένηται, ἀλλὰ παρασκευάζον, ὅπως ἐμὲ καὶ σὲ μηδεὶς διαβάλῃ.—Μὴ δεῖς οἰέσθω με λέγειν ὡς δικαιοσύνη ἐστὶν δακτόν.—Μὴ ψεύσῃς ὃ Ζεῦ τῆς ἐπιούσης ἐλπίδος.—Ὡν οὗτος σε ἐξηπάτησε, μὴ δότῳ δίκην.—Μὴ ἡ βία σε μηδαμῶς νικησάτω.—Μὴ τρέσῃς μιάσματος τοῦμοῦ μετασχεῖν, ἀλλ’ ἐλευθέρως θάρω.—Οὐκ ἐστὶν οὔτε τεῖχος οὔτε χρή-

* Though these seem to be dependent, they are only distinguished from direct assertions in *form*.

ματα οὐτ' ἄλλο δυσφύλακτον οὐδὲν ὡς γυνή.—Θεὸς οὐ-
 δαμῇ οὐδαμῶς ἄδικος, καὶ οὐκ ἔστιν αὐτῷ ὁμοιότερον 15
 οὐδὲν ἢ ὃς ἂν ἡμῶν γένοιτο δικαιοτάτος.—Τὸ μοροειδὲς
 οὐδέποτε οὐδαμῇ οὐδαμῶς ἀλλοίωσιν οὐδεμίαν
 ἐνδέχεται.—Οἱ ἂν τὸ δικαστήριον καταψηφισθῇ, παραδοθεὶς
 τοῖς ἑνδεκα τεθνήτω ἀνθημερόν· ἐὰν δὲ εἰς ἀργύριον κατα-
 ψηφισθῇ, ἀποτισάτω ἐν ἑνδεκα ἡμέραις μετὰ τὴν δίκην, ἐὰν 20
 μὴ παραχρῆμα δύνηται ἀποτίνειν· ἕως δὲ τοῦ ἀποτίσαι εἰρ-
 χθῇτω. ἔνοχοι δὲ ἔστωσαν ταῖς αἰτίαις καὶ οἱ εἰς τὰ
 οἰκετικὰ σώματα ἐξαμαρτάνοντες.—Ἐχθρὸν οὗτος αὐτῷ πρὸς
 ἐμέ, ἂν τ' ἐγὼ φῶ ἂν τε μὴ φῶ, φησὶν εἶναι.—Ἐὰν οὐ
 φάσκη ἔρεσθε αὐτόν.—Ἐὰν μὴ προσποιῇται ὑμῶν 25
 ἀκούειν, μηδ' ὑμεῖς ἐκείνον ἐθέλετε ἀκούειν.—Εἴ τινες γνώμην
 μὴ ἐπιτηδεῖαν εἶπον, οὐχ' οἱ ἀπόντες τούτων αἰτιοί εἰσιν.
 —Νομίζει οὐ καλὸν εἶναι.—Οὐ δύναται οὐτ' εὖ λέγειν, οὐτ' εὖ
 ποιεῖν τοὺς φίλους.—Οὐκ ἔξῃν εἰσελθεῖν παρὰ τὸν στρατηγόν,
 ὅποτε μὴ σχολάζῃ.

§ 20. Verbals in τέος.

98. These verbals are formed both from *trans.* and *intrans.* verbs: and also from *mid.* (*deponent*) verbs, since they are sometimes used in a passive meaning.

99. They are *passive*, and take the agent in the *dative*; but they *also* also govern the object in the same case as the verbs from which they come.

100. When used in the *neuter* (with the agent in the *dat.* omitted), they are equivalent to the participle in *dus* used in the same way, and express: '*one must, ought,*' &c.; '*we, you, &c. must, ought,*' &c.; or, '*is to be,*' &c.

101. When formed from transitive verbs, they may also be used in *agreement with* the object, the agent being still in the dative. Here, too, they exactly agree with the participle in *dus*.

102. Two peculiarities in Attic Greek deserve notice:

1. The *neut. plur.* is used as well as the *neut. sing.*

2. The *agent* is sometimes put in the accus. as well as the object.

103. When a verb has two constructions with different meanings, the verbal adjective sometimes has both: thus *πειστέον* with *accus.* has the meaning of *persuade* (*πείθειν τινά*): with the *dat.* that of *to obey* (*πείθεσθαι τινι*).


EXERCISE XVIII.

104. Ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς.—Ἐπιχειρητέον ἐστὶ τῷ ἔργῳ.—Κολαστέον ἐστὶ τὸν παῖδα.—
 Ἀσκητέον ἐστὶ σοι τὴν ἀρετήν, οἱ ἀσκητέα ἐστὶ σοι ἡ ἀρετή.—Οὐκ ἀθυμητέον, ὦ ἄνδρες Ἀθηναῖοι, τοῖς παροῦσι
 5 πράγμασιν, οὐδ' εἰ πάνν φανύλως ἔχειν δοκεῖ.—Αὐτῇ τῇ ψυχῇ
 θεατέον αὐτὰ τὰ πράγματα.—Προαιρετέον μέτριον
 μετὰ δικαιοσύνης μᾶλλον ἢ μέγαν πλοῦτον μετ' ἀδικίας.—
 10 Πᾶσαν μὲν κακίαν φευκτέον ἐστὶ τοῖς νοῦν ἔχουσι, μάλιστα δὲ τὴν πλεονεξίαν.—Τὸν βουλό-
 μενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον.—
 Ἀπαλλακτέον ἐστὶν ἡμῖν αὐτὸν τοῦ κακοῦ, ἀπαλλακτέον ἐστὶν ἡμῖν τοῦ ἀνθρώπου.—
 Πειστέον ἐστὶν ἡμῖν τὸν ἄνδρα.—Πειστέον ἐστὶν ἡμῖν τοῖς νόμοις.—Περὶ τὸν Ὑπανν ποταμὸν τὸν περὶ
 15 Βόσπορον τὸν Κιμμέριον, γίγνεται ζῶον περὶ τὸν τετράπονν.
 Ζῇ δὲ τοῦτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δείλης· καταφερο-
 μένον δὲ τοῦ ἡλίου, ἀπομαρταίνεται, καὶ ἅμα δυομένῳ ἀπο-
 θήσκει, βιώσαν ἡμέραν μιάν· διὸ καὶ καλεῖται Ἐφίμερον.—Ὁ
 Ζεὺς τοῖς θεοῖς ἀπειλήσας, Ἦν ἐθέλῃσω, ἔφη, ἐγὼ μὲν ἐκ τοῦ
 20 οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ', ἦν ἀποκρεμασθέντες
 βιάζεσθέ με, μάτην πονήσετε· οὐ γὰρ δὴ καθελύσετε.
 εἰ δ' ἐγὼ ἐθέλῃσαιμι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα
 καὶ τὴν θάλασσαν συναρτήσας μετεωρίω.

§ 21. Double Accusative.

105. Verbs of *taking away from, teaching, concealing, asking, putting on or off*, take two accusatives; as, Θη-

βαίους χρήματα ἤτησαν, *they asked the Thebans for money.*

106.  εἰ μὴ διὰ.... (if not through =) *but for....*

107. OBS. 1. The *double acc.* is, of course, also found after verbs that in the *pass.* are followed by a *nominative*; such as verbs of *making, calling, thinking, declaring* any body any thing: also in the phrases *to do well or ill to any body; speak well or ill of any body*; when the *well or ill* is expressed by a *neut. adj.* Thus ποιεῖν (πράττειν, ἐργάζεσθαι) ἀγαθὰ (or κακὰ) τινα· λέγειν (εἰπεῖν) ἀγαθὰ (or κακὰ) τινα. A second *acc.* also follows many other verbs that are modified by a *neut. pronoun or indef. numeral.*

108. OBS. 2. A second accusative is also found after many verbs that take an accusative *cognata significationis* (113): the verb with its *kindred accusative* forming virtually a *single notion.* Thus, παιδεῖαν παιδεύειν (*to teach a lesson*), γραφὴν γράφειν (*to write a writ* = *to indict, or impeach*): both of which might be followed by an *acc. of person.*

EXERCISE XIX.

109. Οὗ σε ἀποκρύνω ταῦτα.—Τοὺς πολεμίους τὴν νῆα ἀπεστερήκαμεν.—Διδάσκουσι τοὺς παῖδας σωφροσύνην.—Τὸν παῖδα ἐξέδυσσε τὸν χιτῶνα.—Οὐδὲν ἄνωγε γραφὴν ἐγραψάμην.—Ὁ πόλεμος αἰμύνηστον παιδεῖαν αὐτοὺς ἐπαίδευσεν.—Οὐ γὰρ μιμήσεις ποτηρὰς 5 μιμεῖσθαι τοὺς πολεμίους.—Ὡρκώσαν πάντας τοὺς μεγίστους ὄρκους.—Τὸν ἄνδρα ὁμολογεῖ τυπτεῖν τὰς πληγὰς.—Πᾶς μέγας μικρὸν ἔχων χιτῶνα ἔτερον παῖδα μικρὸν μέγαν ἔχοντα χιτῶνα ἐκδύσας αὐτὸν τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, τὸν δ' ἐκείνου αὐ- 10 τὸς ἐνέδυν.—Μέλλετε τοὺς θεοὺς αἰτεῖν τὰ γαθὰ.—Πράττετε αὐτὸν τὰ χρήματα.—Σωκράτης τοὺς ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα.—Ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ.—Διογείτων τὴν θυγατέρα ἔκρυψε τὸν θάνατον τοῦ ἀνδρός.— 15 Ὁ χρόνος καὶ ἡ ἐμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνθρώπους.—Ταῦτ' ἐστὶν ἃ ἐγὼ Σωκράτην ἐπαινῶ.—Τοὺς ἀσθενοῦντας οἷα ὑβρίζει, τι

δεῖ λέγειν;—Ἡ γῆ τοὺς ἄριστα θεωραπέυοντάς αὐτὴν
 20 πλεῖστα ἀγαθὰ ἀντιποιεῖ.—Ὁ πολλὰ κακὰ δρῶν
 τοὺς ἄλλους καὶ πάσχει αὐτὸς πολλὰ ἕτερα.—Οἱ πονηροὶ
 αἰεὶ τι κακὸν ἐργάζονται τοὺς ἐγγυτάτω ἐαυτοῦ ν-
 τας.—Ταυτί με ποιοῦσιν.—Τί μ' εἰργάσω;—Τὴν
 θεὸν τοὺς στεφάνους σεσπλήκασιν.—Τὸ ἡμῖς
 25 τῆς κατηγορίας ἐμαυτὸν ἀπεστέρησα.—Πόσῳ ἀπε-
 στέρησθε; οὐχὶ Φωκίας; οὐ Πύλας;—Τὰ στερό-
 μενα τῆς αὐτῶν ἀρετῆς κακῶς τὸ αὐτῶν ἔργον ἐργά-
 σεται.—Τοὺς δεσμοφόρους τὰ ὄπλα ἀφηρήμεθα.
 —Οὗ σε κρύψω τὴν ἐμὴν γνώμην.—Ἐρωτῶ σε τὰς
 30 τῶν φίλων τύχας.—Νῦν δὲ ἐμὲ πολλοὶ οἰκείται σῖτον
 αἰτοῦσι, πολλοὶ δὲ ἱμάτια.—Τὴν πόλιν τῶν Ἀθηναίων
 οὐδεὶς ἂν ἐπαινέσειεν, ὅτι τοσοῦτον πλῆθος χρημάτων
 εἰσπράξασα τοὺς συμμάχους εἰς τὴν ἀκρόπολιν ἀνήνεγκεν.
 —Σχολάστικος μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη
 35 ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφεν.—Φιλεῖ τῷ κάμ-
 νοντι συγκαμνεῖν θεός.—Οὐκ ἂν δύναιο μὴ καμὼν
 εὐδαιμονεῖν.—Ὁ Ἡρακλῆς τὸ ῥόπαλον, ὃ ἐφόρει, αὐτὸς ἔτε-
 μεν ἐκ Νεμέας.—Δημοσθένης εἰπόντος πρὸς τὸν Φωκίωνα,
 Ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μαρῶσι, Ναὶ, εἶπεν, ἐμὲ
 40 μὲν, ἐὰν μαρῶσι, σὲ δὲ, ἐὰν σωφρονῶσιν.

§ 22. The Accusative after Passive and Neuter Verbs.

110. The *accus.* of the *active* becomes the *nom.* of the *passive*.

111. If the verb governs two accusatives, that of the *person* becomes the *nominative*; that of the *thing* continues to be the object of the passive verb, as in Latin; as, ἀφαιρεθεὶς τῇ τ' ἀρχῇ, *having had his government taken from him*.

112. The *dative* also of the active sometimes becomes the *nom.* of the passive; the object of the active continuing to be the object of the passive in the accusative (ἐπιτρέπειν, πιστεύειν τινί τι).

113. Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and (as in *ρῆϊν γάλα*) of one that *restricts* the general notion of the verb to a particular instance; thus, *ζῆν βίον*, *to live a life*; *πόλεμον πολεμεῖν*, *to wage a war*; *ὑπνον κοιμᾶσθαι*, *to sleep a sleep*, &c.

EXERCISE XX.

114. Ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην.—Ὁ Ἀσωπὸς ποταμὸς ἐρῶρύη μέγας.—Ὁ ἄνεμος ἐκπνεῖ μέγας.—Ἔστι κρήνη ἰδέος ὕδατος καὶ ἄφθορος ῥέουσα.—Ὁ ὄχλος πλείων καὶ πλείων ἐπέρῳει.—Πολὺς τοῖς συμβεβηκόσιν ἔγκειται.—Ἐκκοπεῖς τοὺς ὀφθαλμούς.—Ποῖος ἂν εἴη θάνατος καλλίων ἢ ὃν ἂν κάλλιστά τις ἀποθάνοι;—Ἐκδήμους στράτειας πολὺ ἀπὸ τῆς ἑαυτῶν οὐκ ἐξήεσαν οἱ Ἕλληνες.—Τὸν ἱερὸν πόλεμον ἐστράτευσαν.—Ἡ Κέρκυρα ἀντάρκη θέσιν ἔκειτο.—Τὸν τῇ πόλει δεῖ συμφέροντα γάμον μνηστεύειν ἕκαστον. 5 —Αγαθὸν βίον ζῆς δεδιῶς καὶ τρέμων.—Δέομαι δικαίαν δέησιν.—Οἱ ἀνδρεῖοι οὐτ' αἰσχροὺς φόβους φοβοῦνται, οὐτ' αἰσχροὺς θάρρους θάρρους οὔσιν.—Δέξαιο ἂν σὺ ζῆν τὸν βίον ἅπαντα ἠδόμενος ἠδονὰς τὰς μεγίστας;—Ἱατροὶ δεινότατοι ἂν γένοιτο, εἰ αὐτοὶ πάσας νόσους κάμοιεν.—Τίς κίνδυνος μεῖζον ἀνθρώποις ἢ χειμῶνος ὥρα πλεῖν τὴν θάλασσαν;—Οὐκ ἔστιν οἴκεῖν οἰκίαν ἄνευ κακοῦ (Γη.).—Δεῖ γενναῖα εὖ οἴκεῖν τὴν οἰκίαν.—Σπονδάζομεν τὴν φρόνησιν καὶ ἄλλα πάντα τὰ καλὰ.—Τὴν παρὰ σκευὴν ἅπασαν ἐπείγονται.—Πλειστοάναξ προὔθυμήθη τὴν ξύμβασιν.—Βιάσασθαι ἐβούλοντο τὸν ἔσπλον.—Τὴν ἡδονὴν ἐρωτῶ, εἰ οὐκ ἀγαθὸν ἐστίν.—Χαλεπὸν δοκεῖ τὸ ἀποκρίνασθαι τὰ ἐρωτώμενα.—Σκώπτει τὸν λόγον ἡμῶν.—Οὐδὲν ἄλλο διδάσκεται ἀνθρώπος ἢ ἐπιστήμην.—Τὸν ἐχθρῶν περισυλᾶται πᾶσαν τὴν οὐσίαν.—Λόγος ἐστὶ Ἀἴλλον τὴν νῆσον, πρὶν μὲν ἀνθρώποις φανῆναι τὸν Ἀπόλλωνα, τῷ πελάγει κρύπτεσθαι, φανέντος δὲ τοῦ θεοῦ ἀναδραμεῖν ἐκ τῶν βυθῶν καὶ στῆναι ἐν μέσοις τοῖς

30 κύμασιν.—*Αὐτὸ τοῦτο τὸ ὄνομα οἱ θεοὶ ὀρθῶς ἐκλή-
θησαν.*—*Δώδεκα ἡμῖν ἡ χώρα πᾶσα εἰς δύναμιν ἴσα
μόρια νενέμηται.*—*Σύμπασα ἡ χώρα κατὰ δώδεκα
μέρη διανενέμηται.*

§ 23. *The Accusative, continued.*

115. The accus. is used after nouns and adjectives where *κατά*, *as to*, might be supposed understood; thus, *καλὸς τὸ σῶμα*, *beautiful in person*. *Σωκράτης τοῦνομα*, *Socrates by name*. *πλήττομαι τὴν κεφαλὴν*, *I am struck on the head*. *πάντα εὐδαιμονεῖ*, *he is happy in all respects*.

116. The accus. of a *neut. pronoun* or any general expression, is often used in this way after verbs that would govern a *substantive* in another case; thus, *τί χρῶμαι αὐτῷ*; *what use shall I make of it?* *what am I to do with it?* *οὐκ οἶδα ὅ τι σοι χρῶμαι*, *I don't know what use to make of you; I don't know what to do with you*.

117. The accusative is used to express *duration of time*, and the *distance* of one place from another; as, *πολὺν χρόνον*, *a long time*. *τρεῖς ὅλους μῆνας*, *three whole months*. *τὰ πολλὰ*, *mostly, (for) most of his time*. *ἀπέχει δέκα σταδίου*, *it is ten stadia off*.

OBS. From this use of the Acc. to denote *space, time, and quantity*, very many adverbial expressions have originated, (a) *τὴν ταχίστην* (*ἰδόν*), *celerrime*, *τὴν πρώτην*, *primum*, *τὴν εὐθείαν*, *recte*, *μακρὰν*, *far*, *ἄλλην καὶ ἄλλην*, *sometimes here, sometimes there, &c.* II. ψ, 116, *πολλὰ δ' ἄναντα*, *κάταντα*, *πάραντά τε*, *δόχμιά τ' ἤλθον*.—(b) *σήμερον*, *to-day*, *ἄρτιον*, *to-morrow*, *ἀρχήν*, *τὴν ἀρχήν* (*properly at the first*), *οὐμίαν* (*at all*), *τέλος*, *τὸ τελευταῖον*, *finally, at last*, *ῥέον*, *late*, *πρότερον*, *πρώτον*, *τὸ πρότερον*, *τὸ πρῶν*, *τὸ αὐτίκα*, *τωνῦν*, *τὸ πάλαι*, *τὸ παλαιόν*, *τὸ λοιπόν*, &c.—(c) *πολλὰ*, *sæpe*, *τὰ πολλὰ* *plerumque*, *πολύ*, *μέγα*, *μεγάλα*, *μέγιστα*, *ὀλίγον*, *μικρόν*, *μικρά*, *συχρά*, *μακρό*, *ἴσον*, *τοσοῦτο*, *πάντα*, &c. So also, *μῆκος*, *πλήθος*.

EXERCISE XXI.

118. *Ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομή-*

κοντα.—Μέγαρα ἀπέχει Συρακουσῶν οὔτε πλοῦν πολλὴν οὔτε ὁδόν.—Αἱ σπονδαὶ ἐνι αὐτὸν ἔσονται.—Ψευδόμενος οὐδεὶς λανθάνει πολλὴν χρόνον.—Ὡ πότνι Εἰρήνη παράμεινον τὸν βίον ἡμῖν.—Ἡμέρα ἀρξάμενοι τρίτῃ ταύτην τε 5 εἰργάζοντο καὶ τὴν τετάρτην καὶ τῆς πέμπτης μέχρι ἀρίστου.—Πρωταγόρας τρίτην ἤδη ἡμέραν ἐπιδεδήμηκεν.—Συνεχῶς ἤδη τρίτον ἔτος τουτὶ στρατηγεῖ.—Καὶ χθὲς καὶ τρίτην ἡμέραν τὸ αὐτὸ ἐπραττον.—Ἀπηγγέλθη Φίλιππος ὑμῖν τρίτον ἢ τέταρτον ἔτος τουτὶ Ἡραῖον 10 τεῖχος πολιορκῶν.—Ἐξήλθομεν ἔτος τουτὶ τρίτον εἰς Πάνακτον.—Διογένηι δοῦλος ἦν ὄνομα Μάρης.—Αὐδός ἐστι τὸ γένος.—Πίνδαρος Βοιωτὸς ἦν τὴν πατρίδα.—Πάντα σοφὸν οὐχ οἷόν τε ἀνθρώπον εἶναι.—Τί τῶν ἀπάντων σὺ χρήσιμος εἶ;—Τί δὴ χρησόμεθα τούτῳ;—Τῇ κρήνῃ τὰ πλείσ- 15 του ἄξια ἐχρῶντο.—Ἡ Σικελία πρότερον Τρινακρία ἐκαλεῖτο.—Ἡ νόσος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, παρέμεινε δὲ τὸ μὲν ὕστερον οὐκ ἔλασσον ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο.—Οἱ Ἀθηναῖοι τὸν Ἐριχθόσιον ἐκ τῆς γῆς ἀναδοθῆναι φασί, καὶ τοὺς πρώτους ἀνθρώπους ἐκ 20 τῆς Ἀττικῆς ἀναφῦναι· οἱ Θηβαῖοι δὲ ἐξ ὄφεως ὁδόντων ἄνδρας ἀναβεβλαστηκέναι λέγουσιν.—Λέγεται τὸ ξύμπαν τρις γεγενῆσθαι τὸ ῥεῦμα ἐκ τῆς Αἴτης.—Τὸ ξύμπαν γινώτε ἀναγκαῖον ὃν ὑμῖν ἀνδράσιν ἀγαθοῖς γίγνεσθαι.—Σαυτοῦ ἕνεκα τὸ μέγιστον ποιεῖ τοὺς λόγους.

§ 24. *The Genitive.*

Obs. The fundamental notion of the genitive is *separation from, proceeding from*; i. e. the notion of the prepositions *from, out of*. (B.)

119. Partitives, numerals, superlatives, &c. govern the genitive.

120. The genitive is used with adverbs of *time* and *place*.

121. The genitive also expresses the *material* out of which any thing is made; and generally such *proper-*

ties, circumstances, &c. as we should express by 'of'; thus, οἱ ᾤοντοί τῶν ἀνθρώπων, *sensible persons*. οὐδεὶς Ἑλλήνων, *none of the Greeks*. τρεῖς τῆς ἡμέρας, *three times a day*. ποῦ γῆς; *in what part of the world?* πίνειν ὕδατος, *to drink some water*. ἐσθίειν κρεῶν, *to eat some meat* (of a particular time: with the *accusative* the meaning would be to do it habitually). στέφανος ὑακίνθων, *a crown of hyacinths*. δένδρον πολλῶν ἐτῶν, *a tree many years old*. ἦν γὰρ ἀξιόματος μεγάλου, *for he was of great consideration*.

122. OBS. 1. Our *indef. art.* answers to the Greek (*def.*) *art.* in expressions like 'once a day,' &c., where 'a' is equivalent to 'each.'

OBS. 2. The *gen.* stands after *possessive pronouns* in a kind of apposition to the personal pronoun implied. It may be often translated as an exclamation. The *gen.* is also used alone, or after interjections, as an *exclamation*.

EXERCISE XXII.

123. Διαρπάζουσιν τὰ ἐμὰ τοῦ κακοδαίμονος.—Πόρῳ τῆς ἡλικίας.—Τῆς ἀναιδείας.—Ἡ μεγίστη τῶν νόσων.
 —Ἡ δίκη τοῦ οἱ δύο τῶν βασιλέων.—Αἱ φιλότιμοι τῶν φύσεων τῇ ἐπαίῳ παροξύνονται.—Ἡ φαιστός τῶν πόδες χαλὸς ἦν.—Ἡ Μήδεια γράφεται τῷ παιδὶ δεινὸν ὑποβλέπουσα· ἔχει δὲ ξίφος ἐν χερσὶ, τὸ δὲ ἀθλίῳ καθήσθον γελῶντε, μηδὲν τῶν μελλόντων εἰδότε, καὶ ταῦτα ὀρῶντε τὸ ξίφος ἐν ταῖν χερσὶν τῆς μητρός.—Σοφία μόνον τῶν κτημάτων ἀθάνατον.—Πολλοὶ τῶν ἀνθρώπων διὰ τὰς
 10 ἀκρασίας οὐκ ἐμμένονσι τοῖς λογισμοῖς.—Ὀλίγα τῶν ἐπιτηδεύων εἶχον.—Ὀὐδὲν τῶν ἀνθρώπων μισεῖ τὸ λυσιτελοῦν.—Ἀκαρνάνων τιρὲς Ἀθηνοσθένους φιλίας καὶ Ἀθηναίων ἐννοία ἐπεκούρησαν.—Οἱ ἥσσαντες ὑπόμενον τὴν τῶν κρείσσωνων δουλείαν.—Τῶν κακῶν συνόψις
 15 σίας φεῦγε ἀμεταστρεπτή.—Οἱ Ἕλληνες οὐδὲν πρὸ τῶν Τρωικῶν δι' ἀμιξίαν ἀλλήλων ἀθροοὶ ἐπραξαν.—Ἀύσετε τὰς Λακεδαιμονίων σπονδάς.—Ἐώρων τὸν τῶν Λακεδαιμονίων πόλεμον σφίσις ἐσόμενον.—Ὁ

λόγος τοὺς Ἕλληνας παρακαλεῖ ἐπὶ τὴν τῶν βαρβάρων
 στρατείαν.—Ἄμα τῇ τῶν Πλαταιῶν ἐπιστρα- 20
 εῖα ἐστράτευσαν ἐπὶ Χαλκιδέας.—Δημοσθένης τὴν ἐπι-
 χείρησιν τῶν Ἐπιπολῶν ἐποιεῖτο.—Ἦ Ῥόδος τῆς βασι-
 λέως ἀρχῆς ἐπιτείχισμα ἦν.—Οὐ κακοῦργός εἰμι οὐδ'
 ἔνοχος τῷ τῶν κακούργων νόμῳ.—Οἱ Λακεδαιμόνιοι
 κελεύουσι τὸ Μεγαρέων ψήφισμα καθαιρεῖν.—Ἦν ὁ 25
 τῆς βλάβης ὑμῖν νόμος πάλαι.—Ὅπλων ἀποβολῆς
 ἔστω δίκη ῥιφθέντων.—Εἰσελεύετε αὐτὸν εἰς τοὺς τοῦ
 πράγματος λόγους.—Τῶν ἀκουσίων ἀμαρτημάτων
 καταφυγὴ εἰσιν οἱ βωμοί.—Χάριν αὐτοῖς τῆς προθυ-
 μίας ἀποδώσω.—Πέπεισμαι ἐγὼ ἐκὼν εἶναι μηδὲν ἄδι- 30
 κτὴν ἀνθρώπων. (Pl.)—Τὸ δὲ ὅλον ὥς ἔπος εἰπεῖν ἀτί-
 μως τε καὶ ἀθλίως δοῦλον. (Pl.)—Ἔτιχες κατὰ τοῦτο
 [τοῦ] καιροῦ ἐλθών.—Εἰς τοῦτο τῆς ἡλικίας ἀφ-
 ῖνται.—Εἰς ὅσον ἡλικίας ἦκει, οὐδενὸς χείρων ἐστίν.—
 Ἐν τούτῳ τύχης εἰσίν.—Ὁ Νικίας ἥμισυ ἄξιός ἦν εἰς 35
 τοῦτο δυστυχίας ἀφικέσθαι.—Εἰς τοσοῦτον ἤκομεν
 ἀπαιδευσείας.—Οὐ σὺν Κριτόβουλον ἐνόμιζες εἶναι τῶν
 σωφρονικῶν ἀνθρώπων μᾶλλον ἢ τῶν ἀνοήτων;
 —Τῶν λαμβανόντων εἰσὶν οἱ μανθάνοντες.—Τῆς βα-
 σιλικῆς ἐστὶν ἡ νομοθετικὴ.—Ὁμολόγησας τῶν μεγίσ- 40
 των ἀγαθῶν εἶναι δικαιοσύνην.—Ἡ Σπάρτη τῶν ὀλι-
 γανθρωποτάτων πόλεων ἐστίν.—Νομίσατε εἶναι
 τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν αἰσχύνεσθαι καὶ τοῖς
 ἄρχουσι πείθεσθαι.—Τὸ λέγειν περὶ αὐτοῦ παρ' ὑμῖν ἀεὶ
 τῶν πάντων λυσιτελούντων ἐστίν.—Οἱ ἂν ἐν τοῖς τελ- 45
 εῖοις διαγέωνται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων
 γίγνονται.—Σόλων τῶν ἐπὶ ἀσοφιστῶν ἐκλήθη.—
 Κάλλαρρον ἐπεγράψατο τῶν ἐμῶν δούλων.—Τί με
 κωλύει κληροῦσθαι τῶν ἐννέα ἀρχόντων;—Ἐμεῖς θὲς
 τῶν πεπεισμένων.—Τίθημι τῶν περὶ τὰς ἡδονὰς 50
 τὴν μαγειρικὴν.

§ 25. *The Genitive, continued.*

124. *Verbal adjectives* with a transitive meaning govern the genitive. That is, the object of the verb stands in the *gen.* after the verbal adjective; as, *πρακτικὸς τῶν καλῶν*, *apt to perform* (or, *in the habit of performing*) *honorable actions.*

125. Words relating to *plenty, want, value, &c.*, govern the genitive; as, *μεστόν ἐστι τὸ ζῆν φροντίδων*, *life is full of cares.* *ἄξιος τιμῆς*, *worthy of honour.* *δεῖσθαι χρημάτων*, *to want money*; also *δεῖσθαι τινος* (*gen. of person*), *to beseech a person.*

126. Verbs relating to the *senses*, except *sight*, govern the genitive; as, *ὀζειν μύρων*, *to smell of perfumes.* *ἅπτεσθαι νεκροῦ*, *to touch a corpse.* *ἀκούειν παιδίου κλαιόντος*, *to hear a child crying.*

OBS. *ἀκούειν*, *hear*, generally takes an *acc.* of the sound, and a *gen.* of the *person* producing it: but in neither case without exception. In ‘*to hear any thing from any body*’ (*audire aliquid ex aliquo*) the *person* is in the *gen.*, the *thing* in the *accus.*

127. The genitive is often used where we may supply ‘*in respect to*’ in English.—It follows many adjectives compounded with *a privative*; thus, *ἄπαις ἀρρένων παίδων*, *without male offspring.* *δασὺς δένδρων*, *thick with trees*; *thickly planted with trees.* *οἰκτιρῶ σε τοῦ πάθους*, *I pity you on account of your affliction.*

OBS. (1) In this way, the *gen.* restricts a general expression to a particular meaning; to some particular *circumstance, object, &c.*

(2) The genitive so used may often be *supposed* governed by *ἐνεκα*, *on account of*. It is very frequently used in this way after words compounded with *a privative*.

EXERCISE XXIII.

128. *Τοὺς δούλους ἔγευσε τῆς ἐλευθερίας.—Ἐγγύτατα αὐτῷ εἰμι γέροντες.—Ἐνδαιμονίζω σε τοῦ τροπον.—Τοῦ*

ἐπιμελεῖσθαι ὧν προσήκει (sc. ἐπιμελεῖσθαι) οἷτι τι
 κωλυτικώτερον ἀκρασίας εἶναι;—Φρονήσεως δεῖ
 πολλῆς πρὸς τοὺς πλείους.—Δεῖ ἐκάστη τέχνη ἄλλης τέχ- 5
 νης.—Τοῖς καλοῖς κἀγαθοῖς τῶν ἀνθρώπων οὐδὲν δεήσει
 πολλῶν γραμμάτων.—Ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖ-
 ται νόμου.—Τὰ τῶν ἱκανῶν ἐλλείποντα ὀλίγα
 ἐστίν.—Ἡ θοὺς δικαίου φᾶνλος οὐ ψαύει λόγος.—Πυρὸς
 ἔστι θιγόντα μὴ εὐθὺς καίεσθαι, ὅμως δὲ ἔγωγε οὔτε 10
 πυρὸς οὔτε ἔρωτος ἐκὼν εἶναι ἄπομαι.—Διεκελεύοντο
 ἀνθάπτεσθαι τῶν πραγμάτων.—Τὸ ποιητικὸν γένος
 πολλῶν τῶν κατ' ἀλήθειαν γιγνομένων ἐφάπτεται.—
 Ἐλαβετο τῆς χειρὸς αὐτοῦ.—Οἱ Λακεδαιμόνιοι οὐχ
 ὑποτελεῖς ἔχοντες φόρον τοὺς ξυμμάχους ἡγοῦντο.— 15
 Φειδωλοὶ χρημάτων εἰσίν, φιλαναλῶται δὲ ἀλλο-
 τρίων.—Τυφλὸν τοῦ μέλλοντός ἐστιν ἄνθρωπος.—
 Τοὺς ἀληθινούς τίνας λέγεις; τοὺς τῆς ἀληθείας φιλο-
 θεάμονας.—Δεῖ φιλομαθῆ σε ἀπάντων εἶναι.—Μυ-
 θολογοῦσι τὴν Δήμητραν, μὴ δυναμένην εὐρεῖν τὴν θυγατέρα, 20
 λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατήρων ἀναφαμένην,
 ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης, τῶν δ' ἀνθρώπων
 τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν
 πυρῶν καρπὸν ἀντιδορησαμένην.

§ 26. *The Genitive, continued.*

129. Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the *genit.*

130. Most verbs that express *remembering or forgetting; caring for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.

EXERCISE XXIV.

131. Ἀντόν με δεσμῶν.—Ἐχει τοὺς πολεμίους τῆς
 εἰς τὸ πρόσθεν προόδου.—Τούτους τῆς ἄγαν κολακείας

- ἐπισχῆσете.—Ἑλληνικοῦ πολέμου ἔσχον οἱ Ἀθηναῖοι.
 —Ἐπέσχον τῆς τειχίσεως.—Σὺν οὐκ ἀνίης μωρίας.
 5 —Τῶν ἀναγκαίων γυμνασίῳ μεθίενται.—Ἀνθρῶπος
 ξυρέσει ὑπερέχει τῶν ἄλλων ζώων.—Οἱ Ἀθηναῖοι ἐμπει-
 ρία πολὺν τῶν ἄλλων προεῖχον περὶ τὰ ναυτικά.—Πλήθει
 ὑπερφέρομεν τῶν πολεμίων.—Σωκράτης θυσίας θύων
 μικρὰς οὐδὲν ἡγείτο μειοῦσθαι τῶν πολλὰ καὶ μεγάλα θυ-
 10 όντων.—Θησεὺς χειρωσάμενος τὸν ἐν Μαραθῶνι ταῦρον
 τὸν τὴν χώραν λυμαίνόμενον, μεγάλου φόβου καὶ μεγά-
 λης ἀπορίας πάντας τοὺς οἰκοῦντας τὴν πόλιν ἀπήλ-
 λαξεν.—Πᾶσα ἐπιστήμη χωριζομένη δικαιοσύνης
 καὶ τῆς ἄλλης ἀρετῆς, πανουργία, ἀλλ' οὐ σοφία φαίνε-
 15 ται.—Ἀναξίβιος τῶν Αἰολίδων πόλεων παρῆσπᾱτό τινας
 τοῦ Φαρναβάζου.—Ἐνδηλα πάντα ἐστὶν ἐν τῇ ψυχῇ,
 ἐπειδὴν γυμνωθῇ τοῦ σώματος.—Ἐπιλοῦτο ὁ λόφος
 τῶν ἱππέων.—Βούλον ἁμαρτημάτων τὴν ψυχὴν ὡς
 δυνατὸν καθαρεύειν.—Ἦμαρτε τοῦ σκοποῦ.—Σω-
 20 κράτης πάντων ἀνθρώπων διήνεγκε σοφία.—Οἱ Ἕλλη-
 νες ἐκράτησαν τῶν βαρβάρων.

§ 27. *The Genitive, continued.*

OBS. (1) κατηγορώ may have *acc.* of the charge or crime, *gen.* of the person: or, if no crime be mentioned, *gen.* of person.

(2) καταγιγνώσκω has *accus.* of the charge, or punishment; *gen.* of person. In the *pass.* the *acc.* will of course become the *nom.*, and the *gen.* of the person remain.

EXERCISE XXV.

132. Προσῆκει τοῦ συμφέροντος ἐνθυμεῖσθαι.—
 "Ἀνθρῶπος ὢν μέμνησο τῆς κοινῆς τύχης.—Τῶν
 ἀπόντων φίλων μέμνησο πρὸς τοὺς παρόντας, ἵνα δο-
 κῆς μηδὲ τούτων ἀπόντων ὀλιγωρεῖν.—Ἐν πᾶσι τοῖς
 5 ἔργοις οὐχ οὕτω τῆς ἀρχῆς μνημονεύομεν ὡς τῆς
 τελευτῆς αἰσθησιν λαμβάνομεν.—Τῶν νοουθετικῶν λό-
 γων ἐπιλαθόμενον οὐδὲν θαυμαστὸν καὶ τῆς σωφρο-

σύνης ἐπιλαθέσθαι.—Ἡ τοῦ θεοῦ φρόνησις ἅμα πάντων ἐπιμελεῖται.—Τὰ τῶν τριάκοντα ἁμαρτήματα ἑμοῦ κατηγόρου.—Οἱ Ἀθηναῖοι ἐρήμη δίκη θάνατον 10 κατέγνωσαν Ἀλκιβιάδου.—Ἐαυτοῦ κήδεται ὁ προνοῶν ἀδελφοῦ.—Ἀρῆς καὶ κάλαμος ἥριζον περὶ ἰσχύος· ἀνέμου δὲ σφοδροῦ γενομένου, ὁ μὲν κάλαμος ἀνακλώμενος καὶ συγκλινόμενος ταῖς τούτου προαῖς τὴν ἐκρίζωσιν ἐξέφυγεν, ἡ δὲ δρῦς ἀντιστάσα ἐκ ῥιζῶν ἔπescen.

§ 28. *The Genitive, continued.*

133. After verbs of *price* and *value*, the *price* or *value* is put in the *genitive*; as, δραχμῆς ἀγοράζειν τι, *to buy something* for a drachma. πλείστον τοῦτο τιμῶμαι, *I value this* at a very high price (very highly).

134. After verbs that express or imply *exchange*, the thing *for which* we exchange another is put in the *genitive*.

135. A noun of *time* is put in the *gen.* in answer to the questions *when?* and *since*, or *within what time?* as, νυκτός, *by night*; ἡμέρας, *by day*; χρόνον συγχροῦ, *for a considerable time*. πολλῶν ἡμερῶν οὐ μεμελέτηκα, *I have not practised* for many days.

OBS. If the point of time is defined by a *numeral* adjective, the *time when* is put in the *dative*: it stands however in the *gen.* with the *former*, the *same*, *each*, &c.

136. The *gen.* expresses the part *by which* a person *leads*, *takes*, or *gets hold of* any thing; as, λαβεῖν (generally λαβέσθαι) ποδός, *to take* (a person) *by the foot*. ἄγειν χειρός, *to lead* by the hand. τὸν λύκον τῶν ὠτων κρατῶ, *I get hold of the wolf* by the ears.

EXERCISE XXVI.

137. Λάμαχος ἐπετίμα τιμὴν τῶν λοχαγῶν ἁμαρτάνοντι· τοῦ δὲ φήσαντος, μηκέτι τοῦτο ποιήσεις, Οὐκ ἔστιν, εἶπεν, ἐν πολέμῳ δις ἁμαρτάνειν.—Οἱ πολέμιοι ἀπεχώρησαν νυκτός.—Ἡ οἰκία χειμῶνος μὲν εὐήλιος ἔστω, τοῦ δὲ θέρ-

- 5 οὐς εὖσκιος.—Τοὺς Ἀθηναίους φασὶ τῆς αὐτῆς ἡμέρας
 πνθῆσθαι τε τὴν ἀπόβῃσιν τὴν τῶν βαρβάρων καὶ βοηθῆσαι
 ἐπὶ τοὺς ὄρους τῆς χώρας.—Οὐδεὶς ξένος ἀφῖται χρόνον
 συχνοῦ ἐκεῖθεν.—Οὐδεὶς με ἠρώτηκε καιρὸν οὐδὲν πολλῶν
 ἐτῶν.—Τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας ἀπί-
 10 τω.—Δὶς ἑξαμαρτεῖν ταὐτὸν οὐκ ἀνδρὸς σοφοῦ.—Τὸ
 ἐπιμελεῖσθαι οὗ ἂν δέη φρονιμωτέρου ἀνδρὸς ἢ τὸ
 ἀμελεῖν.—Πενίαν φέρειν οὐ παντός ἀλλ' ἀνδρὸς σοφοῦ.
 —Τὸ σιγᾶν ὁμολογοῦντός ἐστιν.—Κακούργου μὲν
 ἐστὶ κριθέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς
 15 πολεμίοις.—Τοῦτο οὐκ ἔστιν ἀνδρὸς σοφοῦ.—Πυθαγόρας
 ὁ Σάμιος πρῶτος ἐν τοῖς Ἑλλήσιν ἐτόλμησεν εἰπεῖν, ὅτι τὸ
 μὲν σῶμα τεθνήσκει, ἡ δὲ ψυχὴ ἀναπτᾶσα οἰχῆσεται ἀθά-
 νατος καὶ ἀγήρω.—Ἐμπεδοκλῆς τὴν τῶν Ἀκραγαντίνων
 τρυφὴν ἰδὼν, ἔλεγεν· Ἀκραγαντίνοι τρυφῶσι μὲν ὡς αὔριον
 10 ἀποθανούμενοι, οἰκίας δὲ κατασκευάζονται ὡς πάντα τὸν
 χρόνον βιωσόμενοι.—Κοινὸν τύχη, γυνώμη δὲ τῶν κεκτη-
 μένων.—Ἀπαντα τὰ καλὰ τοῦ ποιοῦντος γίγνεται.
 —Οὐ ταῦθ' ἐταίρων ἐστὶ καὶ φίλων.

§ 29. Comparison.

138. The thing with which another is compared, is put in the genitive; as, *μείζων ἐμοῦ, taller (greater) than I.*

The fuller construction is with ἢ, *than*; which however is used only where the genitive cannot be employed.

139. The *gen.* is sometimes used, where it is not the *immediate* object of comparison: thus in the example following, the things compared are not '*I*' and '*your singing*;' but '*my singing*' and '*yours*.' *κάλλιον ἐμοῦ ᾄδεις, you sing better (more beautifully) than I (do).*

140. *Greater, &c. than ever, than at any other time,* is expressed by using *αὐτός*, before the *gen.* of the reciprocal pronoun; as, *δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο, they became more powerful than ever (literally, more powerful themselves than themselves, i. e. than themselves were at any other time).*

141. *Too great, &c.* is expressed by the *comparative* with ἢ κατὰ before a *substantive*; ἢ ὥστε (sometimes ἢ ὡς) before a *verb* in the *infinitive*; as, μερίζω ἢ κατὰ δάκρυα πεπονθέναι, *to have suffered afflictions too great for tears.*

EXERCISE XXVII.

142. Τίς ὄρνις εὐφρονότερα ἐστὶν ἀηδόνης;—Ἀρετῆς οὐδὲν χρῆμα σεμνότερον, οὐδὲ βεβαιότερόν ἐστι.—Αἱ δευτεραί πως γροστίδες σοφώτεραι.—Ἡ κρεώδης τροφή θηριωδесτέρα καὶ τοῖς ἀγρίοις ζώοις προσφορωτέρα. Πολλάκις ὁ ἐπαινῶν τοῦ ψέγοντος ἐπαχθέστερος.— 5 Βουλῆς μὲν ὀρθῆς οὐδὲν ἀσφαλέστερον.—Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο· πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος.—Γυναικες ἀνδρῶν φιλοπενθέστεροί εἰσιν.—Ἡρακλῆς τὴν Ἡσιόνην ἰδὼν κήτει ἐκκειμένην, ὑπέσχετο σώσειν αὐτήν, εἰ τὰς ἵππους τοῦ 10 Λαομέδοντος λήψεται.—Οἱ Ἀθηναῖοι ἐν Σικελίᾳ μερίζω ἢ κατὰ δάκρυα ἐπεπόνθεσαν.—Οἱ θεοὶ βελτίους ἢ παρὰ τὸ δίκαιον ὑπὸ τιῶν δώρων παρατρέπεσθαι κηλούμενοι.—Τὸ δαιμόνιον μεγαλοπρεπέστερον ἡγοῦμαι ἢ ὡς τῆς 15 ἐμῆς θρησκείας προσδεῖσθαι.—Εὐαγόρας τοσοῦτον ταῖς τοῦ σώματος καὶ ταῖς τῆς ψυχῆς ἀρεταῖς διήνεγκεν, ὥστε, ὁπότε μὲν αὐτὸν ὀργῶν οἱ τότε βασιλεύοντες, ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ τῆς ἀρχῆς· ὁπότε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν, οὕτω σφόδρα πιστεύειν, ὥστε καὶ εἴ τις ἄλλος 20 τολμῶη περὶ αὐτοὺς ἐξαμαρτάνειν, νομίζειν Εὐαγόραν αὐτοῖς ἔσεσθαι βοηθόν.—Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν εἰρήκασιν, οὓς οὐδεὶς ἂν περὶ τῶν ἐχθρῶν τολμήσειε λέγειν.

§ 30. Comparison, continued.

143. Two comparatives are to be translated by *more—than*, or *rather—than*, with the *positive*; as ταχύτερα, ἢ σοφώτερα, *with more haste than wisdom.*

For adverbs it is often convenient, as in the example, to use a substantive.

144. Ὡς and ὅτι (like the Latin *quam*) are used to strengthen superlatives. (So also ὅπως, ἤ, οἶος, &c.) ὥς τάχιστα, *as quickly as possible*. σιγῇ ὥς ἀνυστὸν προσήεσαν, *they came up as silently as possible*. ὅτι μέγιστος, *as great as possible*.

145. εἴ τις καὶ ἄλλος (*si quis alius*), and εἷς ἀνὴρ (*unus omnium maxime*), have the force of superlatives. (εἷς γε ἀνὴρ ὢν is also used.) καίπερ, εἴ τις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα, *though if any body has black hair for his years, it is you (i. e. you have remarkably black hair for your years)*.

146. περιττός (*exceeding, over and above*), and adjectives in -πλάσιος (*-fold*), govern the genitive from their comparative meaning; thus περιττὰ τῶν ἀρκούντων *more than enough* (of money, &c.) πολλαπλάσιοι ἡμῶν αὐτῶν, *many times as numerous as ourselves*.

EXERCISE XXVIII.

147. Ὅσοις ἡ δύνατο πλείστοις ἀθροίσας.—Τοὺς ἀγωνιζομένους πλεῖστα εἷς ἀνὴρ δυνάμενος ὠφελεῖν.—Ἐγὼ νομίζω τὸ μὲν μηδενὸς δέεσθαι θεῖον εἶναι, τὸ δ' ὥς ἐλαχίστων ἐγγυτάτω τοῦ θεῖου.—Δεῖ ὅτι μάλιστα εὐμαθεῖς
- 5 εἶναι τοὺς νέους καὶ τοὺς καλοὺς.—Οἱ ὅξεῖς μαρικώτεροι ἢ ἀνδρειότεροι γίνονται.—Αἰσχρολογίαν ἢ συντομώτερον ἢ σαφέστερον διαλεχθῆναι.—Εἰς Ἰωλκὸν ἰκόμην ξὺν σοί, πρόθυμος οὔσα μᾶλλον ἢ σοφώτερα.—Ἀτρεὺς προθύμως μᾶλλον ἢ φίλως πατρὶ παρέσχε
- 10 δαῖτα.—Ἐπειδὴν κτήσωμαι περιττὰ τῶν ἐμοὶ ἀρκούντων, τούτοις τὰς ἐνδείας τῶν φίλων ἐξακοῦμαι.—Μυριοπλάσια ἡμῶν πάντα ἔχει ἡ πᾶσα πόλις.—Πολλοστὸν μέρος ἦν τὰ χρήματα, ὧν ὑμεῖς προσεδοκᾶτε.—Οἱ Ἀθηναῖοι δύναμιν ἔχον μεγίστην τῶν Ἑλλήνων.—Κῦρος διήνεγκε τῷ
- 15 πλεῖστα ἀνθρώπων δωρεῖσθαι.—Καλλίας σῶμα ἀξιόπρεπέστατον ἰδεῖν τῆς πόλεως εἶχεν.—Σοφία παιλοιοτάτη τε καὶ πλείστη τῶν Ἑλλήνων ἐν Κρήτῃ τε καὶ Λακεδαιμόνι, καὶ σοφισταὶ πλεῖστοι γῆς ἐκεῖ

εἶσιν.—Πάντων τῶν δεινῶν ὁ φόβος μάλιστα κατα-
 πλήττει τὰς ψυχάς.—Πρόδικος τῶν σοφιστῶν κάλλισ- 20
 τα τὰ ὀνόματα δῆρει.—Ἡ νῆς ἄριστά μοι ἔπλει παντὸς
 τοῦ στρατοπέδου.—Ομήρου καθ' ἐκάστην πενταετηρίδα
 τῶν Παναθηναίων μόνου τῶν ἄλλων ποιητῶν ῥαψῳδοῦν-
 ται τὰ ἔπη.—Ιεροπρεπέστατος δοκεῖ εἶναι τῶν προ-
 νεγενημένων.—Ἀθηναῖοι ἀρχὴν τὴν ἤδη μεγίστην 25
 τῶν τεπρὶν Ἑλλήνων καὶ τῶν νῦν κέκτηνται.—Ορῶ
 τὰ πράγματα οὐχ οἷα βέλτιστα ἐν τῇ πόλει ὄντα.—
 Σωκράτης ποτὲ ὄντος πάγον οἴου δεινοτάτου ἀνυπόδη-
 τος διὰ τοῦ κρυστάλλου ἐπορεύετο.

§ 31. *The Dative.*

148. The notion of the dative is *opposed* to that of the genitive, as its fundamental notion is that of *approach to*.

149. The *dat.* expresses the person *to* or *for* whom a thing is done: it also follows words that express *union* or *coming together*, and those that express *likeness* or *identity*.

150. The *instrument*, the *manner*, and the *cause*, are put in the *dative*; thus, πατάσσειν ῥάβδῳ, *to beat with a stick*. δρόμῳ παρῆλθεν, *he came running* (literally, *at a running pace*). μεγάλη σπουδῇ, *in great haste*. φόβῳ, *through fear*. κάμνει νόσῳ, *to be suffering from (or ill of) a disease*. ἀλγεῖν τινι, *to be pained at a thing*.

151. The *definite* time at which a thing is done, is put in the *dative*; as, τῇ τρίτῃ ἡμέρᾳ, *on the third day*.

152. The *dative* sometimes expresses the *agent*; especially after the *perfect pass.* and *verbals* in τέος, τός: as, ταῦτα λέλεκται ἡμῖν, *these things have been said by us*.

EXERCISE XXIX.

153. Τὰ αὐτὰ πάσχω σοί.—Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος.—Ὁ αἰὲ παρὼν τῶν πολιτῶν κύριος ἔστω ἐπιτάττειν τοῖς παισὶν ὅ τι ἀναγαθὸν δοκῇ εἶναι.—Θηβαίοις τὴν ἀμαθίαν ὀνειδίζουσιν.—Πολλὰ ἐπι-

- 5 τιμῶσι τοῖς πεπαιδευμένοις.—Τί ἐκγαλῶν ἡμῖν ἐπιχειρεῖς ἡμᾶς ἀπολλύναι;—Ὅστις ἄνθρωπος ὢν ἀνθρώπου τύχην προφέρει, ἀνόητον ἡγοῦμαι.—Ἡσυχίαν ἦγεν ἡ πόλις τοῖς μὲν βαρβάροις συγγιγνώσκουσα, τοῖς δ' Ἑλλησιν ἀγανακτοῦσα.—Οἱ ἀγαθοὶ ἐάν τι ὀργισθῶσι τοῖς
- 10 γονεῦσιν, αὐτοὶ ἐαυτοὺς παραμυθοῦνται.—Θυμωθεὶς τοῖς αἰτίοις σπονδαιότερον εἶπον ἂν εἶπον.—Ὅλοιθ' ὁ τοῖς ἔχουσι τὰγαθὰ φθονῶν.—Ἀρεσκε πᾶσι καὶ σὺ μὴ σαντῶ μόνον.—Πολλῶν ἡμερῶν ὁδὸν ἦεσαν.—Ἐπορεύετο τῇ ὁδῷ, ἣν αὐτὸς ἐποίησατο.—Ἐλαυνε τὸν
- 15 σαντοῦ δρόμον.—Ὁρῶμεν πάντα αἰὲ ἰόντα δρόμῳ καὶ τρέχοντα.—Ἰερὸν ὄρος κατέληφε Φίλιππος Ἐλαφηβολιῶνος μὴνδὸς ἔκτῃ φθίνοντος.—Θεσμοφορίοις νηστεύομεν.—Χθὲς αὐτὸν διέφυγον τοῖς ἐπινικίοις.—Οἱ Σάμιοι ἐξεπολιορκήθησαν ἐν ἅτῳ μηνί.—Ἐν νυκτὶ βουλὴ τοῖς σοφοῖσι
- 20 γίγνεται.—Δοκεῖ βέλτιον εἶναι ἐν τῷ χειμῶνι παχέα ἱμάτια φορεῖν.—Τὰς μεγάλας ἡδονὰς οἱ ἐν τῷ καιρῷ πόνοι παρέχονται.—Ἐν ἐβδομήκοντα ἔτεσιν οὐδ' ἂν εἷς λάθοι πονηρὸς ὢν.—Νομίζετε τῆς αὐτῆς ζημίας ἀξίους εἶναι τοὺς συγκρούποντας τοῖς ἀμαρτάνουσιν.—Ἡ δέσποινα ὁμοίαν
- 25 ταῖς δούλαις εἶχε τὴν ἐσθῆτα.—Φόβῳ ἀποστρεφῆται τῶν ξυμβούλων ἡ πόλις.—Ὁ σίδηρος ἰσοῖ ἐν τῷ πολέμῳ τοὺς ἀσθερεῖς τοῖς ἰσχυροῖς.—Δούλῳ ἔοικας.—Οἱ πονηροὶ ἀλλήλοισι ὅμοιοι.—Οὐ δεῖ ἴσον τοὺς κακοὺς τοῖς ἀγαθοῖς ἔχειν.—Τῷ κακῷ πρέπει δουλεύειν.—Μισθοφόρων
- 30 ἀνδρὶ τυράννῳ δεῖ.—Ἡ πλησμονὴ βλαβερὰ μὲν τῷ σώματι, βλαβερὰ δὲ τῇ ψυχῇ.—Ἀγαθοὶ ἄνδρες ὠφέλιμοι ταῖς πόλεσιν.—Χρησίμη τοῖς ἀνθρώποις ἡ ἰατρικὴ.—Ἡ δικαιοσύνη οὐ μόνον τῷ ἔχοντι λυσιτελεῖ, ἀλλὰ καὶ τοῖς ἄλλοις.—Ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος φίλος.—Οἱ
- 35 πονηροὶ ἕμοιγε δοκοῦσιν ἀλλήλοισι ἐχθροὶ μᾶλλον ἢ φίλοι πεφυκέναι.—Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος.—Ὁρῶ ἡμῖν ἀντιπάλους προσιόντας, οἷς ἡμεῖς οὐ δυνάμεθα μάχεσθαι.

§ 32. *Middle Voice.*

154. The middle voice denotes:

- (1) That the agent does the action *upon himself*; or
- (2) That the agent does the action *for his own advantage*; or
- (3) That the agent *gets* the action *done* for his own advantage.

OBS. The strict reflexive meaning is found but in very few verbs; principally those that describe some simple action *done to our own persons*; as *as to clothe, crown, &c.* The reflexive sense is often equivalent to a new simple meaning; which may be either *transitive* or *intransitive*.

155. The tenses that have the middle meaning, when the verb has it at all, are

- (1) *Pres. and imperf.* } of the *passive form*.
- (2) *Perf. and pluperf.* }
- (3) *Futures and aorists mid.*

And in some verbs

- (4) The aor. 1 pass. i. e. of the *passive form*.

EXERCISE XXX.

156. Τὴν ἑλενθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων.
 —Ἡ πόλις ἡμῶν πρώτη νόμους ἔθετο καὶ πολιτείαν κατε-
 στήσατο.—Βίον πορίζου πάντοθεν πλὴν ἐκ κακῶν.—
 Διονύσιος μεγάλην δύναμιν περιεβάλετο.—Θνητοῖς ἀρή-
 γων αὐτὸς εὐρόμην πόνους.—Μῶρος εἴ τις χρημάτων ἐπι- 5
 θυμῶν ἴσσαν προσίεται.—Θρασύλος ὀπλίτας κατελέξ-
 ατο χιλίους.—Εἶδε τὴν τοῦ γελωτοποιοῦ Θερσίτου ψυχὴν
 πίθηκον ἐνδυομένην.—Τῆς Θράκης ἡμῖν ἐξέσται ἀπο-
 τέμνεσθαι χώραν.—Τὸν ἐπιόντα πολέμιον ὁσιόν
 ἔστιν ἀμύνεσθαι.—Τὸν εὖ καὶ κακῶς δρῶντα ἐξ 10
 ἴσου ἀρετῇ ἀμννούμεθα.—Γενναῖόν ἐστι τοὺς ὁμοίους
 ἀπὸ τοῦ ἴσου τιμωρεῖσθαι.—Αἰδεῖσθαι χρεῖ, γύναι, τὸ
 λίαν καὶ φυλάσσεσθαι φθόρον.—Ἔστι παρέχοντα

- πράγματα τοῖς πολεμίοις τοῖς φίλοις ἀσφάλειαν παρέχειν.
 15 —"Ἀρχοντας ἔστιν οὐχ ἑαυτὸν μόνον ἀγαθὸν παρέχειν.—
 Ἀσφάλεια θράσος παρέχει.—Τὴν τόλμαν ἡ ξύνεσις ἐχρω-
 τέραν παρέχεται.—Τὰ ἔργα χεῖρῳ τῶν λόγων παρέσχετο.
 —Τὰ θνητὰ σώματα, ὅσον ἂν ἐν αὐτοῖς χρόνον ἦ, ἡ ψυχὴ ζῶν-
 τα παρέχεται.—Μηδεὶς ὑμῶν ὀρῶωδεῖτω μετὰ τοῦ δικαίου
 20 ποιοῦ μένος τοὺς κινδύνους.—Οἱ Ἀθηναῖοι δεινὸν
 ἐποιοῦντο, εἰ τοὺς ἐπιβουλεύοντας σφῶν τῷ πλήθει μὴ
 εἴσονται.—Πονηρὸν ἄνδρα μηδέποτε ποιοῦ φίλον.—Οἱ Λακ-
 κεδαιμόνιοι ποιησάμενοι ἀνδριάντας δύο ὡς ἀντὶ Πανσαν-
 ίου ἀνέθεσαν.

EXERCISE XXXI.

157. Μᾶλλον εὐλαβοῦ φόγον ἢ κίνδυνον.—Παρὰ Ἀντιό-
 χῳ τῷ Μεγάλῳ προσαγορευθέντι, ἐν τῷ δείπνῳ, πρὸς ὅπλα
 ὠρχοῦντο οὐ μόνον οἱ βασιλέως φίλοι, ἀλλὰ καὶ αὐτὸς ὁ
 βασιλεύς.—Οἱ Ταραντίνοι ἐβουλεύοντο ποιεῖσθαι Πύρρον
 5 ἡγεμόνα, καὶ καλεῖν ἐπὶ τὸν πόλεμον.—Ἐμπεδοκλῆς τὴν βασι-
 λείαν αὐτῷ διδομένην παρητήσατο, τὴν λιτότητα δηλονότι
 πλέον ἀγαπήσας.—Φίλους μὴ ταχὺ κτῶ.—Αἰάμις, ὁ ναύ-
 κληρος, ἐρωτηθεὶς, πὸς ἐκτίσατο τὸν πλοῦτον; Οὐ χαλεπῶς,
 ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως.—Οὕτω πειρῶ ζῆν,
 10 ὡς καὶ ὀλίγον καὶ πολὺν χρόνον βιωσόμενος.—Ἡδέως μὲν ἔχε
 πρὸς ἅπαντας, χρῶ δὲ τοῖς βελτίστοις.—Εἰ σὺ ἐθεάσω ἄπερ
 ἐγὼ, εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν.—Πέλοψ πολλὰς ἐξ-
 ἔδοτο θυγατέρας τοῖς ἀρίστοις.—Οἱ μὲν ὑπὸ νόμῳ
 ἐθέλοντες ἄρχεσθαι σώφρονες καὶ ἐλεύθεροι καὶ χρηστοὶ
 15 νομίζονται, οἱ δ' ὑπὸ τῶν ὀλιγαρχικῶν ἄναιδροι καὶ
 δοῦλοι.—Τὸ κεκινῆσθαι ὑπὸ τῶν βρωμάτων καὶ τῆς
 πόσεως πάννυκτον καὶ θηριῶδες δοκεῖ εἶναι.—Ὡς ἂν δύναιτο
 ἄνθρωπος ἄνεν τῶν ἐπιτηδείων ζῆν, οὐδεὶς τοῦτο αὐτὸς αὐτόν
 πείθει.—Σαυτὸν φύλαττε τοῖς τρόποις ἐλεύθερον.—
 20 Κῦρος ἐθήρηνεν, ὅποτε γυμνάσαι βούλοιτο ἑαυτόν τε
 καὶ τοὺς ἵππους.—Εἰς πολλὰς ταραχὰς καταστῆσομεν
 ἡμᾶς αὐτούς.—Εὐφραινεσαυτόν, πῖνε.—Μὴ θέλε
 λυπεῖν σεαυτόν, εἰδὼς πολλάκις ὅτι καὶ τὸ λυποῦν ὕστερον

χαρὰν ἄγει.—᾽Ω δαῖμον, ὡς ἀνάξι' ἡ τιμώμεθα.—Ταῦτα μὲν ἡ πόλις βλάπτεται· ἐγὼ δ' ἰδίᾳ τί; θεάσασθε 25 ἡλίκα.—Μέμνησαι ὅτι ἡρωτήθης.—Ταῦτα οὐδεὶς ἀνπεισθεῖη ποτέ.

§ 33. On the Perfect 2.

158. The *Perf. 2.* (improperly called the *Perf. mid.*) prefers the *intransitive* signification, but *never has the pure reflexive meaning* of the *middle*.

159. (1) If the verb has both the *trans.* and *intrans.* meaning, the *perf. 1.* has the former; the *perf. 2.* the latter. (2) If the *intrans.* meaning has gone over to the *mid.*, or to the *pass.* (as often happens), the *perf. 2.* belongs in meaning to that voice. (3) If the verb is *intrans.*, the *perf. 2.* has the same relation to it that any other *perf.* has to its verb.

	<i>Perf. 1.</i>	<i>Perf. 2.</i>
ἀνοίγω, open,	ἀνέωχα,	ἀνέωγα, stand open.
ἐγείρω, arouse,	ἐγήγερχα,	ἐγρήγορα, am awake.
πειθω, persuade,	πέπεικα,	πέποιθα, am confident, trust, have confidence.
ἄγνυμι, break,		ἔαγα, am broken.
ὀλλυμι, destroy,	ὀλώλεκα,	ὀλώλα, (perii,) am undone.
πῆγνυμι, fix,		πέπηγα, am fixed, am congealed, &c.

(N. B. ἀπόλλυμι, καίγνυμι, more common than the simple verbs.)

EXERCISE XXXII.

160. Μὴ ὡς θεῶ νομίζετε Φιλίππον τὰ παρόντα πεπηγέ-
ναι πράγματα ἀθάνατα.—᾽Ω Εὐθύδημε, ὁ ἀδελφός σου
ἐξημποτίεσκε τὸν λόγον καὶ ἀπόλωλέ τε καὶ ἥττηται.—Τῷ
τοιούτῳ ἀνάγκη δὴ τὸ μετὰ τοῦτο καὶ εἵμαρται ἀπολωλέ-
5 ναι ὑπὸ τῶν ἐχθρῶν.—Τῶν τὰ ὧτα κατεαρότων ἀκούεις
ταῦτα.—Ὁ τοιοῦτος οὔτε χαίρων οὔτε λυπούμενος ἄγαν φανή-
σεται διὰ τὸ αὐτῷ πεποιθέναι.—Ἰπποκράτης τὴν θύραν
τῇ βακτηρίᾳ πάνν σφόδρα ἔκρουε, καὶ ἐπειδὴ αὐτῷ ἀνέφζε-
τις, εὐθὺς εἶσω ἦε ἐπειγόμενος, καὶ τῇ φωνῇ μέγα λέγων, ᾽Ω

- 10 Σώκρατες, ἔφη, ἐργήγορας ἢ καθεύδεις; (*Pl.*)—Ἡ ψυχὴ ἡμῖν ἢ τοιαύτη καὶ οὕτω πεφικνυῖα ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσεται καὶ ἀπόλωλεν.—Γεωργὸς χεμιῶνος ὄρεα ὄφιν εὐρών ὑπὸ κρύους πεπηγότα τοῦτον λαβὼν ὑπὸ κόλπον κατέθετο. Θερμανθεὶς δὲ ἐκεῖνος, καὶ
15 ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξε τὴν εὐεργέτην.

§ 34. *Additional Remarks on some of the Moods and Tenses.*

161. The *fut. 3.* (or *future perfect*) expresses a *future action continuing* in its effects; as, ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, *the constitution will have been perfectly arranged, if such a guardian superintends it.*

162. The *fut. 3.* differs, therefore, from the Latin *futurum exactum*, in not being used to express merely the future completion of a *momentary* action. Its use is confined to *principal* clauses, and to subordinate clauses introduced by *ὅτι*, or *ὥς* ('that'). In other subordinate clauses, the *aurist subj.* (less frequently the *perf. subj.*) is used instead of it, with a conjunction compounded or joined with *ἄν* (*ἐάν, ὅταν* &c. 65: or *πρὶν ἄν* &c.). Ἐὰν τοῦτο λέξης, *si hoc dixeris.* —(See 80.)

163. The *fut. 3.* is, however, sometimes used to express (1) the *speedy completion* of an action, or (2) the *certainly of its completion* in the most positive manner; thus, ῥάξε καὶ πεπράξεσθαι, *speak and it shall (immediately) be done.*

164. (a) The *fut. 3.* is obviously the natural future of those perfects, that, from their marking a *continued* state, are equivalent to a *present* with a new meaning: e. g. μέμνημαι, κέκτημαι.

(b) Some verbs have the *fut. 3.* as a simple future: e. g. δεδήσομαι,* πεπαύσομαι, κεκόψομαι.

165. In the active voice a *continued future state*, or a

* From *δέω* to bind.

future action continuing in its effects, is expressed by ἔσομαι with *perf. participle*: a circumlocution which is also used in the *passive* (as in the example following). τὰ δέοντα ἐσόμεθα ἐγνωκότες,* καὶ λόγων ματαίων ἀπηλλαγμένοι, *we shall have voted on the subject as we ought, and be freed from empty speeches.*

166. The *perf.* has also a subjunctive and optative, and the future an *optative*, which are used whenever that kind of uncertainty or contingency peculiar to those moods agrees with the time of these tenses; thus, εἴθε ὁ υἱὸς νενικήκοι, *would that my son had conquered!* εἶπεν ὅτι ἥξει ἡμέρᾳ τρίτῃ, *he said that he should come on the third day.*

167. This is only, however, when particular distinctness is required; and even then, the *perf. part.* with εἶν or ὦ is generally preferred to the regular *opt.* and *subj.* of that tense.

168. The *imperat. perfect* is principally used in those verbs whose perfects have the meaning of a present: μέμνησο, &c.

169. The third person of the *imperat. perf. pass.* marks a *decided resolution*: it is a strong expression for *let it be done*, &c. πεπειράσθω, *let it be attempted.*

170. εἴθε with the optative—and also the optative alone†—expresses a *wish*. If the wish expressed *has not been* (and now *cannot be*) *realized*, εἴθε is used with the *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past*, or *present*. So ὥφελον (ες, ε) *alone*, or with εἴθε (especially in *poetry*), εἰ γάρ, or ὥς, and followed by the infinitive.

EXERCISE XXXIII.

171. Ἀγησίλαος ἐδεήθη τῆς πόλεως, ἀφεῖναι αὐτὸν ταύτης τῆς στρατηγίας, λέγων ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ὑπηρέτηκοι ἢ τῶν Μαντινέων πόλις ἐν τοῖς πρὸς Μεσσήνην πολέ-

* γιγνώσκειν interdum de plebiscitis vel populi jussis. Bremi ad Demosth. Phil. 1, 54.

† As in ὦ παῖ, γένοιτο πατρὸς εὐτυχέστερος.

- μοις.—Εἴποι δὲ τις ἄν· Οὐκ οὐν αἰσχύνῃ οὕτω μωρῶς ἔξαπα-
 5 τώμενος; Ναὶ μὰ Δία ἡ σχυρὸν μέντοι, εἰ ὑπὸ πο-
 λεμίῳ γε ὄντος ἐξηπατήθην· φίλῳ δ' ὄντι ἔξαπατᾶν αἰσ-
 χιὸν μοι δοκεῖ εἶναι, ἢ ἔξαπατᾶσθαι.—Οὐ μόνος ὁ Πλοῦ-
 τος τυγλὸς, ἀλλὰ καὶ ἡ ὁδηγοῦσα αὐτὸν Τύχη.—Οἱ Κε-
 ρασούντιοι ὡς εἶδον ὀρμῶντας καθ' ἑαυτούς, σαφῶς νομί-
 10 ζοντες ἐπὶ σφᾶς ἵεσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτονσιν
 εἰς τὴν θάλατταν. Συνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινές,
 καὶ ἐπνίγετο ὅστις μὴ ἐτύγχανεν ἐπιστάμενος νεῖν. Καὶ τού-
 τος τί δοκεῖτε; Ἡδίκουν μὲν οὐδέν, ἔδεισαν δὲ μὴ λύττα
 τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτῶκοι.—Ἀεὶ τῆς σῆς φιλίας
 15 μεμνήσομαι.—Ἐν ἄδου εἰσόμεθα τάλληθές.—Πρεσβυ-
 τέρω νεωτέρων πάντων ἄρχειν προστετάξεται.—Οὐκ,
 ἐπειδὴν ἡμεῖς τελευτήσωμεν, οἱ λόγοι οἱ περὶ ἡμῶν σεσι-
 γήσονται.—Οὗτος ἂν καὶ οὐδεὶς ἕτερος ἀποκτείνῃας
 αὐτὸν εἴη.—Ἐπιμελῶς οἱ θεοὶ ὦν οἱ ἄνθρωποι δέονται
 20 κατεσκευάσασιν.—Τῶν ποιητῶν τινές τῶν προγεγενημέ-
 ρων ὑποθήκας ὡς χορὴ ζῆν καταλελοιπίασιν.—Πολλὰ
 πόλεις ἐνίοτε καὶ καθάπερ πλοῖα καταδυόμενα διόλλυνται
 καὶ διολώλασι καὶ ἔτι διολοῦνται διὰ τὴν τῶν κυβερνητῶν
 καὶ ναυτῶν μοχθηρίαν.—Πολλὰ στρατόπεδα ἤδη ἔπεσεν
 25 ὑπ' ἐλασσόνων.—Μέλλων γ' ἰατρὸς τῇ νόσῳ διδοὺς χρόνον
 ἰάσαστ' ἤδη μᾶλλον ἢ τεμὼν χρόα.—Οὐκ ἐπὶ κακῷ δίκη
 γίγνεται οὐδεμία γιγνομένη κατὰ νόμον, δυοῖν δὲ θάτερον
 ἀπεργάζεται σχεδόν· ἢ γὰρ βελτίονα ἢ μοχθηρότερον ἦττον
 ἐξειργάσαστο τὸν τὴν δίκην παρασχόντα.—Πολλοὶ διὰ
 30 δόξαν καὶ πολιτικὴν δύνανται μεγάλα κακὰ πεπόνθασιν.—
 Ἀναξαγόρας λέγεται ἀσεβείας κριθῆναι, διότι τὸν ἥλιον
 μύδρον ἔλεγε διάπυρον· ἀπολογησαμένου δὲ ὑπὲρ αὐτοῦ Περι-
 κλέους, πέντε ταλάντοις ζημιωθῆναι καὶ φυγαδευθῆναι.—
 Αἰαῖ, φίλους ἄρ' οὐχὶ κέκτῃ μὴν τάλας.—Ὡφελε μὲν Κῦ-
 35 ρος ζῆν· ἐπεὶ δὲ τετελεύτηκε, ἐπαγγελλούμεθα Ἀριμῶ εἰς τὸν
 θρόνον τὸν βασιλείον καθιεῖν αὐτόν.—Ζῆν οὐκ ἔδει γυναῖκα
 κατὰ πολλοὺς τρόπους.—Κῦρος ἐξελαύνει—ἐπὶ τὸν Χάλον
 ποταμόν, ὅντα τὸ εἶρος πλέθρον, πλήρη δ' ἰχθύων μεγάλων
 καὶ πρᾶέων, οἷς οἱ Σύριοι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ

εἶων.—Ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος.— 40
ἀπεῖχε δὲ Βαβυλῶνος οὐ πολὺ.

§ 35. On the Infinitive.

171. The use of the Greek infinitive is much nearer to that of the English than that of the Latin is ; thus,—

172. It expresses the *purpose*, and is often used in the active, after both verbs and adjectives, where the passive would be *admissible*, but *less common* ; thus, παρέχω ἑμαυτὸν ἐρωτᾶν, *I offer myself to be questioned*. ἦλθον ἰδεῖν σε, *I came (or am come) to see you*. ἡδὺς ἀκούειν, *sweet to hear*. δεινὸς λέγειν, *clever at speaking*. χαλεπὸς λαβεῖν, *hard to take (or catch)*.

Hence the infinitive must often be translated into Latin by the *participle in dus*, or by the *supine in u*.

173. The particle ὥστε expresses a *consequence*, and is used with *the infinitive* : or, if the consequence be a definite consequence that has actually occurred, the *indicative*.

174. { *So—as to* = ὥστε with *infinitive* always.
 { *So—that* = ὥστε with *infinitive* or *indicative*.

With the infinitive the consequence is more closely connected with the principal clause, as *contemplated* or *resulting immediately* and *naturally* from what is there stated. The consequence may be equally *real*.

175. ‘*So that*’ should not be translated by the *indicative*, except where the sense would allow us to substitute *therefore* or *consequently (itaque)* for *so that*. Thus : “the road was so bad that I did not reach my inn till midnight” = “the road was very bad ; *consequently* I did not reach my inn till midnight :” here the *indicative* would be properly used. ὥστε properly answers to οὕτως, or some other demonstrative, in the preceding clause.

OBS. 1. The ὥστε = *wherefore*, may be followed by ἄν with *indic.* or *optative* ; by the *imperative* (or *subjunctive used*) *imperatively*.

Obs. 2. The *inf.* after ὥστε will take ὄν, where in an independent clause ὄν would have stood with the *optative* or with a *past tense* of the *indicative*.

EXERCISE XXXIV.

177. Ὁ ἄνθρωπος πέφυκε φιλεῖν.—Οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖσθαι.—Οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖται.—Φιλοτιμότατος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα.—Ἔστι σοι
 5 δυνατὴ γενέσθαι πόλις εὖ οἰκουμένη.—Γοργίας ὁ Λεοντί-
 νος ἐπὶ τέρματι ὦν τοῦ βίου, καὶ γεγηρακὼς εὖ μάλα, ὑπὸ τινος
 ἀσθενείας καταληφθεὶς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθαίνων
 ἔκειτο. Ἐπεὶ δέ τις αὐτὸν παρῆλθε τῶν ἐπιτηδείων ἐπισκο-
 πούμενος, καὶ ἤρετο, τί πράττοι, ὁ Γοργίας ἔφη, Ἴδῃ με ὁ
 10 ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ.—Τὰ ἐν τῷ βίῳ
 οὕτως ἡμῖν δοκεῖ παντός ἄξια ὥστε πάντες τὸ καταλιπεῖν
 αὐτὰ πάντων μάλιστα φεύγομεν.—Λακεδαιμόνιοι τοσοῦτον
 ἀπολελειμμένοι τῆς κοινῆς παιδείας καὶ φιλοσοφίας εἰσὶν,
 ὥστ' οὐδὲ γράμματα μανθάνουσιν.—Κλέαρχος ἤλαν-
 15 νεν ἐπὶ τοὺς Μένωρος, ὥστε ἐκείνους ἐκπεπλήχθαι.—
 Τὸ χωρίον παρταχόθεν κάτοπτόν ἐστιν, ὥστε τις ἂν ἀπε-
 τόλμησεν ἐπιχειρῆσαι τοιούτῳ πράγματι;—Τὰ πολλὰ ὁ
 Πρωταγόρας ἔνδον διατρίβει, ὥστε θάρρει.—Μηδέποτε
 μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους
 20 λάθῃς, σαντιῷ γε συνειδήσεις.—Πύρρος ἐπεὶ συμβαλὼν τοῖς
 Ῥωμαίοις δις ἐνίκησε, πολλοὺς τῶν φίλων καὶ ἡγεμόνων ἀπο-
 λέσας, Ἄν' ἐτι μίαν, ἔφη, μάχην Ῥωμαίους νικήσωμεν, ἀπο-
 λώλαμεν.

§ 36. *The Infinitive, continued.*

178. The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose*; thus, ἐτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν, and *Atalanta also was fortified, that robbers (or pirates) might not commit depredations in Eubœa.*

It may be considered as governed by ἕνεκα understood.

179. When the infinitive has a subject of its own, the general rule is, that it stands in the accusative; as, οὐδὲν ἐπράχθη διὰ τὸ ἐκείνον μὴ παρῆναι, *nothing was done because he was not present.*

This rule holds good, when the *infin.* is used with τὸ.

180. A *preposition* with the *infin.* may be equivalent to a sentence introduced by a conjunction.

181. But when the subject of the infinitive belongs to and is expressed with the former verb (or *implied* by its *person*), it is generally not expressed with the infinitive; thus, δέομαί σου παραμένειν, *I beseech (or entreat) you to stay with us.* ἔφη σπουδάζειν, *he said that he was in a hurry.* συνειπεῖν ὁμολογῶ, *I confess that I assented.*

The examples show that this rule holds good, whether the subject of the *infin.* be the subject of the preceding verb or an oblique case governed by it.—In the second example the accusative would be expressed even in Latin: *dixit se festinare.*

182. When the subject of the infinitive is omitted because expressed with the other verb, an adjective or substantive that forms the predicate with the *infin.* is mostly put in the same case that the subject of the infinitive stands in in the other clause; thus, ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander used to say, that he was the son of Jupiter.* ἔπεισα αὐτοὺς εἶναι θεός, *I persuaded them that I was a god.*

Thus (as above) υἱός conforms to Ἀλέξανδρος· θεός to ἐγώ, &c.,—This construction is called *Attraction*.

183. Οἶμαι ἁμαρτεῖν, *I believe I have erred, or, that I have erred, credo me errasse.* Οἶμι ἁμαρτεῖν. Οἶται ἁμαρτεῖν. Οἴομεθα ἁμαρτεῖν. Οἶμαι εὐδαίμων εἶναι, *I think I am happy, or, that I am happy, credo me beatum esse.* Οἶμι εὐδαίμων εἶναι. Οἶται εὐδαίμων εἶναι. Οἴομεθα εὐδαίμονες εἶναι. Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν. (Her. 7. 136.) Ξέρξης οὐκ ἔφη ὁμοῖος ἔσσεθαι Ἀσκεδαμονίοισι· κείνου μὲν γὰρ συγγέαι τὰ πάντων ἀνθρώ-

πων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς (*ipsum* instead of *se ipsum*) δὲ ταῦτα οὐ ποιήσειν.

184. REM. 1. Very frequently, however, the qualifications of the predicate which are joined with the Inf. and refer to the object of the governing or principal verb, are not put in the same case as this object, but in the Acc.; this is explained by considering the object of the governing verb at the same time as the subject of the Inf. e. g. δέομαι ὑμῶν ὑμᾶς βοηθοὺς γενέσθαι. (Her. 6. 100.) Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι. In this sentence, Ἀθηναίων is to be considered as the object of ἐδεήθησαν, and the subject of γενέσθαι.

REM. 2. Verbs which take for their object a substantive, in the Gen. or Dat., sometimes take, in the construction with the Inf., this object in the Acc., since both objects are united in one. Lys. Fragm. S. 3. p. 144. δέομαι οὖν ὑμᾶς συγγνώμην ἔχειν.

EXERCISE XXXV.

185. Ἐδέοντο αὐτοῦ εἶναι προθύμουν.—Ἐξεστί μοι γενέσθαι εὐδαίμονι.—Οὐκ ὀρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς.—Εἰ οἴεσθε Χαλκιδιάς τὴν Ἑλλάδα σώσειν, ὑμεῖς δὲ ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε.—Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτρεχεῖν, ἀσχερόν τε μοχθεῖν μὴ θέλιν νεανίαν.—Τὸ γυναικ' ἔχειν εἶναι τε παίδων, Παρμένων, πατέρα μερίμνας τῷ βίῳ πολλὰς φέρει.—Φίλιππος κεκρατήκε τῆς πόλεως τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι.—
- 10 Οἱ γιγνώσκεσθαι δοκοῦντες ὑπὸ τοῦ ἄρχοντος τοῦ καλόν τι ποιοῦντες ὀρεῖσθαι μᾶλλον ὀρέγονται.—Ἡ τῆς ψυχῆς φιλία διὰ τὸ ἀγνὴ εἶναι ἀκορεστοτέρα ἐστίν.—Οὐδὲν διαφέρει ἰσχύς πρὸς τὸ ἰσχὺς εἶναι, ἂν τε ἐν ἀνδρὶ ᾗ, ἂν τε ἐν γυναικί.—Ἡ πόλις ἀντὶ τοῦ πόλις εἶναι φρούριον
- 15 κατέστη.—Ολίγοι ἐσμέν ὥς ἐγκρατεῖς εἶναι αὐτῶν.—Δέομαί σου προθύμουν εἶναι.—Κύρον ἐδέοντο ὥς προθυμοτάτου πρὸς τὸν πόλεμον γενέσθαι.—Συμβουλεύω σοι προθύμῳ εἶναι.—Ἐδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις
- 20 προιέναι.—Παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι.—

Ἐποτρύνω σε πρόθυμον εἶναι.—Κελεύω σε πρόθυμον εἶναι.—Οὐκ ἔστιν ἄνευ φιλοτιμίας οὔτε πόλιν οὔτε ἰδιώτην μεγάλα καὶ καλὰ ἔργα ἐργάζεσθαι.—Ἔστιν ἐλευθερίους εἶναι καὶ ἄνευ χρυσίου.—Οὐκ ἔστιν ἀδικοῦντα καὶ ἐπιорκοῦντα καὶ ψευδόμενον δύναμιν βεβαίαν κτή- 25
σασθαι.—Τί δὴ βροτοῖσιν οὐκ ἔστιν τόδε, νέους δις εἶναι καὶ γέροντας αὖ πάλιν;—Συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους.—Θεμιστοκλῆς τῆς Ἑλλάδος ἐκπεσὼν, πλούσιος γενόμενος, πρὸς τοὺς παῖδας εἶπεν· ὦ παῖδες, ἀπωλόμεθα ἂν, εἰ μὴ ἀπολώλουμεν.

30

EXERCISE XXXVI.

186. Οὗτ' ἐκ χειρὸς μεθέντα καρτερόν λίθον ῥᾶον κατασχεῖν, οὗτ' ἀπὸ γλώττης λόγον.—Κτήνην ἐκ τῶν Ταόχων ἔλαβον.—Ἦκουσαν οὐδὲν ἐκ τῆς Λακωνικῆς πεπραγμένον.—Ἀνάγνωθι τὸν νόμον τὸν ἐκ τῆς στήλης.—Ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες.—Ἔστασαν Πέρσαι 5
μὲν ἐκ δεξιᾶς, οἱ δ' ἄλλοι σύμμαχοι ἐξ ἀριστερᾶς τῆς ὁδοῦ.—Τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος οἱ Ἀθηναῖοι ἀποτειχίσαντες ἐφρούρουν.—Τὴν Κιλικίαν ὄρος περιέχει ὄχυνρόν καὶ ὑψηλὸν ἐκ θαλάττης εἰς θάλατταν.—Ἐκ τῶν ποδῶν εἰς τὴν κεφαλὴν σοι πάντ' ἐρῶ.—Τὰ στρώματ', ὦ παῖ, 10
δῆσον ἐκ τῆς ἀσπίδος.—Ἐκ τῆς θαλάττης ἅπασα ὑμῖν ἤρτῃται ἡ σωτηρία.—Οὔτε ναῦν ἐξ ἐνὸς ἀγκυρίου οὔτε βίον ἐκ μιᾶς ἐλπίδος ὀρμίστουν.—Ἐκ πόσου ἂν ἵππος πεζὸν ἔλοι;—Ἐκ πολέμου εἰρήνη βεβαιούται.—Τοῖς διδασκάλοις ἐξ ἀνάγκης παρατιθέμεθα τοὺς ἡμετέ- 15
ρους αὐτῶν παῖδας.—Ἐκρατεῖτε ἐκ τοῦ προσέχειν τοῖς πράγμασι τὸν νοῦν.—Ταραττόμεθα ἐκ τοῦ μηδὲν φροντίζειν, ὧν ἐρχῆν.—Ο τύραννος ἐξ ἅπαντος τοῦ νοῦ οὐκ ἂν ποτε δύναιτο φίλος γίγνεσθαι.—Γίγνεται ἐκ τοῦ αὐτοῦ τρόπου μισολογία καὶ μισανθρωπία.—Ὅστις τὰ 20
ἥδιστα ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέρει τῶν ἀφρονεστάτων βοσκημάτων;—Οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.—Ἐκ τῶν ἔργων χρὴ μᾶλλον ἢ ἐκ τῶν λόγων τὴν ψῆφον φέρειν.—Κλέαρχος ἐλέγετο ἀρχικὸς εἶναι

25 ὥς δυνατὸν ἐκ τοῦ τοιούτου τρόπου, οἷον καὶ ἐκεῖνος εἶχεν.—Οἱ Πέρσαι θύουσι πυρὶ, καὶ ἐπιφοροῦντες αὐτῷ τὴν πυρὸς τροφήν, λέγουσι· Πῦρ, δέσποτα, ἔσθιε.

§ 37. *The Infinitive, continued.*

187. *Attraction* may take place (that is, the *predicate substantive* or *adjective* be in the *nominative*), when the infinitive is introduced by the article or ὥστε; thus, πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φίλαντο εἶναι, *they make self-interest the object of their lives, because they are lovers of themselves.*

EXERCISE XXXVII.

188. Ἐκπύμπονται ἐπὶ τῷ ὁμοίῳ τοῖς λειπομένοις εἶναι.—
 Οὐδεὶς τηλικούτου ἔστω παρ' ἡμῶν ὥστε, τοὺς νόμους παρα-
 βᾶς, μὴ δοῦναι δίκην.—Ἠδύ γε πατήρ φρόνησιν ἀντ' ὀργῆς
 ἔχων.—Ἀντὶ τοῦ τιμωρεῖν τοῖς τυράννοις αἱ πόλεις με-
 5 γάλως τιμῶσι τὸν ἀποκτείναντα τὸν τύραννον.—Κακὰ πράτ-
 τει ἀντ' ἀγαθῶν.—Οὐκ ἔστι τοῦτο, ὥς ἔοικεν, ἐν ἀνθρώπου
 φύσει ἐπὶ ᾧ οἴεται κακὰ εἶναι ἀντὶ τῶν ἀγαθῶν.—Ἐπει-
 δὲ οὖν ἀφίκονται παρὰ τὸν δικαστήν, οἱ μὲν ἐκ τῆς Ἀσίας
 πρὸς τὸν Παδάμανθον, ὁ Παδάμανθος ἐκείνους ἐπιστήσας
 10 θεᾷται ἐκάστον τὴν ψυχὴν, οὐκ εἰδὼς ὅτου ἐστίν, ἀλλὰ πολ-
 λάκις τοῦ μεγάλου βασιλέως ἐπιλαβόμενος ἢ ἄλλον ὀνομα-
 ζόμενος ἢ δυνάστην κατεῖδεν οὐδὲν ὑγιὲς ὄν τῆς ψυχῆς, ἀλλὰ
 διαμεμαστιγωμένην καὶ οὐλῶν μεστὴν ὑπὸ ἐπιτοκίων καὶ ἀδι-
 κίας, ἃ ἐκάστῳ ἢ προᾶξιν αὐτοῦ ἔξωμόρξατο εἰς τὴν ψυχὴν,
 15 καὶ πάντα σχολία ὑπὸ ψεύδους καὶ ἀλαζονείας καὶ οὐδὲν
 εὐθὺν διὰ τὸ ἆρεν ἀληθείας τεθράσθαι, καὶ ὑπ' ἐξουσίας καὶ
 τροφῆς καὶ ὕβρεως καὶ ἀκρατίας τῶν πράξεων ἀσυμμετρίας
 τε καὶ αἰσχροτήτος γέμονσαν τὴν ψυχὴν εἶδεν. ἰδὼν δὲ ἀτί-
 μως ταύτην ἀπέπεμψεν εὐθὺς τῆς γροναῖας, οἱ μέλλει ἐλθοῦσα
 20 ἀνατιλῆναι τὰ προσήκοντα πάθῃ.

§ 38. *The Participle.*

189. A participle *assumes* an assertion; or rather states

it *attributively*, not *predicatively*. Whenever it is convenient to express this assertion by a complete sentence, it may be so done; connecting it with the principal sentence by a *relative* pronoun, or a conjunction (or conjunctive adverb) of *time*, *cause*, *condition*, or *limitation*. Hence, *vice versa*—

190. Relative sentences, and sentences which in English are introduced by *when*, *after*, *if*, *since*, *because*, *although*, &c. may be expressed in Greek by omitting the relative or conjunction, and *turning the verb into a participle*.

In giving a translation into English, the proper *particle* to be used must be found by considering the *relation* in which the participle stands to the principal verb.

Thus, “I visited my friend νοσοῦντα,” may mean, ‘*who was ill*,’ or ‘*because he was ill*,’ or ‘*when he was ill*.’

191. A past participle may often be translated into English by a verb, connected with the principal verb by ‘*and* ;’ thus, λαβὼν, ἔφη, τοῦτον, μαστίγωσον, take *this fellow*, *said he*, and *flog him*.

EXERCISE XXXVIII.

192. Παρὰ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπεὶ πολέμοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι μάλιστα ὑπ’ αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν, ἢ παρὰ βασιλεῖ.—Πῶς ἂν τις ἢ δίκην καλῶς δικάσαι, ἢ ἀνθρώπους κατὰ τρόπον κρῖναι δύ- 5 ναιτο, μὴ ἀμφοτέρων τῶν ἀντιδίκων ἀκούσας;—Γυνή τις χήρα ὅριον εἶχε καθ’ ἐκάστην ἡμέραν ὧν αὐτῇ τίετο. —Τὰ χρήματα ἀναλώσας ἀπῆργατο.—Χαλεπόν ἐστι λέγειν πρὸς τὴν γαστέρα, ὅτι οὐκ ἔχουσιν.—Γιγνώσκοντες 10 ὅτι κακὰ ἐστίν, ὅμως ἐπιθυμοῦσιν αὐτῶν.—Κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν, διαφερόντως ἂν σωφρονοῖ.—‘Ρίψας δ’ ὁ ποιμὴν πέτραν, τὸ κέρας αὐτῆς κατέαξεν.—Μεταξὺ ἀναγίγνωσκων διαλέγεται τοῖς φίλοις.—Εὐθὺς ἰδὼν με ἡσπάζετο.—Οἱ Λακεδαιμόνιοι ἐπιπόνῳ ἀσκήσει εὐθὺς νέοι

15 ὄντες τὸ ἀνδρεῖον μετέρχονται.—Καταλιπὼν φρουρὰν ἐν τῷ
χωρίῳ οὕτως ἐπ' οἶκον ἀνεχώρησεν.—Κῦρος ὠρμάτο ἐκ
Σάρδεων φρουρὰν μὲν πεζὴν καταλιπὼν πολλὴν ἐν Σάρδεσι,
Κροῖσον δὲ ἔχων, ἄγων δὲ ἀμάξας πολλὰς.—Οἱ θεράποντες
ἠκολούθουν φέροντες τὰ σκεύη.—Ποίῳ δικαίῳ χρώμε-
20 νος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν;—Τοὺς Ἕλληνας
ἐδίδαξαν, ὅν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ
πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν.—
Ἐπίδαμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλήοντι τὸν Ἴόνιον
κόλπον.—Κῦρος κατεστρέψατο πάντα τὰ ἔθνη, ὅσα Συρίαν
25 ἐκβάντι οἰκεῖ μέχρι ἑρυθρᾶς θαλάσσης.—Ὡς συνελόντι
εἰπεῖν, οὐδὲν ἀξιόλογον τῶν πρὸς τὸν βίον χρησίμων ἄνεν πυ-
ρὸς κατασκευάζονται ἄνθρωποι.—Τὸ νόσημα πολλὰ ἄλλα
παράλιπόν τι τοιοῦτον ἦν.—Οὕτω σκοπομένῳ καλὸν
τὸ πρᾶγμα.

§ 39. *The Participle, continued.*

193. The participle of the *future* is used to express a
purpose; thus, ἐγὼ ἔρχομαι ὑμῖν ἐπικουρήσων, *I am com-*
ing to aid you. τοὺς τοῦτο ποιήσοντας ἐκπέμπει, *he sends*
out men to do this.

194. Many verbs that signify *emotions, perception by*
the senses, knowledge, recollection, cessation, or continu-
ance, &c., take the participle, where we should use the
infinitive mood, the participial substantive, or 'that,'
&c.; thus, ἴδων τοὺς παῖδας θνητοὺς γεννήσας, I knew that
I had begotten mortal children (or, I knew that the chil-
dren I had begotten were mortal). ἡσθόμην αὐτῶν οἰομέ-
νων εἶναι σοφωτάτων, I perceived that they thought them-
selves extremely wise.

EXERCISE XXXIX.

195. Τὸν ἀδοκῶντα παρὰ τοὺς δικαστὰς, ἄγειν δεῖ
δίκην δώσοντα.—Σύνοιδα ἐμαντῶ σοφὸς ὢν (or σοφῶ
ὄντι).—Οὐδέποτε μεταμέλησέ μοι σιγήσαντι.—Ἦκομεν ἐκκλη-
σιάζοντες περὶ πολέμου καὶ εἰρήνης.—Δεκάτῳ ἔτει μετὰ

τὴν ἐν Μαραθῶνι μάχην αὐθις ὁ βάρβαρος τῷ μεγάλῳ στόλῳ 5
ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν.—Ὁρεΐταις ἐπι-
σκεψομένους ἔφη τοὺς στρατιώτας πεπομφέναι Φίλιππος.
—Θεὸν οὐ λήξω ποτὲ προστάτην ἴσχωρ.—Ἐπίσχεσ
ὀργιζόμενος.—Ἀγαθὼν φύσει αἰείποτε τῇ πόλει συνερασ-
τῆς ὧν διατελῶ.—Οὐδὲν ἄδικον διαγερένημαι ποιῶν. 10
—Ὁ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότερος ὧν δια-
μένει.—Ἐπιμελόμενος ὧν δεῖ διάξω.—Γρύλλος, ὁ
Ξενοφῶντος υἱός, ἐν τῇ μάχῃ περὶ Μαρτίνειαν ἰσχυρῶς ἀγω-
νισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἐπαμινών-
δας ἔπεσε. Τηρικαῦτα δὴ καὶ τὸν Ξενοφῶντα φασὶ θύειν 15
ἔστεμμένον· ἀπαγγελλθέντος δὲ αὐτῷ τοῦ θανάτου τοῦ
παιδός, ἀποστεφανώσασθαι· ἔπειτα μαθόντα ὅτι γενναίως,
πάλιν ἐπιθέσθαι τὸν στέφανον. Ἔνιοι δὲ οὐδὲ δακρυῶσαι
φασιν αὐτόν, ἀλλὰ γὰρ εἶπεῖν, ἥδειν θνητὸν γεγεννηγός.—
Καμβύσης ἤκουσεν ἀνδρὸς ἥδη ἔργα διαχειριζόμενον 20
τὸν Κῦρον.—Οἶδα θνητὸς ὢν.—Οἶδα ἄνθρωπον
θνητὸν ὄντα.—Ὁ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμά-
σιος οὐ μανθάνεις;—Ἡδὺ πνυθάνεσθαι ἄνδρα
φίλον καὶ ξεῖνον εὖ πρήσσουντα.—Αἰσθόμενος δέ
ποτε Ἀμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. 25

§ 40. *The Participle, continued.*

196. The particle ἄτε (frequently strengthened by δῆ, ἄτε δῆ) is used with a participle, when we denote a *ground* or *reason* which we allege as (in *our* opinion) *naturally accounting for the action, conduct, &c.* that we are relating of *another person*. [The participle may be in gen. absol. (202): ἄτε μακρῶν τῶν νύκτων οὐσῶν.] Thus, ὁ Κῦρος, ἄτε* παῖς ὢν, ἥδετο τοῖς τοιούτοις, *Cyrus, as being a boy, was pleased with such things.*

197. Φθάνω (*come or get before*) and λανθάνω (*am concealed*) are generally rendered by *adverbs*; the participle that accompanies them must then be turned into a *verb*.

* It is really the neut. pl. of ὅστε, and answers to the Latin *quippe*. [Οἶον, or pl. οἶα, are used in the same way.]

198. The participle *λανθάνων* or *λαθών* may be rendered *secretly, without being observed, seen, &c.* Hence *ἔλαθεν εἰσελθών* is nearly equivalent to *εἰσῆλθεν λαθών*, but gives more prominence to the notion of *secrecy*.

199. The *particle* of the *aorist* added to the *aorist* marks that *in which* the action of the verb manifests itself. Hence with *ἔφθασα, ἔλαθον*, the participle is usually in the *aorist*.

EXERCISE XL.

200. Ἐφθην αὐτοὺς ἀφικόμενος.—Οὐκ ἂν φθάνοις ποιωὶν τοῦτο.—Λανθάνω τι ποιῶν.—Τί τὸν νεκρὸν ὁ κωκυτὸς δύνῃσι;—Φίλους μὲν ταχὴ κτῶ.—Ἀγασίλαος μάλα πολλὰ ἔβλαψε τοὺς Ἀργεῖους, ἅτε ἀπροσδοκῆτως αὐτοῖς ἐμβάλων.—Κριτίας προπετιῆς ἦν ἐπὶ τὸ πολλοὺς ἀποκτεῖναι, ἅτε καὶ φρυγὼν ὑπὸ τοῦ δήμου.—Ἀτε ἀήθους τοῖς Λακεδαιμονίοις γεγεννημένης τῆς τοιαύτης συμφορᾶς, πολὺ πένθος ἦν.—Κλέαρχος ἐθανατώθη ὑπὸ τῶν ἐν Σπάρτῃ τελεῶν ὡς ἀπειθῶν.—Ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις.—Κρεῖττον 10 ἐμφανὲς φίλος ἢ πλοῦτος ἀφανής, ὃν σὺ κατορύξας ἔχεις.—Χωρία ὅκουν ἰσχυρὰ οἱ Ταόχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι.—Ὡνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν.—Τὸν λόγον σου θαυμάσας ἔχω.—Μέγιστον τῶν κακῶν τυγχάνει ὃν τὸ ἀδικεῖν.— 15 Οὐκ ἂν τύχοιεν γερόμενοι βασιλέων ἔκγονοι ἢ δυναστῶν τὰς φύσεις φιλόσοφοι.—Ἀρχῶν ἀνὴρ πᾶς, ξύνεσιν ἦν ἔχων τύχῃ.—Ἀήσειν διὰ τέλους μὴ δόκει πονηρὸς ὢν.—Ὅστις ἡδεται λέγων αἰεὶ, λέληθεν αὐτὸν τοῖς ξυνοῦσιν ὢν βαρύν.—Πολλὰς τῶν πολεμίων ταῦς ἔλαβον τριηραρχήσαντες.— 20 Τόδε μοι χάρισαι ἀποκρινάμενος.—Ὅς ἡμᾶς τὰγαθὰ δέδρακας εἰρήνην ποιήσας!

EXERCISE XLI.

201. Αἱ παλαιαὶ πόλεις διὰ τὴν ληστείαν ἀπὸ θαλάσσης μᾶλλον ὥκίσθησαν.—Οὐδένα ἔβαλε τῶν ἀπὸ σκοποῦ ἀφεστῶτων.—Οὐκ ἀπὸ σκοποῦ εἴρηκεν αἰσθησιν καὶ ἐπιστήμην ταυτὸν θέμενος.—Αἱ διώρυχες ἦσαν ἀπὸ τοῦ Τίγρητος

ποταμοῦ.—Ὁ τῶν Περσῶν βασιλεὺς τολμᾷ γράφειν, ὅτι δεσ- 5
 πότης ἐστὶν ἀπάντων ἀνθρώπων ἀφ' ἡλίου ἀνιόντος μέ-
 χρι δυομένου.—Ἐγένετο ἡ ἀρχὴ ἡ Ὀδρυσῶν ἐπὶ μὲν θάλασσαν
 καθήκουσα ἀπὸ Ἀβδηρῶν πόλεως ἐς τὸν Εὐξείνιον πόντον.
 —Ἄρτι ἀπ' ἐκεῖνον ἔρχομαι.—Κῦρος τὰ θηρία ἐθήρενεν
 ἀπὸ ἱππου.—Τοξότης ἀφ' ἱππων Κρής οὐκ ἄχρηστος. 10
 —Ἀπὸ νεῶν ἐπεξομάχουν.—Ἰμέρα ἀπὸ Ζάγκλης ὠκί-
 σθη ὑπὸ Εὐκλείδου.—Ἀληθὲς ἦν ἄρα ἐσθλῶν ἀπ' ἀνδρῶν
 ἐσθλὰ γίγνεσθαι τέκνα.—Τοσοῦτοι ἐφύλασσαν ἀπὸ τε τῶν
 πρὸ εσβυτάτων καὶ νεωτάτων.—Τοσαῦτα λελειτούργηκε
 ἀπὸ τοσοούτων χρημάτων.—Ἀπ' ἐχθρῶν πολλὰ 15
 μαρθάνουσιν οἱ σοφοί.—Φέρειν χρὴ τὰ τε δαιμόνια ἀναγκαί-
 ως τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως.—Ἡ σελήνη ἀπὸ
 τοῦ ἡλίου ἔχει τὸ φῶς.—Οὐκ ἄξιον ἀπὸ τῆς ὀψεως
 οὔτε φιλεῖν οὔτε μισεῖν οὐδένα, ἀλλ' ἐκ τῶν ἔργων σκοπεῖν.—
 Πρὸ τῶν ὀφθαλμῶν προφαίνεται.—Πολύ τι σκότος, ὥς 20
 ἔοικεν, ἐστὶ παρ' ὑμῖν πρὸ τῆς ἀληθείας.—Πίνδαρον τὸν
 ποιητὴν οἱ πρὸ ἡμῶν γεγονότες ὑπὲρ ἑνὸς μόνου ῥήματος,
 ὅτι τὴν πόλιν ἔρριψα τῆς Ἑλλάδος ὠνόμασεν, ἐτίμησαν.—
 Πρὸ δεσποτῶν τοῖς γενναίοις δούλοις εὐκλεέστατον θα-
 νεῖν.—Γελοῖον καὶ φαῦλον τὸ πρὸ τῶν βελτίστων τὰ 25
 βραχύτερα αἰρουμένους φαίνεσθαι.—Βούλον γονεῖς πρὸ
 παντὸς ἐν τιμαῖς ἔχειν.—Ὁ Πλάτων τοῖς μεθύουσι συνε-
 βούλευε κατοπτρίζεσθαι· ἀποστήσεσθαι γὰρ τῆς τοιαύτης
 ἀσχημοσύνης.

§ 41. *The Genitive Absolute, &c.*

202. The case *absolute* is in Greek the genitive: it marks the *time*, or generally any such relation to the principal sentence, as *we* should express by *when*, *after*, *since*, *as*, *because*, *though*, *if*, &c.; as, ἐμοῦ καθεύδοντος, whilst *I was asleep*.

203. The participles of impersonal verbs are put absolutely in the *accusative*; of course without a *subst.*, and in the neuter gender; thus, διὰ τί μένετε, ἐξὸν ἀπιέναι; *why do you remain*, when you are at liberty to go away?

So *δέον ἀπέναι*, when, whereas, &c. you ought to go away. *δόξαν ἡμῶν ἀπέναι*, when we have determined to go away. Also *δόξαν ταῦτα*, this being determined.

204. When the time relates to a person, *ἐπί* is generally expressed; as, *ἐπὶ Κύρου βασιλεύοντος*, in the reign of Cyrus.

205. When a motive is attributed to another person, the particle *ὥς* is generally used with the *gen.* or *acc.* absolute. The force of it may be given by rendering it; as *thinking* (*supposing*, &c.) *that* with a verb; or by, *because they think, suppose, are convinced, &c. that...*

206. [The participle may stand in the nominative, if it can agree with the subject: *ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι, they are vexed, as conceiving themselves* (or, *because they suppose themselves*) *to be deprived of some great thing.*]

EXERCISE XLII.

207. *Εὐκλειαν ἔλαβον οὐκ ἄνευ πολλῶν πόνων.—Τί βροτοῖς ἄνευ Διὸς τελεῖται;—Ταῦτα ἄνευ τῆς πόλεως ἐπράσσετο.—Ἦν μὲν ὀρμισθῇ τις ἡμῶν εἰς λιμένα τὸν τῆς τύχης, ἐβάλετ' ἄγκυραν καθάπας ἀσφαλείας εἶνεκα.—*
 5 *Πομπήιον καὶ Καίσαρος διαστάντων, ὁ Κικέρων ἔφη· Γγνώσκω ὃν φύγω, μὴ γινώσκων πρὸς ὃν φύγω.—Οἱ δραπεταί, καὶ μὴ διώκονται, φοβοῦνται, οἱ τὲ ἄφρονες καὶ μὴ κακῶς πράττωσι, ταράσσονται.—Φῶς εἰ μὴ εἴχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν ἔνεκά γε τῶν ἡμετέρων ὀφθαλμῶν.*
 10 *—'Ἀσφαλῶς ἔζων ἔνεκά γε τῶν συκοφαντῶν.—Τοῦ λοιμοῦ τὰς Ἀθήνας κατέχοντος διεφθείροντο οἱ πλεῖστοι ἐνναταῖοι καὶ ἐβδομαῖοι ὑπὸ τοῦ ἐντὸς καύματος.—Ἡμέρας γεγεννημένης, προσῆλθον οἱ πολέμοι.—Εκείνου εἰπόντος, πάντες ἐσίγων.—Τῶν σωμάτων θηλυ-*
 15 *νομένων, καὶ αἱ ψυχαὶ πολλὴν ἀρρώστωτέραί γίνονται.—Οἱ Ἕλληνες τὸ πάλαι ἐτράποντο πρὸς ληστείαν, ἡγούμενων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων.—Κύρου βασιλεύοντος, πολλὰ τε καὶ καλὰ ἔργα ὑπὸ τῶν Περσῶν ἐπράχθη.*

—Αἱ πόλεις ὤκίσθησαν ἤδη πλοῖμοις τέρων ὄντων.—
 Ἐτι ὄντων ἀκρίτων διαλλαγῶμεν.—Σημανθέντων τῷ 20
 Κύρῳ ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ ἐξεβοήθει.—Νικίαν ἄκ-
 οντος τοῦ Γυλίππου ἀπέσφαξαν.—Πολλοὶ οὕτω πρὸς
 τινας ἔχουσιν ὥστε εὐτυχούντων λυπεῖσθαι.—Οὐχ οἷόν
 τε μὴ καλῶς ὑποδεικνύντος (sc. τινός) καλῶς μιμεῖσθαι.
 —Πορευομένων (sc. στρατιωτῶν) ἀταξίᾳ οἱ μὲν προέρ- 25
 χονται, οἱ δὲ ὑπολείπονται πλέον τοῦ καιροῦ.—Ξέρξης ὡς
 ἐπύθετο τὸν Ἑλλήσποντον ἐξεῦχθαι, καὶ τὸν Ἀθῶν διεσκάφ-
 θαι, προῆγεν ἐκ τῶν Σάρδεων.—Ἐσιώπα ὡς πάντας εἰδότες
 (or πάντων εἰδότεων).—Σημανθέντων τῷ Ἀστυάγει, ὅτι
 πολέμοι εἰσιν ἐν τῇ χώρᾳ, ἐξεβοήθει.—Ἐπίσταμαι τριήρεις
 πολλάκις ἐκπεμπομένας, τοῦτον μὲν ἀδήλου ὄντος, εἴτε 30
 βέλτιον εἴτε κάκιον ἔσται, ἐκείνου δὲ δήλου, ὅτι οὐδέποτε
 ἀπολήσονται ἂν εἰσενέγκωσιν.—Οἱ Ἀθηναῖοι πολλῇ στρα-
 τιᾷ ὥρμητο πρόφασιν μὲν Ἐγεσταίων ξυμμαχίᾳ, τὸ δὲ
 ἀληθὲς Σικελίας ἐπιθυμίᾳ.—Δεῖ τοὺς μήτε λόγῳ μήτε ἔρ-
 γῳ ὠφελίμους ὄντας πάντα τρόπον κωλύεσθαι. 35

§ 42. The Relative.

208. The relative is often used to introduce a *cause*, *ground*, *motive*, or *design* of what is stated.

OBS. 1. When it expresses a *cause* or *ground* it takes the *indic.*; when it expresses a *purpose*, the *fut. indic.*; as, ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας, *they are procuring arms to defend themselves with against those who injure them* (or *with which to repel, or punish, those who injure them*).

OBS. 2. The relative is not used merely to *connect* a sentence with the one before it so frequently as in Latin. When so used, it is probably always expressive of some emotion. (B.)

OBS. 3. ὅδε is not used as a *mere* antecedent to the relative, but οὕτος, which is not so strongly demonstrative.

209. The antecedent is often expressed in the relative clause, and omitted in the principal clause; as,

οὗτός ἐστιν, ὃν εἶδες ἄνδρα, } *this is the man*
 ὃν εἶδες ἄνδρα, οὗτός ἐστιν, } *you saw.*

When this is the case, the relative clause often stands first; the subst., which mostly loses its article, is then not to be placed immediately after the relative.

210. The relative is often made to agree in *case* with the antecedent in the principal clause; thus, μεταδίδως αὐτῷ τοῦ σίτου, οὕπερ αὐτὸς ἔχεις, *you give him a portion of the food which you have yourself.*

This is called *Attraction of the Relative*: it seldom takes place except where the relative should *regularly* stand in the *accusative*, the antecedent being in the *gen.* or *dat.* and *without* a demonstrative pronoun (as οὗτος, ἐκεῖνος).

211. When the relative is *attracted*, the antecedent is often placed in the relative clause, but in the case in which it would stand in the principal clause; thus, ἀπολαύω ὧν ἔχω ἀγαθῶν, *I enjoy the good things I possess.* μεμνημένος ὧν ἔπραξε, *remembering what he had done.*

212. The antecedent is sometimes wholly omitted.

As, for instance, when it is some general or indefinite notion (*man, thing, &c.* as in 211, Ex. 2), or has been before mentioned.

EXERCISE XLIII.

213. Ἔστι τὸ διαλεκτικὸν μὴ μόνον τάληθῇ ἀποκρίνεσθαι, ἀλλὰ καὶ δι' ἐκείνων ὧν ἂν προσομολογῇ ὁ ἐρωτώμενος.—Τίς ἢ ὠφέλεια τοῖς θεοῖς τυγχάνει οὐσα ἀπὸ τῶν δώρων ὧν παρ' ἡμῶν λαμβάνουσιν;—Τοῖς ἀγαθοῖς οἷς ἔχομεν
 5 ἐν τῇ ψυχῇ, τούτοις κτώμεθα καὶ τὰς ἄλλας ὠφελείας.—Κρεῖττον εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν· οἱ μὲν γὰρ νεκροὺς, οἱ δὲ ζῶντας ἐσθίουσιν.—Ἀπέκλεισεν ἡμῶν ἡ χάλαζα βαρέως ἐμπεσοῦσα τὰ λήϊα, καὶ λιμοῦ φάρμακον οὐδέν.—Εἰ-
 10 πόντος τινὸς τῶν στρατιωτῶν πρὸς Πελοπίδαν, Ἐμπεπτώκα-
 μεν εἰς τοὺς πολεμίους, Τί μᾶλλον, εἶπεν, ἢ εἰς ἡμᾶς ἐκεῖνοι;—Νῖνος Σεμίραμιν ἔγχευε, τὴν ἐπιφανεστάτην ἀπασῶν τῶν γυναικῶν, ὧν παρελλήφαμεν.—Θαυμαστὸν ποιεῖς, ὃς ἡμῶν οὐ-

δὲν δίδωσ.—Ἐμακάριζον τὴν μητέρα, οἷον τέκνων ἐκύρησε.
 —Τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος δῶ.—Εὐδαίμων μοι ὁ
 ἀνὴρ ἐφαίνετο, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα. [= ὅτι οὕτως 15
 ἀδεῶς &c.]—Μοχθεῖν ἀνάγκη· τὰς δὲ δαιμόνων τύχας ὅστις
 φέρει κάλλιστ', ἀνὴρ οὗτος σοφός.—Πολλοὶ τὰ χρήματα
 καταναλώσαντες ὧν πρόσθεν ἀπείχοντο κερδῶν αἰσχροῦ
 νομίζοντες, τούτων οὐκ ἀπέχονται.—Οὐκ ἔστιν, ὦ παῖ, συμ-
 τομωτέρα ὁδὸς περὶ ὧν ἂν βούλῃ δοκεῖν φρόνιμος εἶναι ἢ 20
 τὸ γενέσθαι περὶ τούτων φρόνιμον.—Ἐπὶ τῆς αὐτῆς
 ἡσπερ νῦν ἐξουσίας μενεῖ.—Ἐγὼ ἐν τῷ χρόνῳ ᾧ ὑμῶν
 ἀκούω ἀπορούντων τί τὸ δίκαιον, ἐν τούτῳ δικαιοτέρους
 τοὺς ἀνθρώπους ποιῶ.—Οἷς οὗτος ἀπήγγειλε πρὸς ὑμᾶς,
 τούτοις τὰναντία ἐποίησεν ἐκεῖνος.

EXERCISE XLIV.

214. Ἐν γῇ πένεσθαι κρεῖττον ἢ πλουτοῦντα πλεῖν.—Λεω-
 τυχίδης ἡγεῖτο τῶν ἐν Μυκάλῃ Ἑλλήνων.—Ἦλθον εἰς
 Τραπεζοῦντα, πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξείνῳ
 πόντῳ.—Ες τὸ Ἡραῖον κατέφυγον. Οἱ δὲ ἐν τῷ Ἡραίῳ
 καταπεφευγότες ἐξήεσαν.—Ὡχοντο ἐν τοῖς ὄχ- 5
 ροῖς καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι
 ἦσαν.—Οχληρόν ἐστιν ἐν νέοις ἀνὴρ γέρων.—Οἱ Κρητῶν
 νόμοι οὐκ εἰσὶ μάτην διαφερόντως ἐν πᾶσιν ἐνδόκιμοι τοῖς
 Ἑλλησιν.—Ἐν ὀπλοῖς εἶναι.—Ἐν παρασκευῇ εἶναι.—Ἐν αἰτίᾳ
 ἔχειν τινα.—Ἐν ὀργῇ ἔχειν (ποιεῖσθαι) τινα.—Τίς ἢ ἐμὴ δύνα- 10
 ραμῖς; ἀλλ' ἐν σοὶ πάντα ἐστίν.—Ολης τῆς Ἑλλάδος ἐν
 ταῖς γυναιξίν ἐστιν ἡ σωτηρία.—Ἐν ταῖς ναυσὶ τῶν
 Ἑλλήνων τὰ πράγματα ἐγένετο.—Ἐν τῷ δικαίῳ ἐλπίδες σω-
 τηρίας.—Ἐν τῷ ἑκάστον δικαίως ἄρχειν ἥτε πολιτεία καὶ
 τὸ ἄλλο πλῆθος τὸ ὑμέτερον σώζεται.—Τοὺς Καρδούχους 15
 ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη.—Ἀνὰ πᾶσαν γῆν καὶ
 θάλατταν εἰρήνη ἔσται.—Οἱ παῖδες τοὺς πρεσβυτέρους
 ὁρῶσιν ἀνὰ πᾶσαν ἡμέραν σωφρόνως διάγοντας.—Ἐπορ-
 εύθησαν ἀνὰ πέντε παρασάγγας τῆς ἡμέρας.—Ἀργὸς
 οὐδεὶς θεοὺς ἔχων ἀνὰ στόμα βίον δύναται ἂν συλλέγειν 20
 ἄνευ πόνου.—Προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρῶντι

- τῷ ἱππῳ.—Ὅρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω.—Ἡ
 γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.—Ἀπέβησαν εἰς
 τὴν γῆν.—Πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει.
 25 —Σικελοὶ ἐξ Ἰταλίας διέβησαν εἰς Σικελίαν.—Εἰς ὄχλον
 ἔρπειν παρθένοισιν οὐ καλόν.—Ἐτολήσατε σὺν τῷ πατρίῳ
 φρονήματι ἵεναι εἰς αὐτούς.—Πάρις ἤγαγ' Ἑλλάδ' εἰς
 Ἴλιον.—Οὐτ' εἰς Δελφούς οὐδ' εἰς Ἀμυῶν' ἐλθόντες
 ἐκεῖ θύσομεν.—Βαδίζουσιν εἰς ἀλλήλους.—Τὴν πόλιν
 30 ἐξέλιπον οἱ ἐνοικοῦντες εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη.
 —Θησέως κατέλυσε τῶν ἄλλων πόλεων τὰ τε βουλευτήρια
 καὶ τὰς ἀρχάς εἰς τὴν νῦν πόλιν.—Στὰς εἰς τὸ μέσον
 συνεκάλεσε τοὺς ἑαυτοῦ στρατιώτας.—Πολλάκις εἰς πολ-
 λὴν ἀθυμίαν κατέστην.—Ἀπὸ σοῦ δεῖ ἄρχεσθαι, τε-
 35 λευτᾶν δ' εἰς Εὐθύδημον.

§ 43. *The Relative, continued.*

215. When the relative, with such a verb as *to be, call, believe, &c.* stands in *apposition* to a noun, it generally agrees in gender with *it*, rather than its proper antecedent; as, φόβος, ἣν αἰδῶ καλοῦμεν, *the fear which we call bashfulness.*

216. ἔστιν-οἷ* = *ἐνιοι, some*, and may be declined throughout:

N. ἔστιν οἷ, ἔστιν αἷ, ἔστιν ᾧ.

G. ἔστιν ᾧν.

D. ἔστιν οἷς, ἔστιν αἷς, ἔστιν οἷς, &c.

217. In like manner, the following phrases, formed with ἔστιν, are used like adverbs to express any time.

ἔστιν ὅτε = *ἐνιότε, est quando, i. e. interdum, e. g. ἔστιν ὅτε ἔλεξεν;*

ἔστιν ἵνα or ὅπου, *est ubi, i. e. aliquando;*

ἔστιν οὗ or ἐνθα, *est ubi, somewhere, in some places;*

* For '*sunt qui dicant*' the Greeks said, ἔστιν οἱ λέγουσιν, or εἰσὶν οἱ λέγοντες, or εἰσὶν οἱ λέγουσιν. Examples of the last construction are *not* uncommon. (Kr.)

οὐκ ἔσθ' ὅπου, *nunquam* ;
 ἔστιν ἢ or ὅπη, *quodammodo, in some manner* ;
 οὐκ ἔστιν ὅπως, *nullo modo* : οὐκ ἔστιν ὅπως οὐ,
certainly ;
 ἔστιν ὅπως ; in the question, *Is it possible, that ?*

218. So also ἔστιν with ὅστις is used as an interrogative ; as, ἔστιν οὗστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ ; are there any persons whom *you have admired for their wisdom ?*

219. Ἐφ' ᾧ or (more commonly) ᾧτε is, '*on condition that,*' with the *future indic.* or the *inf.*

The relative in this construction answers to the demonstrative ἐπὶ τούτῳ : which, or ἐπὶ τοῖσδε, is not unfrequently expressed.

220. ἀνθ' ὧν, *because, for* (=ἀντὶ τούτου ὅτι).

It may, however, be used in its proper meaning : '*in return for those things which,*' &c.

221. εἴ τις does not express any *doubt* as to whether there *was any*, but is used as equivalent to ὅστις, *whosoever, whatsoever* (=all that) ; as, ἔφθειρον εἴ τι χρήσιμον ἦν, *they destroyed every thing of value.*

EXERCISE XLV.

222. Εἰσὶ τινες οἱ τῶν τοιούτων καταγελῶσιν.—Τῶν συμμάχων ὑμῖν εἰσὶν οἱ διαλέγονται περὶ φιλίας.—Εἰσὶ τῶν νήσων αἱ ὑπεύρονται.—Οἱ ὕστερον ἤκοντες εἰσὶν οἱ ἐπλανήθησαν.—Ἦσαν οἱ καὶ πῦρ προσέφερον.—Ἔστιν ὅστις βούλεται ἀθλιος καὶ κακοδαίμων εἶναι ;—Ἔστιν 5 ὁ τῷ ἄλλῳ τῶν σπουδαίων πλείω ἐπιτρέπεις ἢ τῇ γυναικί ; —Οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος ;—Οὐδεὶς ἔστιν ὅντιν' οὐ πεφάντακε Φίλιππος τῶν αὐτῷ χρησαμένων.—Οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὐτῷ φίλος.—Ἀέξω σοι, εἴ μ' ᾧ σιγήσει.—Ἠρέθησαν ἐφ' ᾧτε συγγράφαι νόμους.— 10 Ἔσθ' ὅποι ἡμᾶς ἐτ' ἄξεις ;—Οὐκ ἦν ὅπου οὐ παρετίθεσαν κρέα.—Εὐρῆσεν τε καὶ ἔνθα ἄνεν μοναρχίας πόλιν οἰκεῖται.—Ἀνδρεία καὶ σοφία ἔστιν ὅτε βλαβερά καὶ φίλοις

καὶ πόλει δοκεῖ εἶναι.—Ἔστιν ὅπως οὐ πάμπολυ διαφέρει
 15 γυνὴ ἀνδρός;—Οὐκ ἔστιν ὅπως ἤβην κτήσει πάλιν αὐθις.
 —Οὐκ ἔσθ' ὅπως ὅδ' οὐκ Ὀρέστης ἔστιν.—Ἔστιν ἢ τὸ
 ἀνθρώπινον γένος φύσει τινὲ μετείληφεν ἀθανασίας.—Κοι-
 νωνία ψυχῇ καὶ σώματι διαλύσεως οὐκ ἔστιν ἢ κρεῖττον.

EXERCISE XLVI.

223. Ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπτά.—
 Διὰ τῆς ἀγορᾶς πορεύεται.—Ἡ ἀρετὴ βαίνει διὰ μόχ-
 θων.—Τέρας ἐστίν, εἴ τις εὐτύχηκε διὰ βίου.—Φιλαργυρία
 τοῦτ' ἔστιν, ὅταν ἀφίεις σκοπεῖν τὰ δίκαια τοῦ κέρδους διὰ
 5 παντὸς δοῦλος ᾖ.—Τῶν ἐν βροτοῖς οὐκ ἔστιν οὐδὲν διὰ
 τέλους εὐδαιμονοῦν.—Οὐκ εἰκὸς Ἀθηναίοις διὰ μάχης
 ἐλθ εἶν.—Ἔσται ἡ συνουσία, εἴπερ ἔσται διὰ μέθης, οὐκ
 ἀθόρυβος.—Διὰ δέκα ἐπ' ἀλξέων πύργοι ἦσαν.—Μεσσή-
 νην διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικίξιν.—Τὰ
 10 διὰ πλείστου πάντες ἴσμεν θαναταζόμενα.—Ἐλεγε δὲ ἐρ-
 μηγέως.—Εἴ τι καλὸν μαρθάνει τις μάθημα διὰ λόγου
 μαρθάνει.—Διὰ τοῦ ἀρέσκειν τοῖς ἀνθρώποις καὶ τὸ
 πράττειν ἐστίν, ἢ δ' αὐθάδεια ξηρημία ξύνοικος.—Διὰ τοὺς
 εὖ μαχομένους αἱ μάχαι κρίνονται.—Κόνων τῇ περὶ Κρί-
 15 δον ναυμαχίᾳ νικήσας Λακεδαιμονίους, ἐκατόμβην θύσας,
 πάντας Ἀθηναίους εἰστίασε.—Διὰ τοὺς ἀδίκως πολι-
 τευομένους ἐν τῇ ὀλιγαρχίᾳ δημοκρατία γίγνεται.—Δικαι-
 οσύνη αὐτῇ δι' ἐαυτὴν τὸν ἔχοντα ὀρίνησιν.—Ὅστις ἄρχεται
 τῶν διὰ τοῦ σώματος ἡδονῶν καὶ διὰ ταύτας μὴ δύναται
 20 πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι;

§ 44. ὁ οἶος σὺν ἀνῆρ.

224. The relative adjectives, οἶος, ὅσος, ἡλίκος, &c. suffer *attraction* not only in the accusative, but also in the nominative, when the verb εἰμί with an express subject stands in the relative sentence; as, ἔραμαι οἶον σοῦ ἀνδρός, for ἔραμαι ἀνδρὸς τοιούτου οἶος σὺ εἶ.

OBS. In this construction, ὅσος follows such words as

θαυμαστός, πλεῖστος, ἄφθονος : and ὡς the adverbs θαυμασίως, θαυμαστῶς, &c.

EXERCISE XLVII.

225. Χαρίζομαι οἷῳ σοι ἀνδρί.—Θαυμασίως ὡς ἄθλιος γέγονε.—Ὅντος ποτὲ πάγον οἷου δεινοτάτου, Σωκράτης ἀννπόδητος ἐξήει.—Χαλεπὸν ἐρωτᾷς καὶ οἷῳ γε ἐμοὶ ἄπορον.—Ἡδέως χαρίζομαι οἷῳ σοὶ ἀνδρί.—Οἱ δὲ οἱοί περ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα 5 καταμανθάνουσιν.—Χρήματα ἔλαβε θαυμαστὰ ὅσα.—Οἱ δὲ (sc. πίθηκοι) σφι ἄφθονοι ὅσοι ἐν τοῖς οὔρεσι γίνονται.—Οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷῳ σοὶ πολεμιστῇ μονομαχῆσαι.—Φέρε παῖ ταχέως κατὰ χειρὸς ὕδωρ.—Κατὰ τῆς κλίμακος καταβαίνει.—Ὁχοντο κατὰ τῶν πετρῶν 10 φερόμενοι καὶ ἀπέθανον.—Κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης.—Ζητοῦσι τὰ κατὰ γῆς.—Ὁμόσαντες καθ' ἑρῶν ἐνέγραφόν με.—Ὁμαντεύομαι κατ' Ἰσοκράτους λέγειν ἐθέλω.—Ἀσφαλῇ καὶ ῥάδιον τὸν καθ' αὐτοῦ ποιῆσεται ἔπαινον.—Οὐκ ἔστι δίκαιον ὄντα πολίτην τοὺς καθ' 15 ὑμῶν λόγους, ἀλλὰ μὲ τοὺς ὑπὲρ ὑμῶν ἐσκέφθαι.—Οἱ Ἕλληνες ἐνίκων τὸ καθ' αὐτούς.—Ἡ εὐλάβεια σκότον ἔχει καθ' Ἑλλάδα.—Οἱ ὀρθῶς φιλοσοφοῦντες ἀπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπασῶν.—Τὸ δυστυχεῖν κατὰ πόλεμον μέγιστόν ἐστι κακόν.—Κατὰ τὴν ἀγορὰν 20 ἀψευδεῖν νόμος γέγραπται.—Οἱ Ἕλληνες ἐνίκων τοὺς Πέρσας καὶ κατὰ γῆν καὶ κατὰ θάλατταν.—Εἶδον ὀρμῶντας καθ' ἐαυτούς.—Οὐδεὶς ἐθέλει τυράννον κατ' ὀφθαλμοὺς κατηγορεῖν.

§ 45. οὐδεὶς ὅστις οὐ.

226. In οὐδεὶς ὅστις οὐ (*nemo non*) the declinable words are put under the immediate government of the verb.

(1) Kühner calls this *inverted attraction*, because the noun (or word representing it) conforms to the relative, not the relative to the noun.

(2) Sometimes adverbs are affected by this kind of attraction : βῆναι κ εἴθ εν, ὅθεν περ ἦκει (for κεῖσε).

(3) N. οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσειεν.

G. οὐδενὸς ὅτου οὐ κατεγέλασεν.

D. οὐδενὶ ὅτω οὐκ ἀπεκρίνατο.

A. οὐδένα ὅντινα οὐ κατέκλινσε.

There is no one who *would not do this*.

There was no one whom *he did not laugh at*.

There was no one whom *he did not answer*.

There was no one whom *he did not weep for*.

EXERCISE XLVIII.

227. Ὡς ἡδὺς εἶ! τοὺς ἡλιθίους λέγεις τοὺς σώφρονας.
Σωκ. Πῶς γάρ; οὐδεὶς ὅστις οὐκ ἂν γοοίη, ὅτι οὐ
τοῦτο λέγω.—Ἀπολλόδωρος οὐδένα ὅντινα οὐ κατέκλινσε
τῶν παρόντων.—Ἀρετὴ, καὶ θάνη τις, οὐκ ἀπόλλυται.—Ἐν
5 Τήρῳ κρήνη ἐστίν, ἧς τῷ ὕδατι οἶνος οὐ μίγνυται.—Ὅσον ἐν
πολέμῳ σίδηρος δύναται, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος.
—Οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν.—Οἱ Ἀθηναῖοι
ἐψηφίσαντο, Αἰγινητῶν ἐκάστην τὸν μέγαν ἀποκόψαι τῆς
χειρὸς δάκτυλον τῆς δεξιᾶς, ἵνα δόρυ μὲν βαστάζειν μὴ δύνων-
10 ται, κόπην δὲ ἐλαύνειν δύνωνται.—Ἐπαμινώνας ἓνα εἶχε
τρίβωνα, καὶ αὐτὸν ῥυπῶντά· εἴ ποτε δὲ αὐτὸν ἔδωκεν εἰς
γναφεῖον, αὐτὸς ὑπέμερεν οἴκοι δι' ἀπορίαν ἐτέρου.—Ἐπειδὴ
δ' ἐφ' ἡμῶν αὐτῶν οἱ συμπρέσβεις ἐγενόμεθα, σφόδρα πάννυ
σκυθρωπίαςας ὁ χρηστὸς οὗτος Δημοσθένης ἀπολωλεκέναι
15 με ἔφη τὴν πόλιν καὶ τοὺς συμμάχους. ἐκπλαγέντος δὲ οὐκ
ἐμοῦ μόνον, ἀλλὰ καὶ τῶν συμπρέσβεων ἀπάντων, καὶ τὴν
αἰτίαν πυνθανομένων δι' ἣν ταῦτ' εἶπεν, ἤρετό με εἰ τῶν
Ἀθήνησι πραγμάτων ἐπιλέλησμαι, καὶ τὸν δῆμον καταπεπο-
νημένον καὶ σφόδρα ἐπιθυμοῦντα εἰρήνης εἰ μὴ μέμνημαι.
20 “ἢ μέγα φρονεῖς,” ἔφη, “ἐπὶ ταῖς ἐψηφισμέναις μὲν πεντή-
κοντα ναυσὶν, οὐδέποτε δὲ πληρωθησομέναις; οὕτω γὰρ
ἡρέθικας Φίλιππον καὶ τοιαῦτα εἰρηκας ἐξ ὧν οὐκ εἰρήνη
γένοιτ' ἂν ἐκ πολέμου, ἀλλ' ἐξ εἰρήνης πόλεμος ἀκήρυκτος.”

§ 46. οἶος. δέω. μέλλω.

228. οἶος with the infinitive implies great *fitness* or

ability in a thing: *τέ* is usually joined with *οἶος* in this signification; as *οἶός τε εἰμὶ ποιεῖν*, *I am the man, the fittest one to do it, I am able to do it, can do it*. Without the infinitive, with neuter, *οἶον* denotes *possibility*; as, *οἶός τέ εἰμι*, *I am able* (i. e. *am such as to do a thing*). *οἶον τέ ἐστι*, *it is possible*.

229. *δέω* with *ὀλίγον*, *πολλοῦ*, &c. is used both personally and impersonally, in the meaning of *I want but little of, am far from doing, &c.*: impers. *πολλοῦ δεῖ*, *there wants much, far from it*; *ὀλίγον δεῖ*, *there wants little, all but, &c.* Sometimes *δεῖν* is omitted with *ὀλίγον*, &c.; thus, *ὀλίγον δέω δακρῦσαι*, *I could almost cry*; or *am near crying*. *ὀλίγον δεῖν ἐδάκρυσα*, *I was near crying*. *ὀλίγον πάντες*, *nearly all* (*δεῖν* omitted).

230. *Μέλλω* is followed by an *infin.* of the *future, present, or aorist*; as *μέλλω γράψειν, γράφειν, γράφαι*, *I am going to write*.

REM. The *future infin.* is the *most*, the *aorist* the *least* common. (P.)

EXERCISE XLIX.

231. Οἱ πρόσθεν ὀδόντες οἷοι τέμνειν εἰσίν.—Οὐ γὰρ ἦν οἶος ἀπὸ παντὸς κερδαίνειν.—Ἐνέτυχον Στωϊκῶ τοιοῦ-
 τω οἷῳ μῆτε λυπεῖσθαι μήτ' ὀργίζεσθαι.—Οὐκ οἷδ' εἰ
 οἶός τ' ἂν εἴης μνησθῆναι.—Ἐγὼ δὲ τοιοῦτος οἶος τῶν
 ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ.—Καλὸν ἢ ἐπι- 5
 στήμη καὶ οἶον ἄρχειν τοῦ ἀνθρώπου.—Οἱ θεοὶ γλῶτταν
 μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἷαν ἄλλοτε ἀλλαχῇ
 ψάφουσιν τοῦ στόματος ἀρθροῦν τὴν φωνήν.—Οἱ πολλοὶ
 λόγων καλῶν τε καὶ ἐλευθέρων οὐχ ἱκανῶς ἐπήκοοι γηγόνυσιν,
 οἷων ζητεῖν τὸ ἀληθές.—Ἐνέμοντο τὰ αὐτῶν ἕκαστον 10
 ὅσον ἀποζηῖν.—Ὡς ἔπος γὰρ εἶπεῖν, ὀλίγον αὐτῶν
 ἅπαντες οἱ παρόντες ἂν βέλτιον ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιή-
 κεσαν.—Οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ
 τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τινος ἢ αἰσχροῦ
 ἔργου ἐφίεσθαι.—Οἱ ἀγαθοὶ δίκαιοί τε καὶ οἷοι μὴ ἀδι- 15

κεῖν.—Ἡ Ἀττική πέφυνκεν οἷα πλείστας προσόδους παρ᾽ ἡγεσθαι.—Δίκαια δράσας συμμάχου τεύξει θεοῦ.—Κλέαρχον λέγειν ἔφασαν, ὥς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς
 20 φυλάξειν ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους.—Μέλλων τι πράττειν μὴ προείπης μηδενί.—Οἱ μέλλοντες μάχεσθαι, δεδιότες μὴ ἡττηθῶσιν, ἀθύμως διάγουσιν.—Σύντεμνέ μοι τὰς ἀποκρίσεις καὶ βραχυτέρας ποίει, εἰ μέλλω σοι ἔπεσθαι.

EXERCISE L.

232. Τοὺς ἀμφὶ τὴν ἑαυτοῦ οἴκησιν αὐτὸς ἐφορᾷ.—Ἀπέδοτο τὸν ἵππον καὶ ἃ ἀμφ' αὐτὸν εἶχεν.—Ἀσχοῦσι τὰ ἀμφὶ τὸν πόλεμον.—Οἱ πολέμοι εἶχον ἀμφὶ τὰ αὐτῶν.—Οἱ ἄνδρες ἀμφὶ ὅπλα καὶ ἵππους ἀγαθοὺς
 5 βούλονται δαπανᾶν.—Ἦδη ἦν ἀμφὶ ἀγορὰν πλήθουσαν.—Κλέαρχος ἦν ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.—Ἡγοῦτ' ἂν δεινὰ πάσχειν, εἴ τίς ἐστιν αἴσθησις τοῖς τεθνεῶσι περὶ τῶν ἐνθάδε γιγνομένων.—Πρέπει καὶ συμφέρει τὴν τῶν βασιλέων γνώμην ἀκινήτως ἔχειν περὶ τῶν
 10 δικαίων.—Ἡ ἰατρικὴ περὶ τῶν καμνόντων ποιεῖ δυνατοὺς εἶναι φρονεῖν καὶ λέγειν.—Εγὼ οἶμαι δεῖν οὐ περὶ ὀνομάτων διαφέρεισθαι, ἀλλὰ περὶ τῆς τῶν ἔργων διανοίας.—Σοφοὺς τόμιζε οὐ τοὺς ἀκριβῶς περὶ μικρῶν ἐρίζοντας, ἀλλὰ τοὺς εὖ περὶ τῶν μεγίστων λέγοντας.—
 15 Ἐκέλευον μηδὲν νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν.—Ἡμῖν περὶ τῶν ὑμετέρων μελίσει.—Περὶ τοιαύτης ἐμνήσθη γυναικὸς ἢ τῇ δόξῃ πολὺ διήτεγκεν.—Περὶ μὲν τῆς μαρτυρίας, ὅτι ψευδῇ μεμαρτυρήκασι, αὐτοὶ μοι δοκοῦσιν ἔργῳ ἐξελέγχειν αὐτήν.—Ἀλήθειαν περὶ πολ-
 20 λου ποιητέον.—Οὐ τὸ ζῆν περὶ πλείστου ποιητέον, ἀλλὰ τὸ εὖ ζῆν.—Χρὴ οὔποτε περὶ σμικροῦ ποιεῖσθαι τὸ δοκεῖν ἀγαθοὺς εἶναι τοῖς ἄλλοις ἢ μὴ δοκεῖν.—Σωκράτης τὸ μήτε περὶ θεοὺς ἀσεβῆσαι μήτε περὶ ἀνθρώπους ἄδικος φανῆναι περὶ παντὸς ἐποιεῖτο.—Οἱ τριάκοντα
 25 ἀποκτινύναι ἀνθρώπους περὶ οὐδενὸς ἡγοῦντο.

§ 47. ὅπως. οὐ μή.

233. ὅπως, when it refers to the *future*, has either the *subj.* or the *future indic.*, and retains them even in connection with *past* time, when the *optative* might have been expected (57); as, *φρόντιζε ὅπως μηδὲν αἰσχρὸν ποιήσεις*, *take care to do nothing disgraceful*. *Ξυρεβούλενεν οὕτω ποιεῖν, ὅπως ὁ σῖτος ἀντίσκη*, *he advised them to do this, that the provisions might hold out*.

234. The verb on which the sentence with ὅπως depends is often omitted; as, *ὅπως ἀνὴρ ἔσει*, *that you behave (or quit yourself) like a man*.

REM. This construction is equivalent to an *energetic imperative*:—ὄρα or ὀρᾶτε may be supplied.

235. οὐ μή,* with the *fut. indic.* or *aor. subj.*, is used as an emphatic *prohibition* or *denial*.

REM. 1. This construction is probably *elliptical*: οὐ (δέος ἐστὶ) μή.... &c.; so that οὐ μή γένηται τοῦτο = *non vereor ne hoc fiat*.

2. With the *second pers. sing.* of the *future indic.* it is a *prohibition*; with the *subj.*, and other persons of the *future*, a *denial*.

EXERCISE LI.

236. Ὡπως μὴ ποιήσητε, ὃ πολλάκις ὑμᾶς ἔβλαψεν.—*Προσπίνω σοι ὦ Σεύθῃ καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων ὃν ἂν ἐθέλῃς αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δείσῃς τὸν πολέμιον*.—Οἱ ἐστιῶντες τὸν Ἀλέξανδρον τὸν 5 Φιλίππου τῶν φίλων, τὸ μέλλον παρατεθήσεσθαι τῶν τραχημάτων περιεχρύνουσιν.—Τοῦ Καρίνου ἐν Μακεδονίᾳ γάμους

* Elmsley says: “οὐ μὴ cum futuro *vetantis* est, cum subjunctivo vero *negantis*,” but Hermann shows, that the *prohibitive* meaning depends on the *person*, not on the *tense*. Elmsley explained this phrase in what seems the simpler way, by joining the μὴ to the verb. Thus οὐ μὴ λαλήσεις; *will you not not-talk=will you not hold your tongue?=hold your tongue*. But Hermann (who at first agreed with Elmsley), Rost, Kühner, &c. adopt the other explanation, supposing *δέος ἐστὶ*, or some such phrase, understood.

ἔστιῶντος, τοῖς συγκεκλημένοις εὐθέως ἐδόθησαν φιάλαι ἀργυραῖ, ἑκάστῳ μία, δωρεά.

- Ἐνταῦθα Καλλίας ὁ Χαλκιδεὺς, ὃν Δημοσθένης μισθα-
 10 νῶν ἐνεκωμίαζεν, ὁρῶν τὸ στρατόπεδον τὸ τῆς πόλεως εἰς
 τινας δυσχωρίας κατακεκλειμένον, ὅθεν μὴ νικήσασι μάχην
 οὐκ ἦν ἀναχώρησις οὐδὲ βοηθείας ἐλπίς οὔτ' ἐκ γῆς οὔτ' ἐκ
 θαλάττης, συναγείρας ἐξ ἀπάσης τῆς Εὐβοίας στρατόπεδον
 καὶ παρὰ Φιλίππου δύναμιν προσμεταπεμψάμενος, ὃ τ' ἀδελ-
 15 φὸς αὐτοῦ Ταυροσθένης, ὁ νυνὶ πάντας δεξιούμενος καὶ προσ-
 γελῶν, τοὺς Φωκικοὺς ξένους διαβιβάσας, ἤλθον ἐφ' ἡμᾶς ὡς
 ἀναιρήσοντες. καὶ εἰ μὴ πρῶτον μὲν θεῶν τις ἔσωσε τὸ στρα-
 τόπεδον, ἔπειθ' οἱ στρατιῶται οἱ ὑμέτεροι καὶ πεζοὶ καὶ ἵπ-
 πεῖς ἄνδρες ἀγαθοὶ ἐγένοντο καὶ παρὰ τὸν ἰππόδρομον τὸν ἐν
 20 Ταμύναις ἐκ παρατάξεως μάχῃ κρατήσαντες ἀφείσαν ὑπο-
 σπόνδους τοὺς πολεμίους, ἐκινδύνευσεν ἂν ἡμῶν ἡ πόλις αἰ-
 σχιστὰ παθεῖν· οὐ γὰρ τὸ δυστυχῆσαι κατὰ πόλεμον μέγιστόν
 ἐστὶ κακόν, ἀλλ' ὅταν τις πρὸς ἀνταγωνιστὰς ἀναξίους ἐαντοῦ
 διακινδυνεύων ἀποτύχῃ, διπλασίαν εἰκόδ' εἶναι τὴν συμφορὰν.
 25 (*Æschines.*)

EXERCISE LII.

237. Τυγχάνει τὰ ἐπὶ γῆς ὑπὸ τῷ οὐρανῷ ὄντα.—Θεοὺν
 θέλοντος καὶ ἐπὶ ῥίπῃς πλείοις.—Λεπτὴ τις ἐλπίς ἐστ' ἐφ'
 ἧς ὁχοῦμεθα.—Λέπρεον κεῖται ἐπὶ τῆς Ἀκωνικῆς καὶ
 Ἡλείας.—Εἶπωθα λέγειν ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν.—
 5 Ὡρόμεθα τὰ ὠμολογημένα ἐπὶ τοῦ δικαστηρίου κύρια
 ἡμῖν ἔσεσθαι.—Προσωπιάτω τῆς ἐπ' οἶκον ὁδοῦ ἀπεχώρει.—
 Ἀνεχώρησαν ἐπ' οἶκον.—Ἡπόρησεν ὅποτερώσε διακινδυ-
 νέυῃ χωρήσας ἢ ἐπὶ τῆς Ὀλύμπου ἢ ἐς Ποτίδαιαν.—
 Ἀφικνοῦνται ἐπὶ Θοράκης.—Οἱ Ἀθηναῖοι πολλὰς ἐφ'
 10 ἐκατέρας τῆς ἡπείρου πόλεις ἔκτισαν.—Κύννος ὑπ'
 Ἀχιλλέως πληγὴς λίθῳ οὐκ ἐτρώθη· ὅθεν ἄτρωτος γεγονέναι
 λέγεται.—Μίτως, ὁ Κρήτης βασιλεὺς, Δαίδαλον καὶ Ἴκαρον
 καθεῖρξε· Δαίδαλος δὲ ποιήσας πτέρυγας προσθετὰς ἐξέπτη
 μετὰ τοῦ Ἰκάρου. Ὁ δὲ Ἴκαρος τελευτᾷ ἐν τῷ πελάγει· ὅθεν
 15 ἀπ' ἐκείνου Ἰκάριον πέλαγος ἐκλήθη.—Τὸ δίκαιον ἂν τ' ἐπὶ

μικροῦ τις, ἂν τ' ἐπὶ μείζονος παραβαίῃ, τὴν αὐτὴν ἔχει δύναμιν.—Φρίξος μαθὼν ὅτι ὁ πατήρ αὐτὸν μέλλει θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ καὶ ἀναβὰς σὺν αὐτῇ ἐπὶ κριὸν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὐξείνιον πόντον.—Ἄ ἐπὶ τῶν ἄλλων ὀρᾶτε, ταῦτ' ἐφ' ὑμῶν αὐτῶν ἀγροεῖτε.— 20 Προσῆκει ἐπὶ μὲν τῶν κινδύνων τὴν ἀνδρίαν ἐνδείκνυσθαι, ἐν δὲ τῷ συμβουλευεῖν φρονιμώτερα τῶν ἄλλων ἔχειν εἰπεῖν.—Ὅπερ ἐπὶ τῶν δούλων γε ἐλέγομεν, ταὐτὸν δραστήον τοῦτό γε καὶ ἐπὶ τοῖς ἐλευθέροισιν.—Οὐχὶ νοῦν ἔχειν ἡγοῦμαι, εἴ τις ἐν ἀφθόνοις τραφεῖς ἐπὶ τούτῳ σεμνύνεται. 25 —Ἐπὶ ἐπῶν ποιήσῃ Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ τραγωδίᾳ Σοφοκλέα.

§48. μή. μή οὐ.

238. After expressions of *fear, solicitude, uncertainty*, &c. μή is used with the *subjunctive* or *indicative*. Μὴ οὐ must be used when it is *feared*, &c., that the thing has *not* taken place, or will *not* take place. Hence δέδοικα μὴ = *vereor ne* : δέδοικα μὴ οὐ = *vereor ut*, or *vereor ne non*.

OBS. The *indic.* is used when the speaker wishes to intimate his conviction that the *thing feared*, &c. *has* or *will really* come to pass. Of course the *subj.* becomes the *opt.* in connection with *time past*, and in a *dependent proposition*. (58, 61.)

239. The notion of *fear* is often omitted before μὴ οὐ, the verb being then generally in the *subjunctive* ; as, ἀλλὰ μὴ οὐκ ἦ διδασκτόν, *but perhaps it is a thing that cannot be taught*.

240. μὴ οὐ (which are then = *quominus* or *quin*) are also used with the *infin.* after many negative expressions ; thus, σὺ γὰρ ὑπέσχου ζητήσῃν, ὥς οὐχ ὅσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνῃ, *for you promised to investigate it (with us), as holding it impious in you not to come to the assistance of justice*. οὔτε μὴ μεμνήσθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαιρεῖν, *I can neither not remember him, nor remembering not praise him*.

241. OBS. This rule applies—

(1) After *to hinder, deny, feel misgiving, &c.* when they have a negative with them; if they have not, they are used with *μή*, where *we* use *no* negative.

(2) After such expressions as *δεινὸν εἶναι, αἰσχροῦν* or *αἰσχύνην εἶναι, αἰσχύνηςθαι*.

(3) After such negative expressions as, *to be unable, impossible, not right, &c.*

(4) *μή οὐ* is also sometimes used with the participle, and with *ὥστε* and *ἰνfin.*, after negative expressions.

EXERCISE LIII.

242. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν;—Ἀποκωλῦσαι τοὺς Ἕλληνας μὴ ἐλθεῖν.—Δέδοικα μὴ θάνω.—Δέδοικα μὴ οὐ θάνω.—Φοβοῦμαι μὴ εὐρήσομεν.—Φοβοῦμαι
5 μὴ ἀμφοτέρων ἡμαρτήκαμεν.—Ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ φοβούμενος, μὴ κνκλωθεῖη ἀμφοτέρωθεν.—Ἐδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν οἱ Πέρσαι πρὸς τὸ κέρασ καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν.—Ὅρα, μὴ μάτην
10 κόμπω, ὁ λόγος ὁ εἰρημένος εἴη.—Νῦν φοβούμεθα, μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν.

Λύσαντες ἐκ Μουνυχίας ἐσπέρας λαμπρῶ σφόδρα Σκίροισι περὶ μέσην ἡμέραν κατήχθημεν εἰς Κορησσὸν τὴν Κέω. καθίσαντες δὲ ἡμέρας ἐννέα, σκαιὸς γὰρ ἦν ὁ ἄνεμος, εἴτα ἐσ-
15 πέρασ λύσαντες ἅμα τῇ ἑρ εἰς Ἀῆλον ἦλθομεν. Αἱλιοὶ δὲ ἐνόσουν λοιμώδη τιτὰ ῥόσον· τὰ μὲν πρόσωπα ἐπίμπλαντο λεύκης καὶ τὰς τρίχας λευκοὶ ἐγίνοντο, ὁ δὲ τράχηλος καὶ τὰ στήνα ἀνῶδει, πυρετοὶ δ' οὐκ ἐγίνοντο οὐδὲ ἀλγηδόνες μεγά-
λαι, οὐδὲ τὰ κάτω μέρη παρήλλαττεν οὐδέν τι. ταῦτα δ' ἐτί-
20 θεντο κατὰ μῆριν Ἀπόλλωνος αὐτοῖς συμβεβηκέναι, ταφέντος ἐν τῇ νήσῳ τινὸς τῶν ἐπιφανῶν, οὐ πρότερον εἰωθός· ἐκ τούτου προσβαλεῖν αὐτοῖς τὸν θεὸν τὴν ῥόσον ταύτην ὑπελάμβανον. ἡμεῖς δὲ ὥσπερ εἰς τι ἔθνος ἀλλόφρονον ἢ νῆσον ἐν τῇ ἕξῳ θαλάσῃ ἀφιγμένοι, καὶ ἰδόντες ἐξαίφνης ποικίλους
25 ἀνθρώπους, τυκτὸς ἔτι ἀποφεύγοντες ὠχόμεθα, πννθανόμε-

ροὶ ἀλλήλων κατὰ τὸν πόρον, εἰ τὸ χρῶμα ἔχοι ἕκαστος οἶον
ἐκόμιζεν οἴκοθεν καὶ τὰς τρίχας. (*Pseudo-Æschines.*)

Δαρεῖος μετὰ Καμβύσην Περσῶν ἐβασίλευσεν.—Μετὰ
μουσικὴν γυμναστικὴν θρεπτεοὶ οἱ νεανίαί.—Πάντων τῶν
αὐτοῦ κτημάτων μετὰ θεοῦς ψυχὴ θειότατον.—Θεωρή- 30
σατε μάλιστα τὸ πρᾶγμα ἐκ τούτων ἃ νυνὶ μετὰ χειρὸς
ἔχετε.—Πολλῷ πλέον γε ἀγροεῖν ἐστὶ νύκτωρ ἢ μεθ' ἡμέραν.

§ 49. μή with *Relatives, the Infinitive, &c.*

243. With a participle or adjective μή is used, when these can be resolved by a *conditional* clause (a clause, that is, with 'if').—In other cases οὐ is used. The same rule applies also to *substantives, adverbs, and prepositions with their cases*; as, τίς δὲ δοῦναι δύναται ἑτέρῳ, ἃ μὴ αὐτὸς ἔχει; *but who can give to another what he has not got himself?* οὐδεὶς... ὅστις μὴ παρῆσται, *no one who shall not be present* (or, *who is not present*). ὁ μὴ πιστεύων, *he who does not believe*. τὰ μὴ καλὰ, *dishonorable things*.

OBS. οὐ is used with the participle when used *absolutely*, and with ὥς, ὥσπερ. But μή is used for οὐ when the participle occurs in a construction that itself requires μή: e. g. with an *imperative*, an *inf.* that requires μή (244) or a *hypothetical* sentence. (Krüger.)

244. The infinitive generally takes μή, except where the opinions or assertions of *another* person are stated (*in sermone obliquo*). [See 96.] Thus, τὸ μὴ τιμᾶν γέροντας ἀνόσιόν ἐστι, *it is wrong* (an unholy thing) *not to honour old men*.

REM. Hence μή stands with verbs of *commanding, willing, praying, persuading, conceding*; after what *should or must take place*; as well as in all phrases where the action appears only as *supposed or conceived*. So, too, μή stands with the *inf.* which has the article, since here it is not a *single definite* case which is pointed out, but only something *general*; something, therefore, that only exists in the *conception* of the speaker. (Kühner.)

245. With ὥστε the infinitive takes μή, the indicative οὐ: thus, ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδένα λυπεῖν, *they will afford you security, so that no man shall annoy you.*

πράγματα παρεῖχον, ὥστε οὐκέτι ἐδύνατο τὸ στράτευμα πορεύεσθαι, *they harassed them so that the army could not advance further (any longer).*

EXERCISE LIV.

246. Ἐσχάτη ἀδικία δοκεῖν δίκαιον εἶναι μὴ ὄντα.—Οὐ πώποτ' ἐξήλωσα πλουτοῦντα σφόδρα ἄνθρωπον ἀπολλύοντα μηδὲν ὦν ἔχει.—Ο μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται. (*Men.*)—Ἐρχεται τάληθές ἐς φῶς ἐνίοτ' οὐ ζητούμενον.—Φιλοσοφοῦσιν οἱ οὔτε ἀγαθοὶ οὔτε κακοὶ πόντες.—Τὸν οὐκ ὄντα πᾶς εἶωθεν ἐπαινεῖν.—Εἰώθατε τὰ οὐκ ὄντα λογοποιεῖν ὥς ἔστιν ὑμῖν ἔτοιμα.—Ο μὴ ἱατρὸς ἀνεπιστήμων ὦν ὁ ἱατρὸς ἐπιστήμων.—Οὔτοι φίλα τὰ μὴ φίλα.—Τὰ μήτε ἀγαθὰ μήτε κακὰ οὐ βουλόμεθα.—
- 10 Ἀναγνώσεται δὲ ὑμῖν τούτους τοὺς νόμους ὁ γραμματεὺς, ἵν' εἰδῆτε ὅτι ὁ νομοθέτης ἡγήσατο τὸν καλῶς τραφέντα παῖδα ἄνδρα γενόμενον χρήσιμον ἔσεσθαι τῇ πόλει· ὅταν δ' ἡ φύσις τοῦ ἀνθρώπου ἐνθὺς πονηρὰν ἀρχὴν λάβῃ τῆς παιδείας, ἐκ τῶν κακῶς τεθραμμένων παίδων παραπλήσιον ἡγήσατο πολίτην ἔσεσθαι Τιμάρχῳ τουτοῖ. λέγε αὐτοῖς τοὺς νόμους τούτους.—Οὔτω καθαρόν χρὴ τὸν βίον εἶναι τοῦ σώφρονος ἀνδρὸς ὥστε μὴ ἐπιδέχεσθαι δόξαν αἰτίας πονηρᾶς.—Ἐγὼ τοιοῦτον ἑμαυτὸν ἐν ταῖς τῆς πόλεως συμφοραῖς παρέσχον ὥστε, εἰ πάντες τὴν αὐτὴν γνώμην ἔσχον ἐμοί, μηδένα
- 20 ἂν ὑμῶν μηδεμιᾷ κεχρησθαι συμφορᾷ.—Ἀξιῶ αὐτὸν μὴ ποιεῖν οὔ οὐκ ἄξιῶ αὐτὸν ποιεῖν.—Δεῖ μὴ ποιεῖν οὔ οὐδὲ ποιεῖν.—Δοῦλον, γῆσιν ὁ νόμος, μὴ γυμνάζεσθαι.—Κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγесθαι ἢ πέμπαι ἄνδρας.—Παρεκάλει μὴ δις πρὸς τὸν αὐτὸν λίθον
- 25 πταίειν.—Αὐτὴ ἑαυτὴν οὐκ ἔπεισε μὴ κακοτεχνῆσαι.—Οὐκ ἂν δύναίῃ μὴ γενέσθαι, δέσποτα, ἄνθρωπος ὦν,

ἄνθρωπος.—Ἡγούμεθα ἐλευθερίας σημεῖον εἶναι μηδὲν ποιεῖν ἄκοντας.

EXERCISE LV.

247. Παρὰ γίλον ὃν προσφιλεῖς λέξεις λόγους.—Παρ' ἀνδρὸς ὡς ἄνδρα ἐβάδιζεν.—Οἱ ἄξιοι παρ' ὑμῶν τὰ δίκαια ἔξουσιν.—Παρὰ πολέμῳ ἀκόντων λαμβάνειν πάντων ἥδιστον ἔγωγε νομίζω εἶναι.—Σοφοῦ παρ' ἀνδρὸς χρῆ σοφόν τι μαυθάνειν.—Τῇ τιμῇ καὶ τῇ βεβαιότητι τὰς παρὰ 5 τῶν δῆμων δωρεὰς ἐυρήσετε οὔσας βελτίους.—Αἱ πόλεις διὰ τὴν ἀθανασίαν ὑπομένονσι καὶ τὰς παρὰ τῶν ἀνθρώπων καὶ τὰς παρὰ τῶν θεῶν τιμωρίας.—Γαλατῶν στρατιὰ Μακεδονίαν καὶ Θεσσαλίαν ἐπέδραμε, καὶ πολλὰ λεηλατοῦντες εἰς τὴν Ἀσίαν διέβησαν.—Τρία ἐστὶ λόγου ἄξια τοῖς 10 Ἕλλησι ναντικά, τὸ παρ' ὑμῖν καὶ τὸ ἡμέτερον καὶ τὸ Κορινθίων.—Τὰ χρήματα παρὰ τούτοις ἦν.—Παρὰ τοῖς ἀνδράσι νεομύσμεθα εἶναι παροῦργοι.—Τοὺς παρὰ τοῖς ἔμφοροσιν εὐδόξους γάμους χρῆ γαμεῖν.—Ὁ τῷ λογισμῷ πάντα παρ' ἐαυτῷ σκοπῶν τὸ κακὸν ἀφαιρεῖ, τὰγαθὸν δὲ 15 λαμβάνει.—Παρὰ τὴν θάλατταν ἐπορεύετο.—Ἦσαν κῶμαι πολλαὶ παρὰ τὸν ποταμόν.—Τὸν δόλιον ἄνδρα γεῦγε παρ' ὅλον τὸν βίον.—Καρχηδόνιοι καὶ Μακεδαιμόνιοι παρὰ τὸν πόλεμον βασιλεύονται.—Τῆς παρ' ἡμέραν χάριτος τὰ μέγιστα ἀπολωλέκασιν.—Τὰ τῆς Ἀήδης 20 τέκνα παρ' ἡμέραν ἐκάτερος ἐν οὐρανῷ καὶ ἐν Ἀδου εἰσίν.

§ 50. *Some Adverbs of Time, &c.*

248. Some adverbs govern a noun in the same case as the adjectives from which they are derived; as ἀξίως ἡμῶν πολέμησομεν, *we will conduct the war in a manner worthy of ourselves.*

249. Hence comparatives and superlatives take the *genitive*. (2) Some particles are sometimes simply *adverbs*, and sometimes *prepositions* governing a case: e. g. ἅμα, *together*:—ἅμα (or ὁμοῦ) τοῖς ἄλλοις.

250. ὥς, as a preposition (=πρός), is only joined to *persons*; as εἰσῆλθεν ὥς ἐμέ, *he came in to me.*

251. Some adverbs, especially relative ones, refer to *verbs* and *whole clauses*, and thus connect propositions. This is the origin of conjunctions.

252. ἄχρι or μέχρι, ἕως, and ἔστε, both in the sense of 'until' and in that of 'as long as,' govern the *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not; thus, περιμενῶ ἕως ἂν (or μέχρις ἂν) ἔλθῃ, *I will wait till he comes* (venerit.) ποίησον τοῦτο, ἕως ἔτι ἔξεστι, *do this whilst you still may.* ἔστε (μὲν) αἱ σπονδαὶ ἦσαν, οὔποτε ἐπ' αὐτοῖς ἠμᾶς οἰκτιρῶν, *as long as the treaty lasted, I never ceased to think upon ourselves with pity.* οὔποτε λήγουσιν, ἔσ' ἂν ἄρχωσιν αὐτῶν, *they never leave off till they rule over them.*

253. (1) Of course the *opt.* will appear without ἂν in *oratione obliquâ*, even where there is no uncertainty.

(2) Hence, when a thing is spoken of as an *object* or *purpose contemplated*, the *subj.* with ἂν will be used in connexion with *pres.* or *future* time; the *optative*, in connexion with *past* time and the *oratio obliqua*.

254. πρὶν, as being a *comparative*, takes ἢ (which however is often *omitted*), and generally the *infinitive*; but the *subj.* with ἂν, if the event is *future* when the principal clause is *negative*. πρὶν ἢ ἐλθεῖν ἐμέ (or πρὶν ἐλθεῖν ἐμέ), *before I came.* πρὶν ἂν ἐλθῶ, *till I come* (= till I shall have come; *venero*).

255. Hence the *subj.* with ἂν is used after the *imperative* and *future* with *negatives*: i. e. when *before* = *till*.

OBS. ἕως ἂν, ἔσ' ἂν, ἄρχωσιν = *as long as they rule*: ἕως ἂν, ἔσ' ἂν, ἄρξωσιν = *till they have obtained the rule or mastery.*

EXERCISE LVI.

256. Ὅτ' εὐτυχεῖς μάλιστα, μὴ μέγα φρόνει.—Ἐως γὰρ μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ὡς ἀσφαλέστατα μενοῦμεν.—Ἐπειδὴ ἀνέφχθη τὸ δεσμοτηριον, εἰσῆλθομεν.—Μεσσηνίους πολιορκοῦντες οὐ πρότερον ἐπ' αὐτοῖς οἱ Λακεδαιμόνιοι, πρὶν ἐξέβαλον ἐκ τῆς χώρας.—

Ὅταν σπεύδῃ τις αὐτός, ᾧ θεὸς συνάπτεται.—Ἄπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν ὅταν λιπὼν τις δρᾷ τὰ μὴ προσεικότα.—Μαινόμεθα πάντες, ὅποταν ὀργιζώμεθα.—Ἡνίκα ἂν οἴκοι γένωνται, δρῶσιν οὐκ ἀνασχετά.—Μηδένα φίλον ποιοῦ, πρὶν ἂν ἐξετάσῃς πῶς κέχρηται 10 τοῖς πρότερον φίλοις.—Ὁ Πίττακος τῷ μεθύοντι, ἐὰν ἀμάρτη, διπλὴν ζημίαν ἔθηκεν, ἵνα μὴ μεθύοιεν οἱ πολῖται.—Τὸν οἶνον ἦν πίνῃ τις μέτρίως, τὸ σῶμα ὥνησε, τὴν δὲ ψυχὴν οὐκ ἔβλαψεν· ἦν δὲ πίνῃ πρὸς ὑπερβολὴν, καὶ ἤδη μεθύσκειται, αἰσχροῦ πάσχει, καὶ γελοῖον θέαμα τοῖς ἄλλοις παρέχει.—Δεῖ τοὺς 15 γενομένους μέχρι ἂν ζῶσιν πονεῖν.—Ἐπεὶ ἐγγὺς ἤδη εἶεν οἱ ἀντίπαλοι, παρελαύνοι ἐπὶ τοὺς πολεμίους.—Ἐπεὶ τις ἐσθίειν τὰ ἱκανὰ ἔχοι, ἐκπονοῦντι ὀρθῶς μᾶλλον δοκεῖ μοι ἢ ὑγίεια παραμένειν.—Ἀνίστασθαι ἐξ εὐνῆς εἴθισμαι, ἦνίκα ἔτι ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος 20 ἰδεῖν τυγχάνοιμι.—Φήσομεν μηδέποτε μηδὲν ἂν μεῖζον μηδὲ ἑλαττον γενέσθαι, ἕως ἴσον εἴη αὐτὸ ἑαυτῷ.

§ 51. On Interrogative Sentences.

257. Besides the interrogative adverbs and pronouns, the following particles are used in questions.

258. ἄρα is mostly used in questions that imply something of *uncertainty, doubt, or surprise*.

259. The answer 'Yes' is expected by,—

ἄρ οὐ; (*nonne?*) οὐ; οὐκον; ἄλλο τι ἤ;

260. The answer 'No' is expected by,—

ἄρα μή; ἦ πον; (*num forte?*) μή or μῶν;*

Obs. 1. οὐ expects *yes*; μή, *no*: the μή always implying *solicitude, fear*.—οὐ is often followed by μέντοι; also by δῆ, δῆ πον, with which it has an *ironical* force, *I imagine, forsooth, &c.* Also οὐτι πον.

Obs. 2. The proper meaning of ἦ is that of a particle of asseveration = 'surely,' 'indeed;' and this meaning it re-

* μῶν = μὴ οὐν: but the etymology being forgotten, οὐν is sometimes used with it. Also μῶν μή; μῶν οὐ; the latter requiring an assenting answer (= *nonne?*).

tains in questions. In ἡ γὰρ the γὰρ points to an *inference* drawn from what preceded, which has raised a suspicion in the mind of the questioner, of which he wishes to inquire the truth. It often therefore indicates a *well grounded surprise*, sometimes with a tinge of *quiet irony*, which, however, does not lie in the particles, but in the words of the question. It is often therefore a *rhetorical* question, implying that a fact is too surprising to be believed, or news too good to be true, &c. The connection with the preceding statement, which is given by the γὰρ, may be pointed out by ‘*why*’ or ‘*what*!’ in English.—At the end of a sentence ἡ γὰρ; = *is it not so?*

OBS. 3. ἡ ποῦ does not necessarily expect the answer *no*. The ἡ contains an asseveration, the *indefinite* ποῦ (= *aliquo modo*) implies that the questioner either *does not know* or *passes over the manner* in which the fact, of which he possibly entertains no doubt, *can be true*.

261. εἴτα, ἔπειτα (*then—and yet—and nevertheless*) express *astonishment* and *displeasure*, implying that what they suppose has been done, is inconsistent with something before mentioned.

262. From the frequent use of ἄλλο τι ἦ, it came to be used as a *simple interrogative particle*, and the ἦ was often dropped. It is then better to write it as one word, ἄλλοτι. (K.)

263. τί παθών; (*having suffered what? =*) *what* possesses you *to....&c.?*

τί μαθών; (*having learned what? =*) *what* induces you *to....&c.?*

These phrases are used in *indignant*, *reproachful* questions: the former obviously relates to the *feelings*; the latter to the *understanding*, and consequently to more deliberate offences.

EXERCISE LVII.

264. Ἄρ' ἐντυχεῖς;—Ἄρ' οὐκ ἔστιν ἀσθενής;—Ἄρα μὴ ἔστιν ἀσθενής;—Ἥ που τετόλμηκας ταῦτα;—Ἥ γὰρ, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ;—Οὔτι που ἐγὼ ἀγροικίζομαι;—Μῶν τί σε ἀδικεῖ;—Μή τι νεώτερον ἀγγέλλεις;—Εἰτ' ἐσίγῃς Πλοῦτος ὦν;—Ἐπειτ' οὐκ οἶμι θεοὺς ἀνθρώπων τι

φροντίζειν;—*Ἄλλο τι ἢ περὶ πλείστον ποιῇ ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται;*—*Ἄλλοτι οὖν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος;*—*Ἕλληνες ὄντες βαρβάροις δουλεύσομεν;*—*Οὐκ εἰκὸς ὕστατα ἀφικνεῖσθαι τὰ βραδύτατα;*—*Ζῶα οὐ ταῦτα καλεῖς, ἃ ἂν ψυχὴν ἔχη;*—*Τί τὸ στέρεσθαι πατρίδος,* 10 *ἢ κακὸν μέγα;*—*Ἄρ' ὅφελός τι τῶν ἄλλων κτημάτων ἄνευ φρονήσεως καὶ σοφίας;*—*Τῶν πολλῶν καλῶν μὲν τί ἐστὶν ὃ οὐκ αἰσχρὸν φανήσεται;*—*Πῶς ἡμῖν ἔχεις;*—*Ἔστι προσενεργεῖν τὰ ὀνόματα τοῖς πράγμασιν ὧν μιμήματά ἐστιν, ἢ οὐ;*—*Ἄρα μὴ ἰατρὸς βούλει γενέσθαι;*—*Τί λέγεις, . . . ὦ Κύρε;* ἢ γὰρ 15 *σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας;*—*Medea:* *γενναῖκ' ἐφ' ἡμῖν δεσπότην δόμων ἔχει.* *Ægeus:* *Ἥ που τετόλμηκ' ἔργον αἰσχιστον τόδε;*—*Οὐκ ἐθέλεις ἵεναι;* [*non or nonne vis ire?*]*—Οὐ σὺ μέντοι Ὀμήρου ἐπαιρέτης εἶ;*—*Μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύνωμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσα-* 20 *σθαι;*—*Ἄρα, ἔφη, ὦ Παρόρασιε, γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὀρωμένων;* *Ἀληθὴ ἢ λέγεις,* ἔφη.—*Ἄρ' οὖν οἶσθά τινας, οἱ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι;* *Μὰ Δί' οὐ δῆτ',* ἔφη.—*Ἄρ' οὖν, ἔφη, καὶ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ λουόμενοι αὐτῷ;* *Μὰ τὸν Δί',* ἔφη.

EXERCISE LVIII.

265. Ὡσπερ Χαλκίς τῷ τόπῳ τῆς Εὐβοίας πρὸς τῆς Βοιωτίας κείται, οὕτω Χερσονήσου κείται πρὸς τῆς Θράκης ἢ Καρδιανῶν πόλεις.—*Ἀλκιβιάδης λέγεται πρὸς πατρὸς μὲν Ἀλκμαίωνιδων εἶναι, πρὸς δὲ μητρὸς Ἰππονίκου.*—*Χρηστοῦ πρὸς ἀνδρὸς μηδὲν ἐννοεῖν κακόν.*— 5 *Πρὸς τοῦ Ἀκωνικοῦ τρόπου τὸ τὰ βραχύτερα αἰεὶ προτιμᾶν.*—*Δεῖ τίθεσθαι τὰ ὅπλα πρὸς τοῦ λογιστικοῦ.*—*Καλλίας μοι δοκεῖ πρὸς Πρωταγόρου εἶναι.*—*Πρὸς παίδων καὶ γυναικῶν καὶ θεῶν ἰκετεύω καὶ ἀντιβολῶ, ἐλείψατέ με.*—*Τῇτ' ἐνγέται, πρὸς θεῶν, μή μοι* 10 *λέγε.*—*Ὅ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πρῶξω.*—*Αἱ βιανυστικαὶ τέχναι ἀδοξοῦνται πρὸς τῶν πόλεων.*—*Ἡ γεωργία δοκεῖ ἐνδοξοτάτη εἶναι πρὸς τῶν πόλεων.*—*Εἰκὸς ξύγγνωμόν τι γίγνεσθαι πρὸς*

- 15 τοῦ θεοῦ.—Οἱ ποταμοὶ πρὸς ταῖς πηγαῖς οὐ μεγάλοι εἰσίν.—Χαλεπὸν γυναικα πρὸς νέαν ζεῦξαι νέον.—Ἄν μάθῃ τις, ταῦτα σώζεσθαι φιλεῖ πρὸς γῆρας.—Ἡ φιλοτιμία μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἔντιμα.—Τί γῆς; λαθεῖν ζητῶν τι πρὸς γυναικ' ἐρεῖς;—Τοῖς δού-
 20 λοις καὶ ἡ δοκοῦσα θηριώδης παιδεία εἶναι πάνν ἐστὶν ἐπαγωγὸς πρὸς τὸ πείθεσθαι διδάσκειν.—Πρὸς τί με ταῦτ' ἐρωτᾷς;—Τὸ πίνειν πρὸς βίαν ἴσον κακὸν πέφυκε τῷ διψῆν βίᾳ.—Ἐπιπὼν πρὸς ἡδονήν.—Οὐκ ἐθέλειτ' ἀκούειν πλὴν τῶν πρὸς ἡδονήν δημηγορούντων.—Σωκράτης
 25 λέγει τῶν ἄλλων ἀνθρώπων διαφέρειν, καθόσον οἱ μὲν ζῶσιν, ἵν' ἐσθίωσιν, αὐτοὺς δὲ ἐσθίει, ἵνα ζῇ.

§ 52. Indirect Single Questions.

266. The proper forms for *indirect* questions are those pronouns and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable *ό*—, which gives them a connecting power.

Thus from πόσος; ποῖος; ποῦ; πόθεν; πῶς; &c. are formed ὁπόσος, ὁποῖος, ὅπου, ὅποθεν, ὅπως, &c.

So ὅστις, formed by prefixing the relative to τίς, is the proper *dependent* interrogative. See 60, note ‡.

267. But as the Greeks often pass from *oblique* to *direct* narration, so they often use the *simple interrogatives* in dependent questions; and even *intermix* the two; as, ἴσμεν πόσα τέ ἐσσι καὶ ὅποῖα, *we know both how many they are, and of what kind.*

268. Occasionally, though very seldom, the *relative forms themselves* are used in dependent questions; as, ὅρῳς οὖν ἡμεῖς, ἔφη, ὅσοι ἐσμέν; *do you see, said he, how many we are? (or how many there are of us?)*

When, as in this example, a pronoun or noun is the *accus.* after the first verb, and the *nom.* before the second, it is generally expressed in the *accus.*, and not in the *nominative.*

269. When the person of *whom the question is asked*

repeats it, he uses the forms beginning with *ὁ*— *οὗτος, τί ποιεῖς*;—*ὅ τι ποιῶ*; *you there, what are you doing?*—*what am I doing?*

EXERCISE LIX.

270. *Λέξον, εἰ οὐχ ἡμεῖς ταῦτα λέξας.*—*Ἐπυνθανόμεν, εἰ οὐ τοῦτο ἐκάστον εἴη ἔργον, ὃ ἂν κάλλιστα τῶν ἄλλων ἐργάζεται.*—*Βούλομαι ἐρέσθαι, εἰ μαθὼν τίς τι καὶ μεμνημένος μὴ οἶδεν.*—*Ἡρώτων αὐτὸν, εἰ μὴ δὲν φροντίζει τῶν παρόντων.*—*Σκεπτέον τοὺς ἄφρονάς τε καὶ φρονίμους, 5*
τίνας ποτ' εἰσίν.—*Τὸ τῶν χρημάτων, πόσα καὶ πόθεν ἔσται, μάλιστα ποθεῖτε ἀκοῦσαι.*—*Οἶδεν οὐδεὶς τὸν θάνατον, εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον ὃν τῶν ἀγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες, ὅτι μέγιστον τῶν κακῶν ἔστιν.*
—Τοὺς νόμους ἐσκόπονν, ὅπως ἀκριβῶς καὶ καλῶς ἔξουσιν. 10
—Σὺν εἴ τίς ἀνδρῶν; Ὅστις εἰμ' ἐγώ; Μέτων.—*Πῶς ἂν ταῦτα ξυγχοροῖμεν; Ὅπως; εἰ θεὸς ἡμῖν δοίη τις συμφωνίαν.*—*Οὐκ ἔχω ἔγωγε ὅπως σοι εἰπῶ ὃ νοῶ.*—*Οὐ μανθάνεις ὅπως ἂν τοῦτο γένοιτο.*—*Οὐκ, ὦ βέλτιστε πάνν ἡμῖν οὕτω φρονηστέον τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς ἀλλ' ὅ τι ὁ 15*
ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων.—*Ἡρετο, ὅ τι γελῶν.*—*Οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἴ γούσιν ἄλλον τίν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον, ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;*
—Δεῖ τοὺς θεατὰς μ' εἰδέναι ὃς εἰμ' ἐγώ.—*Οὐκ οἶδα ὅστις ἄνθρωπος γεγέννηται.*—*Ἐκεῖνος, ὥς φησιν, οἶδε, τίνα τρόπον 20*
οἱ νέοι διαφθείρονται.—*Οὐκ οἶδα ὅπως τὸ πρᾶγμα ἔπραξεν.*
Ἀπόκριναι ἀνδρείως ὃ πότερά σοι φαίνεται.

EXERCISE LX.

271. *Τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν· Εἴ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λαβέ.*—*Οἱ παλαιοὶ τοῖς ἀποθανοῦσιν ὀβολὸν εἰς τὸ στόμα κατέθηκαν.*—*Ῥέδιον ἐξ ἀγαθοῦ θεῖναι κακόν, ἢ ἐκ κακοῦ ἐσθλόν.*—*Θεμιστοκλῆς ἦν ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων.*—*Ἦδεται τῇ ὑπὸ πόντων τιμῇ. 5*
—Δίκαιοι ὄντες ἀζήμιοι ὑπὸ θεῶν ἐσόμεθα.—*Τῶν ἀποβαλόντων τι ὅψει οὐδένα δυνάμενον καθεύδειν ὑπὸ λύπῃς.*—

Ἡ ψυχὴ ὑπὸ ἰσυχίας οὔτε τι μανθάνει, ἅ τε ἂν μάθῃ ἐπι-
 λανθάνεται.—Εὐκλέης θανεῖ γυνή τ' ἀρίστη τῶν ὑφ' ἡλίῳ
 10 μακροῦ.—Ἔστι βασιλεία ἐν Κελαιναῖς ὑπὸ τῇ ἀκροπόλει.—
 Τί ἔχεις ὑπὸ τῷ ἱματίῳ;—Ἦν ἔτι ὑπὸ νόμοις καὶ
 πατρί.—Τῶν Ἑλλήνων οἱ μὲν ὑφ' ἡμῖν, οἱ δ' ὑπὸ Λακε-
 δαιμονίοις εἰσίν.—Οἱ πρόγονοι ὑπὸ τοῖς τυράννοις
 ἐγένοντο.—Εὐαγόρας τοὺς φίλους ταῖς εὐεργεσίαις ὑφ' ἑαυ-
 15 τῷ ἐποιεῖτο.—Τὸν Φίλιππον τῶν ὑπὸ τὸν ἥλιον ἀνθρώ-
 πων ἔφη πάντων δεινότατον εἶναι.—Ταῦτα ὑπ' ἀνγὰς
 μᾶλλον ἴδωμεν.—Θυρέαν ἔδοσαν Λακεδαιμόνιοι Αἰγινήταις
 ἐκπεσοῦσιν ἐνοικεῖν διὰ τε τὰς ὑπὸ τὸν σεισμόν σφίσι
 γενομένας καὶ τῶν Εἰλώτων τὴν ἐπανάστασιν εὐεργεσίας.

§ 53. Double Questions.

272. *Direct double* questions are asked by *πότερον* (or *πότερα*)—ἤ, less commonly by *ἄρα*—ἤ.

REM. *μῶν*—ἤ is still less common : ἤ—ἤ belongs to poetry, especially *epic* poetry.

273. *Indirect double* questions are asked by *εἴτε*—*εἴτε* : *εἰ*—ἤ : *πότερον*—ἤ.

REM. ἤ—ἤ belongs to *epic* poetry, though occasionally found in Attic poets. *εἴτε*—ἤ, and *εἰ*—*εἴτε*, are also used by poets.

EXERCISE LXI.

274. *Πότερον* ἔφονται Κῦρος, ἢ οὐ;—Τούτῳ τὸν τοῦν
 πρόσεχε, εἰ δίκαια λέγω, ἢ μή.—Σκοπῶμεν εἴτε εἰκὸς
 οὕτως ἔχειν, εἴτε μή.—Στρατεύοιτο πότερος ἂν ῥῆον, ὁ
 μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν ἢ ὃ τὸ παρὸν
 5 ἀρκοίη;—Ποτέρως ἂν μᾶλλον ἀνθρώποι σωφρονοῖεν, ἀρ-
 γοῦντες ἢ τῶν χρησίων ἐπιμελούμενοι;—Τίς ὁ γνωσόμενος;
 ὁ ποιήσας ἢ ὁ χρησόμενος;—Πότερ οὐ γινώσκουσιν εἴτε αὐτὸ
 καλὸν καὶ ἀγαθὸν ἢ μή;—Ἐπατ', εἴτε χρῆζετ' εἴτ' οὐ χρῆζετε
 φεύγειν.—Σκεψομεθα, εἴτ' ἄρα ἐν ἅδου εἰσὶν αἱ ψυχαὶ τελευ-
 10 τησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ.—Μὴ ἀποκρίνωμαι
 τούτων μηδέν;—Πολιορκουμένων τῶν Ἀθηναίων ὑπὸ

Ἀνσάνδρον, Θεραμένης ἐν ἐκκλησίᾳ εἶπεν, ὅτι, εἰ βούλονται
 αὐτὸν πέμψαι παρὰ Ἀνσάνδρον, εἰδὼς ἤξει Λακεδαιμονίους,
 πότερον ἑξανδραποδίσασθαι τὴν πόλιν βουλόμενοι ἀντέ-
 χουσι περὶ τῶν τειχῶν, ἢ πίστεως ἔνεκα.—Οἱ μὲν γὰρ ἄλλοι 15
 ἀλαζόνες ὅταν τι ψεύδονται, ἀόριστα καὶ ἀσαφῆ πειρῶνται
 λέγειν, φοβούμενοι τὸν ἔλεγχον· Δημοσθένης δ' ὅταν ἀλαζο-
 νεύηται, πρῶτον μὲν μεθ' ὅρκου ψεύδεται, ἐξώλειαν ἐπαρώ-
 μενος ἑαυτῷ, δεύτερον δὲ, ἃ εὖ οἶδεν οὐδέποτε ἐσόμενα, τολμᾷ
 λέγειν ἀριθμῶν εἰς ὅπότ' ἔσται, καὶ ὧν τὰ σώματα οὐχ ἐώρακε, 20
 τούτων τὰ ὀνόματα λέγει, κλέπτων τὴν ἀκρόασιν καὶ μιμούμε-
 νος τοὺς τάληθ' ἑλόντας. διὸ καὶ σφόδρα ἄξιός ἐστι μισεῖ-
 σθαι, ὅτι πονηρὸς ὧν καὶ τὰ τῶν χρηστῶν σημεία διαφθείρει.
 ταῦτα δ' εἰπὼν δίδωσιν ἀναγνῶναι ψήφισμα τῷ γραμματεῖ
 μακρότερον μὲν τῆς Ἰλιάδος, κενότερον δὲ τῶν λόγων οὓς 25
 εἶωθε λέγειν καὶ τοῦ βίου ὃν βεβίωκε, μεστὸν δ' ἐλπίδων οὐκ
 ἐσομένων καὶ στρατοπέδων οὐδέποτε συλλεγησομένων.

§ 54. *Observations on εἰ, εἴαν.*

275. εἰ is used for ὅτι (*that*;) after *θανυμάζω*, and some
 other verbs expressive of *feelings*; as, *θανυμάζω εἰ μηδεὶς*
ὑμῶν ὀργίζεται, I am astonished that not one amongst
you is angry.

This arises from the Attic habit of avoiding *positiveness*
 in speaking; which, in this case, speaks of what may be
quite certain as only *probable*.

276. εἰ is (as we have seen, 67) used for '*whether*:' it
 has this meaning after verbs of *seeing, knowing, con-*
sidering, asking, saying, trying, &c.—It is also to be
 observed that, even when the interrogative clause contains
 a proposition which the speaker thinks ought to be *as-*
sented to, the Greeks often use εἰ only (thus leaving it
doubtful, as far as *the form goes*, whether the proposition
 should be *affirmed* or *denied*). In English we use *wheth-*
er . . . not, and thus imply that it should probably *be*
affirmed; thus, *σκέψαι εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει,*
consider whether the Grecian law is better.

277. *ἐάν* is also used in this way with the *subjunctive* when the question relates to an *expected case that remains to be proved*. (K.)

EXERCISE LXII.

278. Σκέψαι ἐὰν τόδε σοὶ μᾶλλον ἀρέσκη.—Μηδὲ τοῦτο
 ἀρρήτον ἔστω μοι, ἐὰν σέ πως πείσω.—Εἰ ἀηδὼν ἤμην,
 ἐποιοῦν ἂν τὰ τῆς ἀηδόνος· εἰ κύκνος, τὰ τοῦ κύκνου· νῦν
 δὲ λογικός εἰμι, ὑμνεῖν με δεῖ τὸν θεόν· τοῦτό μου τὸ ἔργον
 5 ἔστιν.—Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω, εἰς
 βασιλεύς.—Ἐὰν ἦς φιλομαθής, ἔση πολυμαθής.—Οἱ Λουσι-
 τανοὶ παιᾶνας ᾄδουσιν, ὅταν ἐν μάχῃ ἐπίωσι τοῖς ἀντιτεταγ-
 μένοις.—Ἀληθῶς ἀγανακτῶ, εἰ ἂν νοῶ μὴ οἶδσθ' εἰμὶ εἰπεῖν.
 —Οὐκ αἰσχύνομαι, εἰ τῶν νόμων ἔλαττον δύναμαι.—Οὐκ
 10 ἀγαπᾷ, εἰ μὴ δίκην δέδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφανῶ
 στεφανωθήσεται, ἀγανακτεῖ.—Ἐπισκεψώμεθα, εἰ ὁ ἄριστος
 εὐδαιμονέστατος καὶ ὁ κάκιστος ἀθλιώτατος, ἢ ἄλλως ἔχει;—
 Ἡρώτων αὐτὸν, εἰ μηδὲν φροντίζει τῶν παρόντων.—Σκοπεῖτε
 ἂν ἀληθῆ λέγω.—Πρὸς Διός, ὦ ἄνδρες Ἀθηναῖοι, μηδεὶς
 15 φθόνῳ τὸ μέλλον ἀκούσῃ, ἀλλ' ἂν ἀληθὲς ἦ σκοπεῖτω.—
 Ἄγεις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν ὅποσοι
 εἰσὶν, ἀλλὰ ποῦ εἰσι οἱ πολέμιοι· καὶ ἐρωτῶντός τινος, πόσοι
 εἰσὶ Λακεδαιμόνιοι, ἔφη, Ἰκανοὶ τοὺς κακούς ἀπερύνειν.

§ 55. Condensed Questions.

279. By attaching the interrogative to a *participle*, or using it in an *oblique* case, the Greeks employ a *single* sentence in questions where *we* must use two; thus, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν; *what must they do to recover their ancient virtue?* (or, *by what conduct can they, &c.?*) καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; (have you learnt =) *do you know, then, what those persons do, to whom men apply this name?* τίνας τοὺς δ' ὁρῶ ξένους; *who are these strangers whom I behold?*

EXERCISE LXIII.

280. Ἦκον ἐρησόμενοι τί ἂν ποιοῦντες εἰρήνης τύχοιεν.—
 Τριπτολέμῳ μὲν ἱερὰ καὶ βωμὸν ἀνέστησαν, ὅτι τὰς ἡμέρας
 τροφὰς ἡμῖν ἔδωκεν· τῷ δὲ τὴν ἀλήθειαν εὐρόντι τίς ὑμῶν
 βωμὸν ἰδρύσατο;—Ἀριστῶντι Διογέει ἐν ἀγορᾷ οἱ περιε-
 στώτες συνεχὲς ἔλεγον· Κύον, κύον· ὁ δὲ, Ὑμεῖς, εἶπεν, ἐστὲ 5
 κύνες, οἳ με ἀριστῶντα περιεστήκατε.—Τῷ τί νος ἔργῳ ὁ
 ὑφάντης χρῆσεται; Τῷ τοῦ τέκτορος.—Ἐρώτησον τούτους
 τὴν ποτέρου τύχην ἂν ἔλοιθ' ἕκαστος αὐτῶν;—Τῆς
 περὶ τί πειθοῦς ἡ ῥητορικὴ ἐστὶ τέχνη;—Τὸν ἐκ
 ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; 10

§ 56. Various Constructions.

281. ἡ μὴν is a solemn form of asseveration: thus, ἡ μὴν
 ἔπαθον τοῦτο, *I protest that I suffered this.* ὀμνυμι ἡ μὴν
 δωσεῖν, *I swear that I will assuredly give* (or, solemnly
swear that I will give).

282. The *prepos.* σύν is omitted before αὐτῷ, αὐτῇ, &c.
 which then = *together with, with*: thus, ἀπώλοντο αἱ
 νῆες αὐτοῖς ἀνδράσιν, *the ships were lost together with*
their crews.

283. ἀμφοτέρω is used *adverbially* (or *elliptically*) by
 the poets; *both; as well—as, &c.* So ἀμφοτέρα is used
 in reference to *two words*, without being made to conform
 to them in case; as, διαφέροντες ἢ σοφίᾳ ἢ κάλλει ἢ ἀμφο-
 τέρα, *distinguished either for wisdom or beauty, or*
both.

284. When καὶ refers to ἄλλος, it has the force of *espe-*
cially, in particular; as, τὰ τε ἄλλα εὐδαιμονεῖ καὶ παῖ-
 δας ἔχει κατηκόους αὐτῷ, *he is happy both in other respects*
and especially in having obedient children.

285. ἔρχεσθαι, ἵεναι, with *part. fut.*, is *to be going to, or*
on the point of; as, ὅπερ ἦα ἐρῶν, *what I was going to say.*

286. Sometimes ἔχω makes an emphatic circumlocution
 with the *past partic.*: and with some verbs (e. g. the

2nd pers. of ληρεῖν, παίζειν, γλυᾶρεῖν) it is used to make a good-humoured observation; thus, πάλαι θαυμάσας ἔχω, *I have long been wondering*. παίζεις ἔχων, *you are joking*.

287. φέρων appears redundant in some expressions, but denotes a *vehemence of purpose, not altogether free from blame*; thus, ἐπέβαλεν ἑαυτὸν φέρων Θεβαίοις, *he went and flung himself into the hands of the Thebans*.

Hence it answers to our *to go and do a* (foolish, impetuous) *thing: to take a thing and fling it away, &c.*

EXERCISE LXIV.

288. Τόδε μοι εἰπέ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέους βελτίους γεγονέναι ἢ πᾶν τὸν ἀντίον διαφθαρῆναι ὑπ' ἐκείνου.—Πείθωμεν ἢ χάρισιν ἢ δώροις ἢ ἀμφοτέρω.—Ἐπιθυμοῦντα ἔστιν ἐνίοτε μὲν ὠφελίμως ἐπιθυμεῖν, ἐνίοτε δὲ
 5 βλαβερώς, ἐνίοτε δὲ ἀμφοτέρω.—Θρασύβουλος ὥρκωσε πάντας τοὺς στρατιώτας τοὺς μεγίστους ὅρκους, ἢ μὴν δημοκρατίσσεσθαι.—Αἱ ἀπὸ Συρακουσῶν τῆς Ἰταλίας ἐάλωσαν αὐτοῖς ἀνδράσιν.—Τὰς πόλεις ἐπετίμωσαν αὐτοῖσι τοῖσι ἰροῖσι.—Τυχὼν δὲ συγγνώμης παρ' ὑμῶν Καλλίας ὁ
 10 Χαλκιδεὺς μικρὸν διαλιπὼν χρόνον πάλιν ἦκε φερόμενος εἰς τὴν ἑαυτοῦ φύσιν, Εὐβοϊκὸν μὲν τῷ λόγῳ συνέδριον εἰς Χαλκίδα συνάγων, ἰσχυρὰν δὲ τὴν Εὐβοίαν ἐφ' ὑμᾶς ἔργῳ παρασκευάζων, ἐξαίρετον δ' αὐτῷ τυραννίδα περιποιούμενος. καὶ ταύτης ἐλπίζων συναγωνιστὴν Φίλιππον λήψεσθαι ἀπῆλθεν εἰς Μα-
 15 κεδονίαν καὶ περιήει μετὰ Φιλίππου, καὶ τῶν ἐταίρων εἰς ὠνομάζετο. ἀδίκησας δὲ Φίλιππον κακῶς ἀποδράς ἐπέβαλεν ἑαυτὸν φέρων Θεβαίοις.

§ 57. Various Constructions, continued.

289. With δίκαιος, ἄξιος, &c. the *personal* construction is preferred to the *impersonal*; as, δίκαιός εἰμι τοῦτο πράττειν (= δίκαιόν ἐστιν ἐμὲ τοῦτο πράττειν), *it is just (or right) that I should do this*.

290. ὅσον is used elliptically with the *infin.*; thus, ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνώσκειν τὸ ψήφισμα, *it arrived first (indeed), but only sufficiently so for Paches to have had time to read out the decree.*

291. Some words that *imply* a comparison (e. g. φθάνειν, διαφέρειν, ἐναντίος, διπλάσιος, ἴδιος, ὑπερθεν, πρίν) often take the construction with ἢ; as, φθάνεις ἔλκων ἢ τὰ πτηνὰ φεύγειν, *you draw (your nets) before the birds fly away.*

REM. According to Hermann the meaning of φθάνω is *cesso, desino*. Hence φθάσας ἐποίησε = *desiit facere* (*he did it and had left off*, i. e. when another did it or wished to do it =) *prior fecit*. So οὐ φθάνειν = (1) *non cessare, perpetuo fieri* [as οὐ φθάνοιτ' ἔτ' ἂν θνήσκοντες, *non cessabunt cædes*]; (2) *non omittere aliquid facere = quam maxime agere* [as, οὐκ ἂν φθάνοιμι τὰληθῆ λέγων, *quam maxime dicam quæ vera sunt*]. Hence it comes at last to the same thing whether we read οὐκ ἂν φθάνοις *interrogatively*, or not. Οὐκέτ' ἂν φθάνοιτε κληῖθρα συμπεραίνοντες μοχλοῖς (without an interrogation) = *non omittetis fores occludere*. Οὐ φθάνοιτ' ἂν, &c. (with interrogation) = *non effectum dabit ut sint occlusæ fores?* Hence we also see that this might be expressed without the negative: οὐ φθάνοιτ' ἂν — = *non omittetis occludere fores: φθάνοιτ' ἂν — = omittite occlusas* (i. e. *occluseritis*). [Kühner calls this a *mirum commentum*.] See Herm. ad Vig. p. 764. Φθάνω may also be followed by καί.

292. A person's *quoted* words, when quoted exactly as he uttered them, are introduced by ὅτι. ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἂν δεξαίμην, *he answered, "I would not receive a kingdom."*

REM. Here the Greek idiom differs from our own: *we* omit 'that' when a person's words are quoted exactly, and insert it when not.

293. After τί οὐ*—; (in questions) the *aor.* appears to be used for the *present*; as, τί οὐκ ἐποιήσαμεν; (*why have*

* τί οὐν, ἔφη, οὐ διηγῆσω μοι; *quin tu mihi narres?* "Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit." (Weiske.)

not we done it? =) *why don't we do it? Let us do it directly?*

EXERCISE LXV.

294. Δίκαιός ἐστιν ἀπολωλέναι.—Τοῦτο τὸ ὄνομα δίκαιός ἐστι φέρεσθαι.—Πλείστον δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι ὃς ἂν φθάσῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὖεργετῶν.—Οἱ Λακεδαιμόνιοι οὐκ ἔφθασαν τὴν ἀρχὴν κατασχόντες καὶ τοῖς Θηβαίοις εὐθὺς ἐπεβούλευσαν.—Οὐκ ἂν φθάνοις λέγων;—Οὐκ ἂν φθάνοιτ', ἔφη, ἀκολοθοῦντες;—Οὐκ ἂν φθάνοις περαινών;—Οὐδὲν κωλύει, ὦ Σώκρατες, ἔάν γε σοὶ δοκῇ. Πρῶτον δέ μοι διήγησαι τὴν σοφίαν τοῖν ἀνδροῖν, τίς 5 ἐστίν, ἵνα εἰδῶ ὅ τι καὶ μαθησόμεθα. (Socr.)

Λέγεται, ὥς ποτ' ἦσαν οἱ τέτιγες ἄνθρωποι τῶν πρὶν Μούσας γεγονέναι. γενομένων δὲ Μουσῶν καὶ φαρείσης φῶδης, οὕτως ἄρα τινὲς τῶν τότε ἐξεπλάγησαν ὑφ' ἡδονῆς, ὥστε ἄδοντες ἡμέλησαν σίτων τε καὶ ποτῶν, καὶ ἔλαθον τελευτή- 15 σαντες αὐτούς. ἔξ ὧν τὸ τεττίγων γένος μετ' ἐκεῖνο φνέται, γέρας τοῦτο παρὰ Μουσῶν λαβόν, μηδὲν τροφῆς δεῖσθαι γενόμενον, ἀλλ' ἄσιτόν τε καὶ ἄποτον εὐθὺς ἄδειν, ἕως ἂν τελευτήσῃ, καὶ μετὰ ταῦτα ἐλθὼν παρὰ Μούσας ἀπαγγέλλειν, τίς 20 τίνα αὐτῶν τιμᾷ τῶν ἐνθάδε. Τερψιχόρῃ μὲν οὖν τοὺς ἐν τοῖς χοροῖς τετιμηκότας αὐτὴν ἀπαγγέλλοντες ποιοῦσι προσφιλεστέρους, τῇ δὲ Ἐρατοῖ τοὺς ἐν τοῖς Ἑρωτικοῖς, καὶ ταῖς ἄλλαις οὕτω, κατὰ τὸ εἶδος ἐκάστης τιμῆς. τῇ δὲ πρεσβυτάτῃ Καλλιόπῃ καὶ τῇ μετ' αὐτὴν Οὐρανίᾳ τοὺς ἐν φιλοσοφίᾳ διάγοντάς τε καὶ τιμῶντας τὴν ἐκείνων μουσικὴν ἀγγέλλουσιν, αἱ 25 δὲ μάλιστα τῶν Μουσῶν περὶ τε οὐρανὸν καὶ λόγους οὔσαι θεῖους τε καὶ ἀνθρωπίνους ἰᾶσι καλλίστην φωνήν.

II.

A COURSE OF READING FROM GREEK AUTHORS.

FABLES AND ANECDOTES.

I. FABLES.

I. THE WOLF.

Λύκος ἰδὼν ποιμένας ἐσθίοντας ἐν σκηνῇ πρόβατον, ἐγγὺς προσελθὼν, Ἠλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!

II. THE LIONESS.

Λέαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς ἔνα τίκειν, Ἐνα, ἔφη, ἀλλὰ λέοντα.

5

III. THE GNAT ON THE BULL'S HORN.

Κώνωψ ἐπὶ κέρατος βοὸς ἐκαθέσθη καὶ ἠΐλει· εἶπε δὲ πρὸς τὸν βοῦν, εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω. Ὁ δὲ ἔφη, οὔτε ὅτε ἦλθες ἔγνων, οὔτε ἐὰν μένης, μελήσει μοι.

IV. THE PEASANT AND THE SERPENT.

Γεωργὸς χειμῶνος ὥρα ὄφιν εὐρὼν ὑπὸ κρύους πεπηγότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ ἐκείνος, 10 καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξε τὸν εὐεργέτην.

V. THE FOX AND THE GRAPES.

Βότρυας πεπεῖρους ἀλώπηξ κρεμαμένους ἰδοῦσα, τούτους ἐπειρᾶτο καταφαγεῖν. Πολλὰ δὲ καμοῦσα καὶ μὴ δυνηθεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν· Ὅμφακες ἔτι εἰσίν.

15

VI. THE KID AND THE WOLF.

Ἐριφος ἐπὶ τινος δώματος ἐστῶς, ἐπειδὴ λύκον παριόντα εἶδεν, ἐλοιδορεῖ καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος ἔφη· ὦ οὗτος, οὐ σύ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

VII. THE BOY BATHING.

Παῖς λουσάμενος ἐν ποταμῷ ἐκινδύνευε πνιγῆναι· καὶ ἰδὼν
5 τινὰ παροδίτην, ἐπεφώνει, Βοήθησον. Ὁ δὲ ἐμέμφετο τῷ
παιδί τὴν τολμηρίαν. Τὸ δὲ παιδίον εἶπεν· Ἀλλὰ νῦν μοι
βοήθησον, ὥστερον δὲ σωθέντι μέμφου.

VIII. THE DOG AND THE FOX.

Κύων θηρευτικὸς λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὥς δὲ
ἐπιστραφεὶς ἐκεῖνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς εἰς τὰ
10 ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη· ὦ κακὴ
κεφαλὴ, σὺν λέοντι ἐδίωκες, οὗτινος οὐδὲ τὸν βρυχηθμὸν ὑπή-
νεγκας;

IX. THE WOLF AND THE LAMB.

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προσ-
καλουμένου δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι θυν-
15 ἴσει αὐτόν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν· Ἀλλ'
αἰρετώτερόν μοι ἐστὶ θεῷ θυνσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρεῖ-
ναι.

X. THE ASS IN THE LION'S SKIN.

Ὄρος δορὰν λέοντος ἐπειδυθεὶς, λέων ἐνομίζετο πᾶσι, καὶ
φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος
20 βιαιότερον πνεύσας ἐγύμνον αὐτὸν τοῦ προκαλύμματος, τότε
πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις αὐτὸν ἔπαιον.

XI. THE WOMAN AND THE HEN.

Γυνὴ τις χήρα ὄρνιν εἶχε, καθ' ἑκάστην ἡμέραν ὥδον αὐτῇ
τίκτουσαν. Νομίσασα δὲ, ὥς, εἰ πλείους τῇ ὄρνιδι κριθὰς
παραβάλοι, δις τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ
25 ὄρνις πιμελὴς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

XII. THE BIRDS AND THE PEACOCK.

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν ἡξίου διὰ τὸ κάλλος χειροτονεῖν. Αἰρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολιοὺς ὑπολαβὼν ἔφη· Ἄλλ' εἰ, σοῦ βασιλεύοντος, ὁ ἀετὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;

XIII. THE FOX AND THE LION.

Ἀλώπηξ μὴδέποτε θεασαμένη λέοντα, ἐπειδὴ κατὰ τινα 5 συντυχίαν ὑπήντησε, τὸ μὲν πρῶτον ἰδοῦσα οὕτως ἔξεταράχθη, ὡς μικροῦ ἀποθανεῖν· ἐκ δευτέρου δ' αὐτῷ ἐπιτυχοῦσα ἐφοβήθη· ἐκ τρίτου δὲ θεασαμένη οὕτω κατεθάρρῳησεν, ὡς καὶ προσελθοῦσαν αὐτῷ διαλέγεσθαι.

XIV. THE FOX AND THE APE.

Ἐν συνόδῳ τῶν ἀλόγων ζώων πίθηκος ὀρχησάμενος καὶ 10 εὐδοκίμησας βασιλεὺς ὑπ' αὐτῶν χειροτονηθή· ἀλώπηξ δὲ αὐτῷ φθονήσασα ὡς ἐθεάσατο ἔν τινι παγίδι κρέας κείμενον, ἀγαγοῦσα αὐτὸν ἐνταῦθα ἔλεγεν, ὡς εὐροῦσα θησαυρὸν αὐτῇ μὲν οὐκ ἐχρήσατο, γέρας δὲ αὐτῷ τῆς βασιλείας τετήρηκε, καὶ παρῇναι αὐτῷ λαβεῖν. Τοῦ δὲ ἀτημελήτως ἐπελθόντος, καὶ 15 ὑπὸ τῆς παγίδος συλληφθέντος, αἰτιωμένου τε τὴν ἀλώπεκα ὡς ἐνεδρεύσασαν αὐτῷ, ἐκείνη ἔφη, ὦ πίθηκε, σὺ δὲ τοιαύτην ψυχὴν ἔχων τῶν ἀλόγων ζώων βασιλεύσεις;

XV. THE OLD MAN AND DEATH.

Γέρον ποτὲ ξύλα κόψας καὶ ταῦτα φέρων πολλὴν ὁδὸν ἐβάδιζε. Διὰ δὲ τὸν κόπον τῆς ὁδοῦ ἀποθήμενος τὸ φορτίον 20 τὸν θάνατον ἐπεκαλεῖτο· τοῦ δὲ Θανάτου φανέντος καὶ πυθομένου, δι' ἣν αἰτίαν αὐτὸν παρακαλεῖται, ὁ γέρον ἔφη, Ἵνα τὸ φορτίον ἄρῃς.

XVI. THE HAWK AND THE NIGHTINGALE.

Ἀηδὼν, ἐπὶ δένδρου καθεζομένη, κατὰ τὸ εἰωθὸς ἦδεν. Ἰέραξ δὲ, θεασάμενος καὶ τροφῆς ἀπορῶν, συνείληφεν ἐπι- 25 πτάς. Ἡ δ', ἀναιρεῖσθαι μέλλουσα, εἶδετο τοῦ ἱέρακος μὴ

βρωθῆναι· μηδὲ γὰρ ἰκανὴ εἶναι ἰέρακος γαστέρα πληροῦν, δεῖν δὲ αὐτὸν, τροφῆς προσδεόμενον, ἐπὶ τὰ μείζω τῶν ὀρνέων τραπέσθαι. Καὶ ὁ ἰέραξ ὑπολαβὼν εἶπεν· Ἄλλ' ἔγωγε ἄφρων ἂν εἴην, εἰ, τὴν ἐν χερσὶν ἐτοίμην τροφὴν ἀφείς, τὰ μὴ
5 φαινόμενά πω διώκοιμι.

XVII. THE WOLF AND THE KID.

Ἔριφος, ὑστερήσασα τῆς ποιμένης, ὑπὸ λύκον κατεδιώκετο. Ἐπιστραφεῖσα δὲ πρὸς αὐτὸν, εἶπεν· ὦ λύκε, ἐπεὶ πέπεισμαι, ὅτι σὸν βρῶμα γενήσομαι, ἵνα μὴ ἀηδῶς ἀποθάνω, αὔλησον πρῶτον, ὅπως ὀρχήσωμαι. Τοῦ δὲ λύκου ἀνυλῶντος, καὶ τῆς
10 ἐρίφου ὀρχουμένης, οἱ κύνες, ἀκούσαντες, τὸν λύκον ἐδίωκον. Ὁ δὲ, ἐπιστραφεὶς, τῇ ἐρίφῳ φησί· Δικαίως ταῦτά μοι γίνεται. ἔδει γὰρ με, μάγειρον ὄντα, αὔλητὴν μὴ μιμεῖσθαι.

XVIII. THE FOX WITHOUT A TAIL.

Ἀλώπηξ ὑπὸ τινος παγίδος τὴν οὐρὰν ἀποκοπεῖσα, ἐπειδὴ δι' αἰσχύνην ἀβίωτον ἠγεῖτο τὸν βίον ἔχειν, ἔγνω δεῖν καὶ τὰς
15 ἄλλας ἀλώπεκας εἰς τὸ αὐτὸ προσαγαγεῖν, ἵνα τῷ κοινῷ πάθει τὸ ἴδιον ἐλάττωμα συγκρύψῃ. Καὶ δὴ ἀπάσας ἀθροίσασα παρῆγει αὐταῖς τὰς οὐρὰς ἀποκόπτειν, λέγουσα, ὥς οὐκ ἀπρεπὲς μόνον τοῦτο, ἀλλὰ καὶ περισσόν τι αὐταῖς βάρος προσήρτηται. Τούτων δέ τις ὑποτυχοῦσα ἔφη, ὦ αὖτη, ἀλλ'
20 εἴ σοι μὴ τοῦτο συνέφερον, οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευσας.

XIX. THE OXEN AND THE CART.

Βόες ἄμαξαν εἴλκον· τοῦ δὲ ἄξιονος τρίζοντος, ἐπιστραφέντες ἔφασαν οὕτως πρὸς αὐτὸν, ὃ οὗτος, ἡμῶν τὸ ὄλον βάρος φερόντων, σὺ τί κράζεις ;

II. ANECDOTES OF PHILOSOPHERS.

ZENO.

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἑμαστίγον. Τοῦ δὲ εἰπόντος, Εἴμαρτό μοι κλέψαι, Καὶ δαρῆναι, ἔφη.—2. Πρὸς τὸ φλυαροῦν μειράκιον, Διὰ τοῦτο, εἶπε, δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—3. Νεανίσκου πολλὰ λαλοῦντος, Ζήνων ἔφη, Τὰ ὦτά σου εἰς τὴν γλῶσσαν 5 συντρέφουκεν.—4. Ζήνων, Ἀντιγόρου πρέσβεις Ἀθήναιζε πέμπαντος, κληθεὶς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κἀκείνων παρὰ πότον σπενδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς ἐσίγα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγείλωσι περὶ αὐτοῦ πρὸς Ἀντίγονον; Τοῦτ' 10 αὐτὸ, ἔφη, ὃ βλέπετε, φιλόσοφον εἶναι ἐν Ἀθήναις σιγῇ ἐπιστάμενον.

ARISTOTLE.

5. Ἀριστοτέλης ὀνειδιζόμενός ποτε, ὅτι πορηγῶ ἀνθρώπων ἐλεημοσύνην ἔδωκεν, Οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἄνθρωπον ἠλέησα.—6. Τοὺς Ἀθηναίους ἔφασκεν εὐρηγμένοι πυροὺς καὶ 15 νόμους· ἀλλὰ πυροῖς μὲν χρῆσθαι, νόμοις δὲ μή.—7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἴη, Οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.—8. Ἐρωτηθεὶς, πῶς ἂν προκόπτοιεν οἱ μαθηταί, ἔφη, Ἐὰν τοὺς προέχοντας διώκοντες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν.—9. 20 Ἐρωτηθεὶς, πῶς ἂν τοῖς φίλοις προσφεροίμεθα, ἔφη, Ὡς ἂν ἐξαιμέθα αὐτοὺς ἡμῖν προσσέρεσθαι.—10. Ἀριστοτέλης ἐνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπτόμενος ἀτόποις τισὶ διηγήμασι, πολλάκις αὐτοῦ λέγοντος, Οὐ θαυμαστὸν ὅ τι λέγω; Οὐ τοῦτο, φησὶ, θαυμαστὸν, ἀλλ' εἴ τις πόδας ἔχων σὲ ὑπο- 25 μένει.

PLATO.

11. Πλάτων θρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα, Οὐ παύσῃ, μειράκιον, εἶπε, τούτου καταγρονῶν, δι' ὃν μέγα φρονεῖν ἀξιότις ;—12. Πλάτων ὀργιζόμενός ποτε τῷ οἰκέτῃ, ἐπιστάντος Ξενοκράτους, Λαβῶν, ἔφη, τοῦτον, μαστί-
5 γωσον· ἐγὼ γὰρ ὀργίζομαι.

SOCRATES.

13. Πρὸς Ἀλκιβιάδην εἰπόντα, οὐκ ἀνεκτὴ ἡ Ξανθίππη λοιδοροῦσα, Οὐ καὶ σύ, εἶπε, χηρῶν βοώντων ἀνέχῃ ;—14. Ἡ Ξανθίππη ἔφη, μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχουσῶν, ἐν πάσαις ὅμοιον τὸ Σωκράτους πρόσωπον
10 θεάσασθαι, καὶ προΐόντος ἐκ τῆς οἰκίας, καὶ ἐπανιόντος.

DIOGENES.

15. Διογένης πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν, Οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης ὁ Σινωπεὺς, ὁ Κύνων ἐπικαλούμενος, παντὶ τόπῳ ἐχρήτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. Βακτηρίᾳ ἐπηρείσατο
15 ἀσθενήσας· ἔπειτα μέντοι καὶ διαπαντὸς ἐφόρει αὐτὴν. Καὶ πῆρᾳν ἐκομίσατο, ἐνθα αὐτῷ τὰ σιτία ἦν. Ἐπιστείλας δέ τιτι οἰκίδιον αὐτῷ προνοήσασθαι, καὶ βραδύνοτος, πίθον τινα ἔσχεν οἰκίαν.—17. Διογένης ἡρίκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῷ τῶν οἰκετῶν ἡκολούθει, ὄνομα Μάνης· ὃς οὐ φέρων
20 τὴν μετ' αὐτοῦ διατριβὴν ἀπέδρα. Προτρεπόντων δέ τινων ζητεῖν αὐτὸν, ἔφη, Οὐκ αἰσχρόν ἐστι, Μάνην μὲν μὴ δεῖσθαι Διογένους, Διογένην δὲ Μάνους ;—18. Θεασάμενός ποτε παιδίου τῆς χερσὶ πῦρον, ἐξέρόμψε τῆς πῆρας τὴν κοτύλην, εἰπὼν, Παιδίον με νερίκηνεν ἐντελείᾳ. Ἐξέβαλε δὲ καὶ τὸ τρυβλίον,
25 ὁμοίως παιδίον θεασάμενος, ἐπειδὴ κατέαξε τὸ σκεῦος, τῷ κοίλῳ ἄρτρῳ τὴν φρακὴν ὑποδεχόμενον.—19. Αὐχρον μεθ' ἡμέραν ἄψας, Ἀνθρωπον, ἔφη, ζητῶ.—20. Ὅτε ἀλοὺς καὶ πωλούμενος ἡρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, Ἀνδρῶν ἄρχειν· καὶ πρὸς τὸν κήρυκα, Κήρυσσε, ἔφη, εἴ τις ἐθέλει δεσπότην
30 αὐτῷ πρίσθαι.—21. Ἐλεγε τῷ Ξενιάδῃ, τῷ πριαμένῳ αὐτὸν, δεῖν πεῖθεσθαι αὐτῷ, εἰ καὶ δοῦλος εἴη· καὶ γὰρ ἰατρὸς ἢ κυ-

βερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ.—22. Μοχθηροῦ
 τινος ἀνθρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν· Μηδὲν εἰσίστω
 κακόν· ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσέλθοι ἄν;—
 23. Ἐκ τοῦ βαλανείου ἐξιὼν, τῷ μὲν πυθομένῳ, εἰ πολλοὶ
 ἀνθρώποι λοῦνται, ἡρτήσατο· τῷ δὲ, εἰ πολὺς ὄχλος, ὡμολό- 5
 γησεν.—24. Πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς,
 Ἰδὼν, φησὶ, καὶ Διογένης παρασίτους τρέφει.—25. Πρὸς τὸν
 πυθόμενον, ποία ὥρα δεῖ ἀριστεῖν, Εἰ μὲν πλούσιος, ἔφη,
 ὅταν θέλῃ, εἰ δὲ πένης, ὅταν ἔχῃ.—26. Πλάτωνος ὀρισamenou,
 Ἄνθρωπος ἐστὶ ζῶον δίπουν, ἄπτερον, καὶ εὐδοκιμοῦντος, 10
 τίλας ἀλεκτρονότα εἰσήμεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη,
 Οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.—27. Διογένης ἄσωτον
 ἦτει μῦαν· τοῦ δὲ εἰπόντος, Διὰ τί τοὺς μὲν ἄλλους τριώβολα,
 ἐμὲ δὲ μῦαν αἰτεῖς; ἔφη, Παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν
 λαβεῖν, παρὰ δὲ σοῦ οὐκέτι. 15

ANTISTHENES.

30. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, Ἀγωνιῶ,
 ἔφη, μή τι κακὸν εἰργασμαι.—31. Ἐρωτηθεὶς, τί αὐτῷ περι-
 γέγονεν ἐκ φιλοσοφίας, ἔφη, Τὸ δύνασθαι ἑαυτῷ ὁμιλεῖν.—
 32. Ἐρωτηθεὶς, τί τῶν μαθημάτων ἀναγκαιοτάτον, ἔφη, Τὸ
 κακὰ ἀπομαθεῖν.—33. Συνεβούλεuen Ἀθηναίοις, τοὺς ὄνους 20
 ἵππους ψηφίσασθαι. Ἄλογον δὲ ἡγουμένων, Ἀλλὰ μὴν καὶ
 στρατηγοὶ, φησὶ, γίνονται παρ' ὑμῶν μηδὲν μάθοντες, μόνον
 δὲ χειροτονηθέντες.—34. Αἰρετώτερον εἶπεν εἶναι, εἰς κόρα-
 κας ἐμπεσεῖν ἢ εἰς κόλακας· τοὺς μὲν γὰρ ἀποθανόντος τὸ
 σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμαίνεσθαι. 25

ARISTIPPUS.

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσο-
 φίας, ἔφη, Τὸ δύνασθαι πᾶσι θαρρόντως ὁμιλεῖν.—36. Ἐρω-
 τηθεὶς ποτε, τί πλέον ἔχουσιν οἱ φιλόσοφοι, ἔφη, Ἐὰν πάντες
 οἱ νόμοι ἀναιρεθῶσιν, ὁμοίως βιώσομεν.—37. Ἐρωτηθεὶς
 ποτε, τίτι διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ, ἔφη, Εἰς ἀγνώτα 30
 τόπον τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσῃ.—38. Ἐρωτηθεὶς
 τίτι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν, ἔφη, Ὡπερ

οἱ δεδαμασμένοι ἵπποι τῶν ἀδαμάστων.—39. Ἐρωτηθεὶς, τίνα ἐστὶν, ἃ δεῖ τοὺς παῖδας μαρθάνειν, ἔφη, Οἷς ἄνδρες γενόμενοι χρῆσονται.—40. Ἐρωτηθεὶς ὑπό τινος, τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς, Καὶ εἰ μὴδὲν ἄλλο, εἶπεν, ἐν 5 γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. Συνίσταντός τινος αὐτῷ υἱόν, ἤτησε πεντακοσίας δραχμὰς· τοῦ δὲ εἰπόντος, Τοσούτου δύναμαι ἀνδράποδον ὠνήσασθαι, Πρῶν, ἔφη, καὶ ἔξεις δύο.—42. Τοῦ θεράποντος ἐν ὁδῷ βασιτάζοντος ἀργύριον, καὶ βαρυνομένου, Ἀπόχεε, ἔφη, τὸ πλέον, καὶ ὅσον 10 δύνασαι βάσταζε.

SOLON. GORGIAS.

46. Σόλων ἀποβαλὼν υἱὸν ἔκλευσεν. Εἰπόντος δὲ τινος πρὸς αὐτὸν, ὥς οὐδὲν προὔργον ποιεῖ κλαίω, Δι' αὐτὸ γάρ τοι τοῦτο, ἔφη, κλαίω.—47. Γοργίας ὁ Λεοντίης ἐρωτηθεὶς, ποίᾳ διαίτῃ χρώμενος εἰς μακρὸν γῆρας ἦλθεν, Οὐδὲν οὐδέποτε 15 ἔφη, πρὸς ἰδοῖν οὔτε φαγών, οὔτε θρόσας.—48. Γοργίας ἦδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, εἰ ἰδέως ἀποθνήσκει, Μάλιστα, εἶπεν· ὥσπερ γὰρ ἐκ σαπροῦ καὶ ῥέοντος οἰκιδίου ἀσμενως ἀπαλλάττομαι.—49. Ὁ αὐτὸς ἐπὶ τέρματι ὦν τοῦ βίου, ὑπ' ἀσθενείας καταληγθεὶς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθαί- 20 ρων ἔκειτο. Εἰ δέ τις αὐτὸν τῶν ἐπιτηδείων ἤρετο, τί πράττει; ὁ Γοργίας ἀπεκρίνατο· Ἴδῃ με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ.

PITTACUS. XENOPHON.

50. Πιττακὸς ἀδικηθεὶς ὑπό τινος καὶ ἔχων ἐξουσίαν αὐτὸν κολάσαι, ἀφῆκεν, εἰπὼν, Συγγνώμη τιμωρίας ἀμείνων· τὸ 25 μὲν γὰρ ἡμέρου γούσεως ἐστὶ, τὸ δὲ θηριώδους.—51. Γρύλλος, ὁ Ξεροφῶντος υἱός, ἐν τῇ μάχῃ περὶ Μαρτίνειαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ τῇ μάχῃ καὶ Ἐπαμινώνδας ἔπεσε. Τηρικαῦτα δὴ καὶ τὸν Ξεροφῶντα φασὶ θύειν ἐστεμμένον· ἀπυργελθέντος δὲ αὐτῷ τοῦ θανάτου τοῦ παιδός, 30 ἀποστεφανώσασθαι· ἔπειτα μαθόντα ὅτι γενναίως, πάλιν ἐπιθέσθαι τὸν στέφανον. Ἐποιοὶ δὲ οὐδὲ διακρῦσαι φασὶν αὐτὸν, ἀλλὰ γὰρ, εἰπεῖν, ἤδειν θνητὸν γεγεννηκώς.

III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν παρὰ Πολυκράτους λαβὼν πέντε
τάλαντα, ὡς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν τεκτοῖν, ἀπέδωκεν
αὐτὰ, εἰπὼν· Μισῶ δωρεὰν ἣτις ἀναγκάζει ἀγρυπνεῖν.—
53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας μὲν πολλάκις μετενόησε,
σιωπήσας δὲ οὐδέποτε.—54. Αἰσχύλος ὁ τραγωδὸς ἐκρίνετο 5
ἀσεβείας ἐπὶ τιμῇ δράματι. Ἐτοίμων οὖν ὄντων Ἀθηναίων
βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁ νεώτερος ἀδελφὸς, διακα-
λυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν πῆχυν ἔρημον τῆς χειρὸς.
Ἐτυχε δὲ ἀριστεύων ἐν Σαλαμῖνι ὁ Ἀμεινίας, ἀποβεβληκὸς
τῇ χειρῇ, καὶ πρῶτος Ἀθηναίων τῶν ἀριστείων ἔτυχεν. 10
Ἐπεὶ δὲ εἶδον οἱ δικασταὶ τοῦ ἀνδρὸς τὸ πάθος, ὑπεμνήσθη-
σαν τῶν ἔργων αὐτοῦ, καὶ ἀφῆκαν τὸν Αἰσχύλον.—55. Φιλό-
ξενος παραδοθεὶς ὑπὸ Διονυσίου εἰς τὰς λατομίας, διὰ τὸ
φανλίζεν τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν
ἐπὶ τὴν ἀκρόασιν αὐτῶν ἐκλήθη. Μέχρι δὲ τίνος ὑπομείνας,
ἀνέστη. Πυθομένον δὲ τοῦ Διονυσίου, Ποῖ δὴ σύ; Εἰς τὰς 15
λατομίας, εἶπεν.—56. Σοφοκλῆς, ὁ τραγωδοποιὸς, ὑπὸ τοῦ
Ἰσφῶντος τοῦ υἱοῦ ἐπὶ τέλει τοῦ βίου παρανοίας κρινόμενος,
ἀνέγνω τοῖς δικασταῖς Οἰδίπουν τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύ-
μενος διὰ τοῦ δράματος, ὅπως τὸν τοῦν ὑγιαίνει· ὡς τοὺς
δικαστὰς τὸν μὲν ὑπερθानμάσαι, καταψηφίσασθαι δὲ τοῦ 20
υἱοῦ αὐτοῦ μαρίαν.—57. Φιλήμων, ὁ κωμικὸς, ἐπτά πρὸς
τοῖς ἑννεήκοντα ἔτη βιοῦς, κατέκειτο μὲν ἐπὶ κλίνῃς ἡρεμῶν·
θεασάμενος δὲ ὄρον τὰ παρεσκευασμένα αὐτῷ σῦκα κατεσθί-
οντα, ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην, καὶ σὺν
πολλῇ καὶ ἀθρόῃ γέλῳτι εἰπὼν, προσδοῦναι τῷ ὄντι ἀκράτου 25
ῥοφεῖν, ἀποπνιγὲς ὑπὸ τοῦ γέλωτος ἀπέθανεν.—58. Φιλήταν
λέγουσι τὸν Κῶον λεπτότατον γενέσθαι τὸ σῶμα. Ἐπεὶ τοί-
νυν ἀνατραπῆναι ῥήδιος ἦν ἐκ πύσης προφάσεως, μολίβδου,
φασὶ, πεποιημένα εἶχεν ἐν τοῖς ὑποδήμασι πέλματα, ἵνα μὴ
ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἴ ποτε σκληροὶ κατέπνεον.— 30
59. Φιλιππίδης ὁ κωμικοποιὸς, φιλοφρονουμένου τοῦ βασι-
λέως αὐτὸν Λυσιμάχου, καὶ λέγοντος, Τίνος σοὶ μεταδῶ τῶν

ἐμῶν; Οὐ βούλει, φησὶν, ὦ βασιλεῦ, πλὴν τῶν ἀποθρόνων.—
 60. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου τινὸς λάλου σχολάζειν αὐτῷ
 βουλομένου, διττοὺς ἤτησε μισθοὺς. Τοῦ δὲ τὴν αἰτίαν
 πνυθόμενον, Ἔνα, ἔφη, μὲν, ἵνα λαλεῖν μάθῃς, τὸν δ' ἔτερον,
 5 ἵνα σιγᾷν.

IV. ANECDOTES OF PRINCES AND STATESMEN.

62. Ἐν φυγῇ τινι, τῆς ἀποσκευῆς Ἀρταξέρξου τοῦ Μνήμο-
 νος διαρπαγείσης, ξηρὰ σῦκα καταφαγὼν καὶ κριθίνον ἄρτον,
 Οἷας, εἶπεν, ἡδοῦνῃς ἄπειρος ἦμην.—63. Χαριέντως ὁ βασιλεὺς
 Ἀρχέλαος, ἀδολέσχου κοινρέως περιβαλόντος αὐτῷ τὸ ὠμόλι-
 10 νον, καὶ πνυθόμενον, Πῶς σε κείρω, βασιλεῦ; Σιωπῶν, ἔφη.—
 64. Ὁ νεώτερος Διογύσιος ἔλεγε πολλοὺς τρέφειν σοφιστάς,
 οὐ θαναμῶν ἐκείνους, ἀλλὰ δι' ἐκείνων θαναμῶσθαι βου-
 λόμενος.

PHILIP, KING OF MACEDONIA.

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφων,
 15 λέοντος στρατηγοῦντος, ἢ λεόντων, ἐλάφου στρατηγοῦντος.—
 66. Φίλιππος ὁ Ἀλεξάνδρου πατὴρ, Ἀθηναίους μακαρίζειν
 ἔλεγεν, εἰ καθ' ἕκαστον ἐναντὸν αἰρεῖσθαι δέκα στρατηγούς
 εὐρίσκουσιν· αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἕνα μόνον στρα-
 τηγὸν εὐρηκέναι, Παρμενίωνα.—67. Φίλιππος ἐρωτώμενος,
 20 οὗστινας μάλιστα φιλεῖ, καὶ οὗστινας μάλιστα μισεῖ, Τοὺς
 μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδε-
 δωκότας μάλιστα μισῶ.—68. Νεοπτόλεμον, τὸν τῆς τραγω-
 δίας ὑποκριτὴν, ἤρετό τις, τί θαναμῶσι τῶν ὑπ' Αἰσχύλου
 λεχθέντων, ἢ Σοφοκλέους, ἢ Εὐριπίδου; οὐδὲν μὲν τούτων,
 25 εἶπεν, ὃ δ' αὐτὸς ἐθεάσατο ἐπὶ μεῖζονος σκηνῆς, Φίλιππον ἐν
 τοῖς τῆς θυγατρὸς Κλεοπάτρας γάμοις πομπεύσαντα, καὶ
 τρισκαιδέκατον θεὸν ἐπικληθέντα, τῇ ἐξῆς ἐπισφαγέντῃ ἐν τῷ
 θεάτρῳ, καὶ ἐξόρμιζον.—69. Τριῶν Φίλιππων προσαγγελ-

θέντων εὐτυχημάτων ὑφ' ἓνα καιρὸν, πρῶτον μὲν, ὅτι τεθρίπ-
 πω νενίκηκεν Ὀλύμπια· δευτέρου δὲ, ὅτι Παρμενίων ὁ στρα-
 τηγὸς μάχῃ Λαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἄρξεν αὐτῷ
 παιδίον ἀπεκύησεν Ὀλυμπίας· ἀνατείνας ἐς οὐρανὸν τὰς
 χεῖρας, Ὡ δαῖμον, εἶπε, μέτριόν τι τούτοις ἀντίθες ἐλάττωμα! 5
 εἰδὼς ὅτι τοῖς μεγάλοις εὐτυχήμασι φθονεῖν πέφυκεν ἡ Τύχη.—
 70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη ἐνίκησε
 Φίλιππος. Ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ, ὥετο δεῖν αὐτὸν ὑπο-
 μιμνήσκεσθαι, ὅτι ἄνθρωπός ἐστιν, καὶ προσέταξέ τινι παιδί
 τοῦτο ἔργον ἔχειν. Τρὶς δὲ ἐκάστης ἡμέρας ὁ παῖς ἔλεγεν 10
 αὐτῷ· Φίλιππε, ἄνθρωπος εἷ.

ALEXANDER.

71. Ὁ Ἀλέξανδρος Διογένει εἰς λόγους ἐλθὼν, οὕτω κατε-
 πλάγη τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε πολλάκις
 αὐτοῦ μνημονεύων λέγειν, Εἰ μὴ Ἀλέξανδρος ἦμην, Διογένης
 ἂν ἦμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον εἰκόνας 15
 αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος κατεμήνυε τῷ χαλκῷ τὸ
 ἦθος αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ τὴν ἀρετὴν· οἱ δὲ
 ἄλλοι τὴν ἀποστροφὴν τοῦ τραχήλου, καὶ τῶν ὀμμάτων τὴν
 ὑγρότητα μιμεῖσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἀρξεν-
 ωπὸν καὶ λεοντωῶδες.—73. Ἀλέξανδρος Ἀναξάρχου περὶ κόσ- 20
 μων ἀπειρίας ἀκούων ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων
 αὐτὸν, τί δακρύει, Οὐκ ἄξιον, ἔφη, δακρύνειν, εἰ κόσμων ὄντων
 ἀπείρων, ἐνὸς οὐδέπω κύριοι γεγόναμεν;

SUCCESSORS OF ALEXANDER.

74. Πτολεμαῖόν φασὶ τὸν Λάγον, καταπλουτίζοντα τοὺς
 φίλους αὐτοῦ ὑπερχαίρειν· ἔλεγε δὲ, ἅμεινον εἶναι πλουτίζειν 25
 ἢ πλουτεῖν.—75. Ἀντίγονος πρὸς τινα μακαρίζουσιν αὐτὸν
 γραῦν, Εἰ ἦδεις, ἔφη, ὦ μῆτερ, ὅσων κακῶν μεστόν ἐστί τοντι
 τὸ ράκος, δείξας τὸ διάδημα, οὐκ ἂν ἐπὶ κοπρίᾳ κείμενον αὐτὸ
 ἐβάστασας.—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν
 τοῦ νιόυ, πηνίκα μέλλουσιν ἀναζευγνύνειν, Τί δέδοικας, εἶπε, 30
 μὴ μόνος οὐκ ἀκούσης τῆς σάλπιγγος;

ALEXANDER OF PHERÆ.

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγῳδὸν, ἐμπαθέστερον διετέθη πρὸς τὸν οἴκτον· ἀναπιδύσας οὖν ἐκ τοῦ θεάτρου ἀπιὼν ὄχητο, δεινὸν εἶναι λέγων, εἰ τοσοῦτους ἀποσφράζας πολίτας, ὁφθήσεται τοῖς Ἑκάβης καὶ Πολυξένης
5 πάθεσιν ἐπιδακρύων.

CRÆSUS.

78. Ὅτε Κροῖσος ἤρχε Λυδῶν, τὸν ἀδελφὸν μεθ' αὐτοῦ κατέστησεν ἄρχοντα. Προσελθὼν δέ τις τῶν Λυδῶν, Ὡ βασιλεῦ, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις αἰτιός ἐστι, καὶ οὐδὲν ἂν εἴη τῶν ἐπὶ γῆς, μὴ τοῦ ἡλίου ἐπιλάμποντος· ἀλλ' εἰ θέλουσι δύο ἥλιοι γενέσθαι, κίνδυνος πάντα συμ-
10 γλεχθέντα διασθαρῆναι. Οὕτως ἕνα μὲν βασιλέα δέχονται Λυδοὶ, καὶ σωτήρα πιστεύουσιν εἶναι, δύο δὲ ἅμα οὐκ ἂν ἀνάσχοιντο.

THEMISTOCLES.

79. Θεμιστοκλῆς ἔτι μειράκιον ὢν ἐν πότοις ἐκλυιδεῖτο·
15 ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαραθῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν ἔλεγεν, Οὐκ ἔξ με καθεύδειν, οὐδὲ ῥαθυμεῖν τὸ Μιλτιάδου τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβούλει ἂν εἶναι ἢ Ὅμηρος; Σὺν
20 δὲ αὐτὸς, ἔφη, πότερον ἡθελὺς ὁ νικῶν ἐν Ὀλυμπιάσιν ἢ ὁ κηρύσσων τοὺς νικῶντας εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην τὸν Λακεδαιμόνιον ἔλεγέ τι ὑπεραντίον, καὶ ἀνέτεινεν αὐτῷ τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δὲ, Πάταξον ἔφη, ἄκουσον δέ. Ἴδιδε δὲ, ὅτι ἂ μέλλει λέγειν, τῷ κοινῷ λυ-
25 σιτελεῖ.—82. Σεριφίου τιπὸς πρὸς αὐτὸν εἰπόντος, ὥς οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἔνδοξός ἐστιν, Ἀληθῆ λέγεις, εἶπεν, ἀλλ' οὐτ' ἂν ἐγὼ Σεριφίος ὢν ἐγένομην ἐνδοξός, οὔτε σὺ, Ἀθηναῖος.—83. Πρὸς δὲ Σιμωνίδην ἐξαιτούμενόν τινα κρίσιν οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκεῖνον γενέσθαι ποιητὴν ἀγαθόν,
30 ἥδοντα παρὰ μέλος, μήτ' αὐτὸν ἄρχοντα χρηστὸν, δικάζοντα παρὰ τὸν νόμον.—84. Ἀπεΐκαζεν αὐτὸν ταῖς πλατάνοις, αἷς

ὑποτρέχουσι χειμαζόμενοι, γενομένης δὲ εὐδίας τίλλουσιν οἱ παρερχόμενοι καὶ κολούουσιν.

EPAMINONDAS.

85. Ἐπαμινώνδας ἓνα εἶχε τρίβωνα· εἴ δέ ποτε αὐτὸν ἔδω-
 κεν εἰς γραφεῖον, αὐτὸς ὑπέμενεν οἴκοι δι' ἀπορίαν ἑτέρου.—
 86. Ἐπαμινώνδας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ 5
 καλόν, στρατηγὸν οὐκ ἔχον, Ἠλίκοι, ἔφη, Θηρίον, καὶ κεφαλὴν
 οὐκ ἔχει.—87. Ἔλεγε πρὸς Πελοπίδαν, μὴ πρότερον ἀπαλλάτ-
 τεσθαι τῆς ἀγορᾶς ἡμέρας, πρὶν ἢ φίλον τοῖς ἀρχαίοις τινὰ
 προσπορίσαι νεώτερον.—88. Τὸν Ἐπαμινώνδαν ὁ Σπίνθαρος
 ἐπαινῶν, ἔφη, μήτε πλείονα γιγνώσκοντι, μήτε ἐλάττονα φθελ- 10
 γομένῳ ῥαδίως ἐντυχεῖν ἑτέρῳ.

PELOPIDAS AND OTHER COMMANDERS.

89. Πελοπίδας, ἀνδρείου στρατιώτου διαβληθέντος αὐτῷ,
 ὡς βλασφημήσαντος αὐτὸν, Ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ
 βλέπω, τῶν δὲ λόγων οὐκ ἤκουσα.—90. Ἰφικράτης τὸ στρα-
 τεύμα οὕτως ἔφασκε δεῖν συντετέλεσθαι, ὥς ἐν σῶμα· θώρακα 15
 μὲν ἔχον τὴν φάλαγγα, χεῖρας δὲ τοὺς ψιλοὺς, πόδας δὲ τοὺς
 ἰππέας, κεφαλὴν δὲ τὸν στρατηγόν.—91. Ὁ Περικλῆς ἐν τῷ
 λοιμῷ τοὺς παῖδας ἀποβαλὼν, ἀνδρειότατα τὸν θάνατον αὐ-
 τῶν ἡρεγχε, καὶ πάντας Ἀθηναίους ἔπεισε τοὺς τῶν φιλάτων
 θανάτους εὐθυμότερον φέρειν.—92. Ὀδυρομένων τῶν μετὰ 20
 Φωκίωνος μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, Εἴτα
 οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκων.

V. ANECDOTES OF SPARTANS.

93. Ἄγρις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ ἔρω-
 τῆν, ὅπόσοι εἰσὶν, ἀλλὰ ποῦ εἰσὶν οἱ πολέμιοι; καὶ ἐρωτῶντός
 τινος, πόσοι εἰσὶ Λακεδαιμόνιοι, Ὅσοι, ἔφη, ἱκανοὶ τοὺς κα- 25
 κὸνς ἀπερύνειν.—94. Ἀγιάρατος, ἀνθρώπου τινὸς πονηροῦ
 κόπτοντος αὐτὸν ἀκαίροις ἐρωτήμασι, καὶ δὴ τοῦτο πολλάνκις
 ἐρωτῶντος, τίς ἄριστος Σπαρτιατῶν, ἔφη, Ὁ σοὶ ἀνομοιότα-

- τος.—95. Πλειστονῶναξ, ὁ Πανσαρίου, Ἀττικοῦ τινος ῥήτορος τοὺς Λακεδαιμονίους ἀμαθεῖς ἀποκαλοῦντος, Ὁρθῶς, ἔφη, λέγεις· μόνοι γὰρ τῶν Ἑλλήνων ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ὑμῶν.—96. Ἀγησίπολις, ὁ Κλεομβρότου, εἰπόντος
- 5 τινός, ὅτι Φίλιππος ἐν ὀλίγαις ἡμεραῖς Ὀλυμπον κατέσκαψε, Μὰ τοὺς θεοὺς, εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρίλαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Ἀνέοργος οὕτως ὀλίγους ἔθηκεν, Ὅτι, ἔφη, τοῖς ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ χρεία.
- 10 98. Ἀθηναίου τινός πρὸς Ἀνταλκίδαν εἰπόντος, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηρισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, Ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.—99. Ὁ αὐτός, σοφιστοῦ τινος μέλλοντος ἀναγινώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, Τίς γὰρ αὐτὸν ψέγει;—100. Ἀρχίδαμος
- 15 πρὸς τὸν ἐπαινοῦντα κιθαροδόν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ὦ λῶστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν ἐστι, ὅταν κιθαροδὸν οὕτως ἐπαινῇ.—101. Ταῖς θυγατράσιν αὐτοῦ ἡματισμὸν πολυτελῆ Διογενίου τοῦ τυράντου Σικελίας πέμψαντος, οὐκ ἐδέξατο, εἰπὼν, Φοβοῦμαι μὴ
- 20 περιθῆναι αἱ κόραι σαυῶί μοι αἰσχραί.—102. Ἀρχίδαμος, ὁ Ἀγησιλέου, καταπελτικὸν βέλος ἰδὼν, τότε πρῶτως ἐκ Σικελίας κομισθὲν, ἀρεβόησεν, ὦ Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετά.
103. Ἀγησίλαος παρακληθόμενός ποτε ἀκοῦσαι τοῦ τὴν
- 25 ἀηδῶνα μιμουμένου, παρητήσατο φήσας· Ἀέτις ἀκίχουα πολλάκις.—104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγησιλέου τοῦ βασιλέως, ὡς ταῖς σπονδαῖς καὶ πικραῖς εἰς τὴν Βοιωτίαν ἐμβολαῖς καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις κατασκευάσαντος. Ἀπὸ καὶ τετρωμένον
- 30 αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, Καλὰ ἔφη, τὰ διδασκάλει παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλευμένους αὐτοὺς, μὴδ' εἰδότας μάχεσθαι διδάξας.—105. Ἀνὴρ εἰς Λακεδαιμόνα ἀφίκετο Κεῖτος, γέρον ἤδη ὢν, τὰ μὲν ἄλλα ἀλαζῶν, ἡδεῖτο δὲ ἐπὶ τῷ γήρᾳ, καὶ διὰ ταῦτα τὴν γῆρα, πολὺν οὔσαν, ἐπειρᾶτο βαρῇ
- 35 ἀφανίζειν· παρελθὼν οὖν εἶπεν ἐκείνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστὰς οὖν ὁ Ἀρχίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς,

Τί δ' ἂν, ἔφη, οὗτος ὑγίης εἴποι, ὅς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἐλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακεδαιμονίων εἶναι ποιητὴν, ὡς χρὴ πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλώ- 5 των, λέγοντα, ὡς χρὴ γεωργεῖν.—107. Λυκοῦργος, ὁ Λακεδαιμόνιος, πηρωθεὶς ὑπὸ τινος τῶν πολιτῶν ὀφθαλμῶν τὸν ἕτερον, καὶ παραλαβὼν τὸν νεανίσκον παρὰ τοῦ δήμου, ἵνα τιμωρήσαιο, ὅπως αὐτὸς βούληται, τούτου μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν, καὶ ἀπόφηνας ἀνδρα ἀγαθόν, παρήγαγεν 10 εἰς τὸ θάνατον. Θανατοζόντων δὲ τῶν Λακεδαιμονίων, Τοῦτον μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ἵβριστην καὶ βίαιον, ἀποδίδωμι ὑμῖν ἐπιεικῇ καὶ δημοτικόν.—108. Περσῶν τὴν Ἑλλάδα λεηλατούντων, Παυσανίας, ὁ τῶν Λακεδαιμονίων στρατηγός, ἀπὸ Ξέρξου πεντακόσια τάλαντα χρυσίου λαβὼν, ἔμελλε 15 προδιδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν μεσολαβηθεισῶν, Ἡγησίλαος, ὁ πατήρ τοῦ προειρημένου, περὶ τῶν συμβεβηκότων ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦ τῆς χαλκιοίκου συνεδίωξεν Ἀθηναῖς, καὶ τὰς θύρας τοῦ τεμένους πλίνθοις ἐμυράξας, μετὰ τῆς γυναικὸς τὴν εἴσοδον ἐκρούρησε, καὶ λιμῶ 20 τὸν προδότην ἀνέϊλεν, ὃν ἡ μήτηρ ἀείρασα ὑπὲρ τοὺς ὄρους ἔρριπεν.

109. Ὁ Βρασίδης μὲν τινα συλλαβὼν ἐν ἰσχύσι, καὶ διηγεῖς, ἀφῆκεν· εἶτα πρὸς αὐτὸν, ὦ Ἡράκλειε, ἔφη, ὡς οὐδὲν ἔστιν οὕτω μικρόν, οὐδ' ἄσθετες, ὃ μὴ ζήσεται, τολμῶν ἀμύν- 25 ασθαι!—110. Ὁ Λεωνίδας, ὁ Λακεδαιμόνιος, καὶ οἱ σὺν αὐτῷ τριακόσιοι, τὸν μαρτυρόμενον αὐτοῖς θάνατον εἴλοντο ἐν Πύλαις, καὶ ὑπὲρ τῆς Ἑλλάδος εὖ καὶ καλῶς ἀγωνισάμενοι τέλους ἔτυχον εὐκλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλιπον, καὶ σήμεν ἀγαθὴν δι' αἰῶνος.—111. Λέγοντός τινος, 30 ἀπὸ τῶν δίστευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν, Οὐκοῦν, ἔφη, χαρίεν, εἰ ὑπὸ σκιὰν αὐτοῖς μαχεσόμεθα.—112. Βουλόμετος ἤδη τοῖς πολεμίοις ἐπιτίθεσθαι, τοῖς στρατιώταις παρήγγειλεν, ἀριστοποιεῖσθαι, ὡς ἐν ᾧδου δειπνοποιησομένους.

SPARTAN WOMEN.

113. Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπνυθάνοντο τοὺς παῖδας αὐτῶν ἐν τῇ μάχῃ κεῖσθαι, αὐταὶ ἀγικόμεναι, τὰ τραύματα αὐτῶν ἐπεσκόπουν, τί τε ἔμπροσθεν, καὶ τὰ ὀπισθεν. Καὶ, εἰ ἦν πλείω τὰ ἐναντία, αἶδε γανρούμεναι τοὺς
 5 παῖδας εἰς τὰς πατρῷας ἔφερον τασάς· εἰ δὲ ἐτέρως εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδοῦμεναι καὶ θρηνοῦσαι, καὶ, ὡς ἐν μάλιστα, λαθεῖν σπεύδονσαι ἀπηλλάττοντο, καταλιποῦσαι τοὺς νεκροὺς ἐν τῷ πολυανδρίῳ θάψαι, ἢ λάθρᾳ εἰς τὰ οἴκεια ἡρία ἐκόμιζον αὐτούς.—114. Λάκαινα γυνή, τοῦ υἱοῦ αὐτῆς
 10 ἐν παρατάξει χωλωθέντος καὶ δυσφοροῦντος ἐπὶ τούτῳ, Μὴ λυποῦ, τέκνον, εἶπε· καθ' ἕκαστον γὰρ βῆμα τῆς ἰδίας ἀρετῆς ὑπομνησθήσῃ.—115. Γοργῶ, ἡ Λακεδαιμονία, Λεωνίδου γυνή, τοῦ υἱοῦ αὐτῆς ἐπὶ στρατείᾳ πορευόμενον, τὴν ἀσπίδα ἐπιδιδούσα, εἶπεν· Ἦ ταύτην ἢ ἐπὶ ταύτῃ.—116. Εἰπούσης τινὸς,
 15 ὡς ἔοικε, ξένης πρὸς Γοργῶν, τὴν Λεωνίδου γυναῖκα, ὡς Μόραι τῶν ἀνδρῶν ἄρχετε ὑμεῖς αἱ Λάκαιναι, Μόραι γὰρ, ἔφη, τίκτομεν ἄνδρας.

117. Ἡ Βρασίδου μήτηρ, Ἀργιλεωρίς, ὡς ἀγικόμενοί τινας εἰς Λακεδαίμονα τῶν ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς
 20 αὐτήν, ἠρώτησεν, εἰ καλῶς ὁ Βρασίδης ἀπέθανε, καὶ τῆς Σπάρτης ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν ἄνδρα, καὶ λεγόντων, ὡς οὐκ ἔχει τοιοῦτον ἄλλον ἢ Σπάρτη, Μὴ λέγετε, εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ Βρασίδης, πολλοὺς δ' ἄνδρας ἡ Λακεδαίμων ἔχει κείνου κρείττους.—
 25 118. Λάκαινὰ τις ἐκπέμψασα τοὺς υἱοὺς αὐτῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις εἰστήκει, καρδοκοῦσα, τί ἐκ τῆς μάχης ἀποβήσονται· ὡς δὲ παραγεγνημένος τις πνυθόμενης ἀπήγγειλε, τοὺς παῖδας ἅπαντας τετελευτηκέναι, Ἀλλ' οὐ τοῦτο ἐπνυθόμην, εἶπε, κακὸν ἀνδράποδον, ἀλλὰ τί πρόσσει ἢ
 30 πατρίς. Φήσαντος δὲ, ὅτι καὶ, Ἀσμένη, τοῖνον, εἶπε, δέχομαι καὶ τὸν τῶν παιδῶν θάνατον.

119. Λακὼν τρωθεὶς ἐν πολέμῳ, καὶ βαδίζειν οὐκ δυνάμενος, τετραποδιστὴ ὦδεν· αἰσχυρομέτῳ δ' αὐτῷ ἐπὶ τῷ γελοίῳ, ἡ μήτηρ, Καὶ πόσῳ βέλτιον, ὦ τέκνον, εἶπε, μᾶλλον ἐπὶ τῇ ἀν-
 35 δρεία γεγηθῆναι ἢ αἰσχύρεσθαι ἐπὶ γέλωτι ἀνοήτῳ!—120. Σμε-

νυτομένης γυναικὸς τινος Ἰωνικῆς ἐπὶ τινι τῶν ἑαυτῆς ὑφασμά-
των ὄντι πολυτελεῖ, Λάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς
ὄντας κοσμιωτάτους, τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ
ἀγαθῆς γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι καὶ με-
γαλανχεῖν.—121. Γοργῶ, ἡ βασιλέως Κλεομένους θυγάτηρ, 5
Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν
πρὸς βασιλέα πόλεμον ὑπὲρ Ἰώνων, ὑπισχνουμένου χρημάτων
πλήθος, καὶ ὅσῳ ἀντέλεγε, πλείονα προστιθέντος, Καταφθε-
ρεῖ σε, ὦ πάτερ, ἔφη, τὸ ξενύλλιον, ἔὰν μὴ τάχιον αὐτὸν τῆς
οἰκίας ἐκβάλῃς.—122. Τὸν δὲ Ἀρισταγόρου ὑπὸ τινος τῶν 10
οἰκετῶν ὑποδοῦμενον θεασαμένη, Πάτερ, ἔφη, ὁ ξένος χειρας
οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφεῖ
βραδέως, Ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ
εἰς πολὺν.—124. Οἱ ἔφοροι Ναυκλείδην, τὸν Πολυβιάδου, 15
ὑπερσαρκούντα τῷ σώματι, καὶ ὑπέρπαχυν διὰ τρυφὴν γενό-
μενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ ἠπειλήσαν αὐτῷ φυ-
γῆς προστίμῃσιν, ἔὰν μὴ τὸν βίον, ὃν ἐβίου τότε, τοῦ λοιποῦ
μεταρμόσῃται· φέρειν γὰρ αὐτοῦ τὸ εἶδος καὶ τὴν τοῦ σώ-
ματος διάθεσιν αἰσχύνῃ, καὶ τῇ Λακεδαιμόνι, καὶ τοῖς νό- 20
μοις.—125. Δημάδης, ὁ ῥήτωρ, ληφθεὶς αἰχμάλωτος ἐν τῇ
κατὰ Χαιρώνειαν μάχῃ ὑπὸ Φιλίππου, καὶ συσταθεὶς αὐτῷ,
ἐκείνου παρὰ πότον σεμνυνομένου, ποῦ ἡ εὐγένεια καὶ ὑπερο-
χὴ τῆς Ἀθηναίων πόλεως, Ἐγνώς ἄν, ἔφη, τὴν τῆς πόλεως
δύναμιν, εἰ Ἀθηναίων μὲν Φίλιππος, Μακεδόνων δὲ Χάρης 25
ἐστρατήγει.

126. Σιμωνίδης ὁ τῶν μελῶν ποιητῆς, Πανσανίου τοῦ
βασιλέως τῶν Λακεδαιμονίων μεγαλυνουμένου συνεχῶς ἐπὶ
ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαί τι αὐτῷ σο-
φὸν μετὰ χλευασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφανίαν, συνεβού- 30
λενε μεμῆσθαι, ὅτι ἄνθρωπός ἐστιν.—127. Θηραμένης ὁ
γενόμενος Ἀθήνησι τῶν τριάκοντα τυράννων, συμπεσούσης
τῆς οἰκίας ἐν ᾧ μετὰ πλειόνων ἐδείπνει, μόνος σωθεὶς καὶ

πρὸς πάντων εὐδαιμονιζόμενος, ἀναφωνήσας μεγάλη τῇ φωνῇ, Ὡ τύχη, εἶπεν, εἰς τίνα με καιρὸν ἄρα φυλάττεις; μετ' οὐ πολλὸν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράντων ἐτελεύτησεν.

- 5 128. Μενεκράτους τοῦ ἱατροῦ, ἐπεὶ κατατυχὼν ἐν τισιν ἀπεργωσμέταις θεραπείαις Ζεὺς ἐπεκλήθη, φορτικῶς ταύτην χρωμένου τῇ προσωνυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι τολμήσαντος οὕτω, Μενεκράτης Ζεὺς βασιλεῖ Ἀγησίλαῳ χαίρειν· οὐκ ἀναγρὸς τὰ λοιπὰ ἀντίγραψε, Βασιλεὺς
- 10 Ἀγησίλαος Μενεκράτει ὑγιαίνειν.— 129. Μενεκράτης, ὁ ἱατρὸς, εἰς τοσοῦτον προήλθε τύχῃ, ὥστε ἑαυτὸν ὀνομάζειν Δία. Εἰστία ποτὲ μεγαλοπρεπῶς ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοίνην ἐκάλεσε, καὶ ἰδίᾳ κλίνην αὐτῷ ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθέντι θυμιατήριον παρέθηκε,
- 15 καὶ ἐθυμιάτο αὐτῷ· οἱ δὲ λοιποὶ εἰσιτιῶντο, καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶτα ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ· ἐπεὶ δὲ κατὰ μικρὸν ὁ λιμὸς περιήλθεν αὐτὸν, καὶ ἠλέγχετο, ὅτι ἦν ἄνθρωπος, καὶ ταῦτα εὐήθης, ἔξαναστὰς ἀπὼν ὤχετο, καὶ ἔλεγεν ὑβρίσθαι, ἐμμε-
- 20 λῶς πᾶν τοῦ Φιλίππου τὴν ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παρὰδοξον ἐνόσησε μαρίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα τὰ καταίροντα ἐν αὐτῷ πάντα ἑαυτοῦ ἐνόμιζεν εἶναι, καὶ ἀπεγρύφετο αὐτὰ, καὶ αὖ πάλιν
- 25 ἐξέπεμπε, καὶ τοῖς περισωζομένοις καὶ εἰσιουσιν εἰς τὸν λιμένα ὑπερέχαιρε. Χρόνους δὲ διετέλεσε πολλοὺς σιτοικῶν τῷ ἀρόωστίματι τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἱατρῷ ἰάσασθαι, καὶ ἐπᾶνσατο τῆς νόσου οὕτως. Ἐμέμνητο δὲ πολλάκις τῆς ἐν μαρίᾳ δια-
- 30 τριβῆς, καὶ ἔλεγε, μηδέποτε ἡσθῆναι τοσοῦτον, ὅσον τότε ἦδετο ἐπὶ ταῖς μηδὲν αὐτῷ προσηκούσαις γανθῶν ἀποσωζομέναις.—131. Τίμων, ὁ μισάνθρωπος, εὐημερήσαντα ἰδὼν τὸν Ἀλκιβιάδην, καὶ προσημύμενον ἀπὸ τῆς ἐκκλησίας ἐπιφανῶς, οὐ παρήλθεν, οἷδ' ἐξέκλινεν, ὥσπερ εἰώθει τοὺς ἄλλους,
- 35 ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, Εὖ γ', ἔφη, ποιεῖς αὐτό-μενος, ὦ παῖ· μέγα γὰρ αὖξιν κακὸν ἅπασιν τούτοις.

NATURAL HISTORY.

SYRIAN SHEEP.

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς ἔχει τὸ πλάτος πήχεως, τὰ δὲ ὦτα αἱ αἶγες σπιθαμῆς καὶ παλαιστῆς· καὶ ἐνίαι συμβάλλουσι τὰ ὦτα κάτω ἀλλήλοις.

THE ELEPHANT.

2. Ὀρόωδεῖ ὁ ἐλέφας κεράστιν κριὸν καὶ χοῖρον βοήν. Οὕτω τοίνυν, φασὶ, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἡπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.—3. Τῷ ἐλέφαντι ὁ μυκτήρ ἐστὶ μακρὸς καὶ ἰσχυρὸς· καὶ χοῖται αὐτῷ ὥσπερ χειρὶ· λαμβάνει γὰρ τούτῳ, καὶ εἰς τὸ στόμα προσφέρεται τὴν τροφήν, καὶ τὴν ὕγρην καὶ τὴν ξηρὰν, μόνον τῶν ζώων.—4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι τοῖς ὀδοῦσι σφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς δουλοῦται, καὶ οὐχ ὑπομένει τὴν τοῦ νικῆσαντος γωνίαν. Διαφέρουσι δὲ καὶ τῇ ἀνδρείᾳ οἱ ἐλέφαντες θανμαστὸν ὅσον.

5. Οἱ ἐλέφαντες ζῶσιν ἔτη πλείω τῶν διακοσίων. Τῶν δὲ Λιβυκῶν οἱ Ἰνδικοὶ μεῖζους τέ εἰσιν καὶ ῥωμαλεώτεροι. Ταῦς γοῦν προβοσκίσιν ἐπάλξεις καθαιροῦσι, καὶ δένδρα ἀνασπῶσι πρὸς ῥήξιν, διαρυστάμενοι εἰς τοὺς ὀπισθίους πόδας. Τοσοῦτον δὲ εἰσιν εὐτιθάσσευτοι καὶ θυμόσοφοι, ὥστε καὶ λιθαίνει ἐπὶ σκοπὸν μαθήνουνσι, καὶ ὅπλοις χρῆσθαι, καὶ τεῖν.—6. Ἐν Ῥώμῃ ποτὲ πολλῶν ἐλεφάντων προδιδασκομένων στάσεις τιτὰς ἵστασθαι παραβόλους, καὶ κινήσεις δυσελίκτους ἀνακνυλεῖν, εἷς ὁ δυσμαθέστατος αὐτῶν, ἀκούων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις, ὥφθη νεκτὸς αὐτὸς ἀπ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελετῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαρίων προπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφείοις τὴν προβοσκίδα κεντούντων, ἕνα αὐτῶν συλλαβὸν καὶ μετέωρον ἐξάρας, ἐπίδοξος ἦν ἀποτυμπαρίσειν.

κραυγῆς δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν
 πάλιν ἀπηρείσατο, καὶ παρῆλθεν, ἀρχοῦσαν ἡγούμενος δίκην
 τῷ τηλικούτῳ φοβηθῆναι.—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτο-
 νόμων ἐλεφάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβά-
 5 σεις τῶν ποταμῶν ἱστοροῦσι· προδιαβαίνει γὰρ ἐπιδοὺς ἑαν-
 τὸν ὁ νεώτατος καὶ μικρότατος· οἱ δὲ ἐστῶτες ἀποθεωροῦ-
 σιν, ὥς, ἂν ἐκεῖνος ὑπεραίρῃ τῷ μεγέθει τὸ ῥεῦμα, πολλὴν
 τοῖς μείζουσι πρὸς τὸ θαρσύνειν περιουσίαν τῆς ἀσφαλείας οὖ-
 σαν.

- 10 9. Ἡ θήρα τῶν ἐλεφάντων τοιάδε ἐστίν. Ἀναβάντες ἐπὶ
 τινὰς τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ ὅταν κατα-
 λάβωσι, τύπτειν προστάττουσι τούτοις, ἕως ἂν ἐκλύσωσιν.
 Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδῆσας κατευθύνει τῷ δρεπάνῳ·
 ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πειθαρχεῖ. Ἐπιβε-
 15 βηκότος μὲν οὖν τοῦ ἐλεφαντιστοῦ ἅπαντες προαῖς εἰσιν·
 ὅταν δ' ἀποβῇ οἱ μὲν, οἱ δ' οὐ· ἀλλὰ τῶν ἐξαγριουμένων τὰ
 πρόσθια σκέλη δεσμεύουσι σειραῖς, ἵν' ἡσυχάζωσιν.

THE RHINOCEROS.

10. Ἔστι ζῶον, ὃ καλεῖται μὲν ἀπὸ τοῦ συμβεβηκότος
 ῥινόκερος, ἀλκῇ δὲ καὶ βίᾳ παραπλήσιον ἐλέφαντι, τῷ δὲ
 20 ὕψει ταπεινότερον. Τὴν μὲν δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ
 χροὰν πυξοειδῆ. Ἐπὶ δ' ἄκρων τῶν μυκτήρων φέρει κέρας
 τῷ τύπῳ σιμὸν, τῇ δὲ στερεότητι σιδίρῳ παρεμφερές. Τοῦτο
 περὶ τῆς τομῆς αἰεὶ διαφερόμερον ἐλέφαντι, τὸ μὲν κέρας πρὸς
 25 τινα τῶν μειζόνων πετρῶν θίγει, συμπεσὼν δ' εἰς μάχην τῷ
 προειρημένῳ θηρίῳ, καὶ ὑποδύνον ὑπὸ τὴν κοιλίαν ἀναρρήτ-
 τει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα. Ὅταν δὲ ὁ ἐλέ-
 φας, φθάσας τὴν ὑπὸ τὴν κοιλίαν ὑπόδυσιν, τῇ προβοσκίδι
 προκαταλάβηται τὸν ῥινόκερον, περιγίγνεται ῥαδίως, τύπτων
 τοῖς ὀδοῦσι, καὶ τῇ βίᾳ πλέον ἰσχύων.

THE HIPPOPOTAMUS.

- 30 11. Ὁ καλούμενος ἵππος τῷ μεγέθει μὲν ἐστὶν οὐκ ἐλάτ-
 των πηχῶν πέντε, τετράπους δ' ὢν καὶ δίχηλος παραπλησίως
 τοῖς βουσί, τοὺς χαυλιόδοντας ἔχει μείζους τῶν ἀγρίων ὄντων,

τρεις ἐξ ἀμφοτέρων τῶν μερῶν· ὧτα δὲ καὶ κέρκον καὶ φωνήν ἵππῳ παρεμφερῇ, τὸ δ' ὅλον κύτος τοῦ σώματος οὐκ ἀνόμοιον ἐλέφαντι, καὶ δέρμα πάντων σχεδὸν τῶν θηρίων ἰσχυρότατον. Ποτάμιον ὑπάρχον καὶ χεισαῖον, τὰς μὲν ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ νύκτας ἐπὶ χώρας κατανέ- 5
μειται τὸν τε σῖτον καὶ τὸν χόρτον· ὥστε εἰ πολύτεκνον ἦν τοῦτο τὸ ζῶον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ἐλυμαίνετο ἂν ὀλοσχερῶς τὰς γεωργίας τὰς κατ' Αἴγυπτον.

THE CAMEL.

12. Αἱ κάμηλοι ἴδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕβον ἐπὶ τῷ σώματι· διαφέρουσι δὲ αἱ Βάκτριαι 10
τῶν Ἀραβίων· αἱ μὲν γὰρ δύο ἔχουσιν ὕβους, αἱ δ' ἓνα μόνον. Ἡ κάμηλος κύει μὲν δέκα μῆνας, τίκτει δὲ αἰεὶ ἐν μόνον. Ζῇ δὲ χρόνον πολὺ πλείω ἢ πεντήκοντα ἔτη.

THE APE WITH A DOG'S HEAD.

13. Οἱ ὀνομαζόμενοι κυτοκέφαλοι τοῖς μὲν σώμασιν ἀνθρώποις δυσειδέσι παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μυγ- 15
μοὺς ἀνθρωπίνους προφέρνται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῶς ἀτιθάσσεντά ἐστιν.

THE CROCOTTAS.

14. Ὁ λεγόμενος παρὰ Αἰθίοψι κροκόττας μεμιγμένην ἔχει φύσιν κυτὸς καὶ λύκου, τὴν δὲ ἀγριότητα φοβερωτέραν ἀμφοτέρων· τοῖς δὲ ὁδοῦσι πάντων ὑπεράγει. Πᾶν γὰρ ὅσ- 20
τῶν μέγεθος συντρίβεται ῥαδίως, καὶ τὸ καταποθὲν διὰ τῆς κοιλίας πέττει παραδόξως.

THE FOX.

15. Οἱ Θράκες ὅταν παρὲντα ποταμὸν διαβαίνειν ἐπιχειρῶσιν, ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου στερότητος. Ἡσυχῇ γὰρ ὑπάρχουσα παραβάλλει τὸ οὖς· καὶ μὲν αἴσ- 25
θεται ψόφῳ τοῦ ρεύματος ἐγγὺς ὑποφερομένου, τεκμαιρομένη μὴ γεγονέναι διὰ βάθους τὴν πῆξιν, ἀλλὰ λεπτὴν καὶ ἀβέβαιον, ἴσταται, καὶ ἐὰν τις, ἐπανερχεται· τῷ δὲ μὴ φορεῖν θαρ-
ροῦσα, διήλθεν.

THE DEER.

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδὸν, ὅπου τὰ σαρκοβόρα θηρία μὴ πρόσεισιν· οἱ δὲ ἄρῳρες, ὅταν αἰσθωνται βαρεῖς ὑπὸ πιμελῆς καὶ πολυσαρκίας ὄντες, ἐκτοπίζουσι, σώζοντες αὐτοὺς τῷ λανθάνειν, ὅτε τῷ φεύγειν
5 οὐ πεποίθασιν.

THE HEDGEHOG.

17. Ἡ τῶν χειρσαίων ἐρίων περὶ τῶν σκυμνίων πρόνοια πάνν γλαφυρά ἐστι. Μετοπώρου γὰρ ὑπὸ τὰς ἀμπέλους ὑποδύμενος, καὶ τοῖς ποσὶ τὰς ῥᾶγας ἀποσεύσας τοῦ βότρυος χαμᾶζε, καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάνθαις· εἴτα
10 καταδὺς εἰς τὸν φωλεόν, τοῖς σκύμοις χρῆσθαι, καὶ λαμβάνειν ἀπ' αὐτοῦ ταμιευομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπως ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ὅταν δὲ προαἰσθωνται τὴν διαφορὰν τοῦ ἀέρος, ἐμψρῶσσουν τὴν κατ' ἄνεμον, τὴν δὲ ἐτέραν ἀνοίγουσιν.

THE DOG.

18. Πύρρος, ὁ βασιλεὺς, ὁδεύων ἐνέτυχε κυτὶ φρουροῦντι σῶμα πεποιημένον, καὶ πνυθόμενος τρίτην ἡμέραν ἐκείνην ἄσιντον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν. Ὀλίγαις δὲ ὕστερον ἡμέραις ἐξέτασις ἦν τῶν στρατιωτῶν, καὶ πάροδος καθημένου
20 τοῦ βασιλέως, καὶ παρῆν ὁ κύων ἰσχυρίαν ἔχων· ἐπεὶ δὲ τοὺς φρουράς τοῦ δεσπότητος παριόντας εἶδεν, ἐξέδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτοὺς, καὶ καθυλάκει πολλάκις μεταστρεφόμενος εἰς τὸν Πύρρον· ὥστε μὴ μόνον ἐκείνῳ δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι τοὺς ἀνθρώπους γενέσθαι· διὸ
25 συλληφθέντες εὐθὺς καὶ ἀνακρινόμενοι, μικρῶν τιμῶν τεκμηρίων ἔξωθεν προσγενομένων, ὁμολογῆσαντες τὸν φόνον, ἐκολάσθησαν.

19. Αὐσίμαχος κύνα εἶχεν Ὑρκανόν. Οὗτος νεκρῷ τε μόνος παρέμεινεν αὐτῷ, καὶ καιόμενον σοῦ σώματος ἑνδραμῶν
30 αὐτὸς ἑαυτὸν ἐπέσκηψε. Τὰ δ' αὐτὰ καὶ τὸν Ἀστὸν δοῦσαι λέγουσιν, ὃν Πύρρος, οὐχ ὁ βασιλεὺς, ἀλλ' ἕτερός τις ἰδιώτης, ἔθρεψεν· ἀποθανόντος γὰρ αὐτοῦ περὶ τὸ σῶμα διατρίβων,

καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφερομένον, τέλος εἰς τὴν πυρὰν ἀφῆκεν ἑαυτὸν καὶ συγκατέκαυσε.—Φασὶ τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν εἰσαχθέντα πρὸς Ἀλέξανδρον, ἐλάφον ἀφιεμένον καὶ κάπρον καὶ ἄρκτον, ἡσυχίαν ἔχοντα κείσθαι, καὶ περιορᾶν· ὁφθέντος δὲ λέοντος εὐθὺς ἐξαναστῆναι καὶ 5 διακονέσθαι, καὶ φανερόν εἶναι αὐτοῦ ποιοῦμενον ἀνταγωνιστὴν, τῶν δὲ ἄλλων ὑπερφρονοῦντα πάντων.

THE RAVEN.

20. Ὁ κόραξ ὁ ἤδη γέραν, ὅταν μὴ δύνηται τρέφειν τοὺς νεοττοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ ἐσθίουσι τὸν πατέρα. Καὶ τὴν παροιμίαν ἐντεῦθεν φασὶ τὴν γένεσιν 10 λαβεῖν, τὴν λέγουσαν· Κακοῦ κόρακος κακὸν ὦόν.

THE PELICAN.

21. Φασὶ τοὺς πελεκῆνας τὰς ἐν τοῖς ποταμοῖς γενομένας κόγχας ὁρύνοντας κατεσθίειν· ἔπειτα ὅταν πλήθος εἰσφορήσωσιν αὐτῶν, ἐξεμεῖν, εἶθ' οὕτως τὰ μὲν κρέα ἐσθίειν τῶν κογχῶν, τῶν δὲ ὀστέων μὴ ἄπτεσθαι. 15

THE OSTRICH.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι γεγενεῖ καμήλω παραπλήσιον· τὰς δὲ κεφαλὰς περικυκλίας θριξὶ λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χροάν μέλανας. Μακροτραχήλον δ' ὑπάρχον, ῥύγχος ἔχει βραχὺ παντελῶς, καὶ εἰς ὃξὺ συνηγμένον. Ἐπτέρωται δὲ ταρσοῖς μαλακοῖς καὶ 20 τετριχωμένοις, καὶ δυσὶ σκέλεσι στηριζόμενον, καὶ ποσὶ διχήλοισι, χερσαῖον ἅμα φαίνεται καὶ πτηνόν. Διὰ δὲ τὸ βάρος οὐ δύναμενον ἐξῆραι καὶ πέτεσθαι, κατὰ τῆς γῆς ὠκέως ἀκροβατεῖ, καὶ διωκόμενον ὑπὸ τῶν ἱππέων τοῖς ποσὶ τοὺς ὑποπίπτοντας λίθους οὕτως εὐτόνως ἀποσφενδονᾷ πρὸς τοὺς 25 διώκοντας, ὥστε πολλάκις καρτεραῖς πληγαῖς αὐτοὺς περιπίπτειν.

THE MAGPIE.

23. Κουρεὺς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ τεμένους, ὃ καλοῦσιν Ἑλλήνων ἀγορὰν, θανμαστόν τι χρεῖμα

πολυφώνου κίττης ἔτρεφεν, ἣ ἀνθρώπου ῥήματα καὶ θηρίους
φθόγγους ἀνταπεδίδου, καὶ ψόφους ὀργάνων, μηδενὸς ἀναγ-
κάζοντος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτιμουμένη μηδὲν ἄρῶντον
ἀπολιπεῖν, μηδὲ ἀμίμητον. Ἔτιχε δὲ τις ἐκεί τῶν πλουσίων
5 ἔκκομιζόμενος ὑπὸ σάλπιγξι πολλαῖς, καὶ γενομένης, ὥσπερ
εἶωθε, κατὰ τὸν τόπον ἐπιστάσεως, εὐδοκιμοῦντες οἱ σαλ-
πιγκταὶ καὶ κελευόμενοι, πολὺν χρόνον ἐνδιέτριψαν. Ἡ δὲ
κίττα μετὰ τὴν ἡμέραν ἐκείνην ἀφθογγος ἦν καὶ ἄναυδος.
Τοῖς οὖν πρότερον αὐτῆς θαυμάζουσι τὴν φωνὴν τότε θαῦμα
10 μεῖζον ἢ σιωπὴν παρῆχεν· ὑποψία δὲ φαρμάκων ἐπὶ τοὺς
ὁμοτέχτους ἦσαν· οἱ δὲ πλείστοι τὰς σάλπιγγας εἰκάζον
ἐκπληῆσαι τὴν ἀκοήν, τῇ δ' ἀκοῇ συγκατεσβέσθαι τὴν φωνήν.
Ἦν δὲ οὐδέτερα τούτων, ἀλλ' ἄσκησις, ὥς ἔοικεν· ἄφρω γὰρ
αὐθις ἀφῆκεν, οὐδὲν τῶν συνήθων καὶ παλαιῶν μιμημάτων
15 ἐκείνων, ἀλλὰ τὰ μέλη τῶν σαλπύγγων, αὐταῖς περιόδοις
φθεγγομένη, καὶ μεταβολὰς πάσας διεξιούσα.

THE CROCODILE.

24. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίνεται μέγιστος, ὥς ἂν
ὡὰ μὲν τοῦ ζώου τίκτορος τοῖς χηρείοις παραπλήσια, τοῦ
δὲ γεννηθέντος ἀυξομένου μέχρι πηγῶν ἐκκαίδεκα. Τὸ δὲ
20 σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὠχρῶται. Τὸ μὲν γὰρ
δέρμα αὐτοῦ πᾶν φοιιδωτόν ἐστι καὶ τῇ σκληρότητι διαφέρων,
ὁδόντες δὲ ἐξ ἐμφοτέρων τῶν μερῶν ὑπάρχουσι πολλοὶ, δύο
δὲ οἱ χανλιόδορες, πολὺ τῷ μεγέθει τῶν ἄλλων διαλλάττον-
τες. Σαρκοφαγεῖ δὲ οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ τῶν ἐπὶ
25 τῆς γῆς ζῶων τὰ προσπελάζοντα τῷ ποταμῷ. Πλήθος δ'
αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένας
λίμνας, ὥς ἂν πολυγόνων τε ὄντων καὶ σπατίως ὑπὸ τῶν
ἀνθρώπων ἀναιρουμένων. Τοῖς μὲν γὰρ ἐγχωρίων τοῖς
πλείστοις νόμιμόν ἐστιν ὡς θεὸν σέβεσθαι τὸν κροκόδειλον·
30 τοῖς δ' ἄλλοφύλοις ἀλυσιτελής ἐστιν ἢ θήρα παντελὴς, οὐκ
οὕσης ἔδωδμον τῆς σαρκός. Ἀλλ' ὁμως τοῦ πλήθους τού-
του φνομένον κατὰ τῶν ἀνθρώπων, ἡ φύσις κατεσκεύασε
μέγα βοήθημα. Ὁ γὰρ καλούμενος ἰχνεύμων παραπλήσιος
ὢν μικρῷ κνὴ, περιέρχεται τὰ τῶν κροκοδείλων ὡὰ συντρι-

βων, τίκτοντος τοῦ ζῴου παρὰ τὸν ποταμόν.—25. Ὁ κροκό-
δειλος ἔχει ὀφθαλμοὺς μὲν ὑδρ., ὀδόντας δὲ μεγάλους καὶ
χαυλιόδοντας κατὰ λόγον τοῦ σώματος· γλῶσσαν δὲ μόνον
θηρίων οὐκ ἔσυσσε· οὐδὲ τὴν κάτω κινεῖ γνάθον, ἀλλὰ τὴν
ἄνω γνάθον προσάγει τῇ κάτω· ἔχει δὲ ὄνυχας καρτεροὺς, καὶ 5
δέρμα λεπιδωτὸν ἄρρόηκτον ἐπὶ τοῦ σώματος· τυφλὸν δὲ ἐν
ὑδατι, ἐν δὲ τῇ αἰθρίᾳ ὀξυδερκέστατον.

THE EPHEMERON.

26. Περὶ τὸν Ὑπαννιν ποταμόν τὸν περὶ Βόσπορον τὸν
Κιμμέριον, γίγνεται ζῶον πτερωτὸν, τετράπουν. Ζῇ δὲ τοῦτο
καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δείλης· καταφερομένου δὲ τοῦ 10
ἡλίου, ἀπομαραίνεται, καὶ ἅμα δυομένην ἀποθνήσκει, βιοῦν
ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφήμερον.

BEES. GESE.

27. Θαύματος ἄξια τὰ τῶν Κρητικῶν μελισσῶν, καὶ τὰ
τῶν ἐν Κιλικίᾳ χηνῶν. Ἐκεῖται μὲν γὰρ ἀνεμῶδες τι μέλλον-
σαι κάμπτειν ἀκρωτήριον, ἐρματίζουσιν ἐαυτὰς, ὑπὲρ τοῦ μὴ 15
παραφέρεσθαι, μικροῖς λιθιδίοις. Οἱ δὲ χῆνες τοὺς ἀετοὺς
δεδοικότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον, εἰς τὸ στόμα
λίθον εὐμεγέθη λαμβάνουσιν, οἷον ἐπιστομίζοντες αὐτῶν καὶ
χαλινοῦντες τὸ φιλόφωρον καὶ λάλον, ὅπως λάθωσι σιωπῇ
παρελθόντες.

20

OF SOME MARINE ANIMALS.

28. Τῆς γάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐτῆς
ἐκπῆγνυσιν, ἀλλὰ καὶ διὰ τῆς σαγῆνης βαρύτητα ναρκώδῃ ταῖς
χερσὶ τῶν ἀντιλαμβανομένων ἐμποεῖ. Ἔτι δὲ ἱστοροῦσι,
πεῖραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν ἐκπέσῃ ζῶσα, κατα-
σχεδαπνύντες ὑδωρ ἄνωθεν, αἰσθάνεσθαι τοῦ πάθους ἀνατρέ- 25
χοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφὴν ἀμβλύνοντος, ὡς ἔοικε,
διὰ τοῦ ὕδατος τρεπομένου καὶ προπεπονηότος.—29. Ὁ
πινοτήρας ζῶον ἐστὶ καρκινῶδες, καὶ τῇ πίνῃ σύνεστι, καὶ
πυλωρεῖ τὴν κόγχην προκαθήμενος, ἑὼν ἀνεφωγμένην καὶ δια-
κεχρηῖαν, ἄχρι προσπέσῃ τι τῶν ἀλωσίμων αὐτοῖς ἰχθυείων· 30

τότε δὲ τὴν σάρκα τῆς πίγκης δακῶν παρεισῆλθεν· ἡ δὲ συνέκλεισε τὴν κόγχην, καὶ κοινῶς τὴν ἄγραν ἐντὸς ἔρκους γενομένην κατεσθίουσιν.

THE PILOT-FISH AND THE WHALE.

30. Ὁ καλούμενος ἡγεμὼν αἰὲν σύτεστιν ἐνὶ τῶν μεγάλων κητῶν, καὶ προνήχεται, τὸν δρόμον ἐπευθύνων, ὅπως οὐκ ἐνσχεθήσεται βράχεσιν, οὐδὲ εἰς τέταγος ἢ τινα πορθμὸν ἐμπεσεῖται δυσέξοδον. Ἐπεταὶ γὰρ αὐτῷ τὸ κῆτος, ὥσπερ οἶακι ταῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλων ὅ τι ἂν παραλάβῃ τῷ χάσματι ζῶον ἢ σκάφος ἢ λίθον, εὐθὺς διέφθαρται καὶ ἀπόλωλε, πᾶν ἐμβεβυθισμένον· ἐκεῖνο δὲ γιγνώσκον, ἀναλαμβάνει τῷ στόματι καθάπερ ἄγκυραν ἐντός. Ἐγκαθεύδει γὰρ αὐτῷ, καὶ τὸ κῆτος ἔστηκεν ἀναπαυομένου καὶ ὀρμεῖ· προσελθόντος δὲ αὐτὸς ἐπακολουθεῖ, μήτε ἡμέρας, μήτε νυκτὸς ἀπολειπόμενον, ἢ ῥέμβεται καὶ πλανᾷται· καὶ πολλὰ
15 διεφθάρη, καθάπερ ἀκυβέρνητα πρὸς γῆν ἐξενεχθέντα.

THE TORTOISE.

31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν τῶν γεννωμένων ἐπιμέλεια. Τίττει μὲν γὰρ ἐκβαίνουσα τῆς θαλάττης πλησίον· ἐπωάζειν δὲ μὴ δυναμένη, μηδὲ χερσεύειν πολὺν χρόνον, ἐντίθῃσι τῇ ψάμμῳ τὰ ὠὰ, καὶ τὸ λειότατον
20 ἐπαμῆται τῆς θινὸς αὐτοῖς καὶ μαλακώτατον· ὅταν δὲ καταχώσει καὶ ἀποκρέψῃ βεβαίως, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύττειν καὶ κατιστίζειν τὸν τόπον, εὖσημον ἐαυτῇ ποιοῦσαν, οἱ δὲ, τὴν θήλειαν ὑπὸ τοῦ ἄρρένος τρεπομένην, τύπους ἰδίους καὶ σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου θαυμασιωτέρον
25 ἔστιν, ἡμέραν ἐκφυλάξασα τεσσαρακοστὴν (ἐν τοσαύταις γὰρ ἐκπέττεται καὶ περιρρόγγυται τὰ ὠὰ) πρόσεισι, καὶ γνωρίσασα τὸν ἐαυτῆς ἐκάστη θησαυρὸν, ὥς οὐδεὶς χρυσίου θήκην ἀνθρώπος, ἀσμένως ἀνοίγει καὶ προθύμως.

THE MAGNET. NITRE.

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνήτιν ὠνόμασεν, οἱ δὲ πολλοὶ ἡρακλείαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς

σιδηροῦς, ἀλλὰ καὶ δύνανται ἐντίθησι τοῖς δακτυλίοις, ὥστε δύνασθαι ταὐτὸν τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγειν δακτυλίους· ὥστ' ἐπίοτε ὁρμαθὸς μακρὸς πᾶν σιδηρῶν δακτυλίων ἐξ ἀλλήλων ἵσταιται, πᾶσι δὲ τούτοις ἐξ ἐκείνης τῆς λίθου ἡ δύναμις ἀνίσταται.—33. Ἐν τῇ Ἀσκανίᾳ λίμνῃ οὕτω 5
 νιτρῶδές ἐστι τὸ ὕδωρ, ὥστε τὰ ἱμάτια οὐδενὸς ἐτέρου ὀνύματος προσδεῖσθαι· καὶ πλείω χρόνον ἐν τῷ ὕδατι ἑάσῃ τις, διαπίπτει.

MYTHOLOGY.

MYTHOLOGICAL NOTICES.

1. Ὁ οὐρανὸς χαλκοῦς ἐστι τὰ ἔξω. Ὑπερβάντι δὲ καὶ ἐπὶ τοῦ ρώτου γενομένη φῶς τε λαμπρότερον φαίνεται, καὶ 10
 ἥλιος καθαρώτερος, καὶ ἄστρα διανγέστερα, καὶ χρυσοῦν τὸ δάπεδον. Εἰσιόντι δὲ, πρῶτον μὲν οἰκοῦσιν αἱ Ὠραι· πυλωροῦσι γάρ· ἔπειτα δὲ, ἡ Ἴρις, καὶ ὁ Ἑρμῆς, ὄντες ὑπηρεταὶ καὶ ἀγγελιαφόροι τοῦ Διὸς. Ἐξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης· μετὰ δὲ, αἱ τῶν θεῶν οἰκίαι, καὶ 15
 τοῦ Διὸς τὰ βασίλεια, ταῦτα πάντως περικαλλῇ τοῦ Ἡφαίστου κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ Ζητὴν καθήμενοι εὐωχοῦνται, νέκταρ πίνοντες καὶ ἀμβροσίαν ἐσθίουσιν. Πάλαι μὲν οὖν καὶ ἄνθρωποι συνεισιτῶντο, καὶ συνέπινον αὐτοῖς, ὁ Ἰξίων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὑβρισταὶ καὶ λάλοι, ἐκεῖ 20
 τοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβατος δὲ τῷ θνητῶν γένει καὶ ἀπόρρητος ὁ οὐρανός.

2. Οἱ θεοὶ οὔτε σίτον ἔδουσιν, οὔτε πίνουσιν οἶνον, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἡδονται σιτούμενοι τὸν ἐκ τῶν θυσιαῶν καπνὸν 25
 αὐτῇ κρῖσσι ἀνηρεγμένον, καὶ τὸ αἷμα τῶν ἱερῶν, ὃ τοῖς βωμοῖς οἱ θύοντες περιχέουσι.—3. Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι· βοῦν μὲν ὁ γεωργός, ἄρνα δὲ ὁ ποιμὴν, καὶ

αἶγα ὁ αἰπόλος· ὁ δὲ τις λιβανωτὸν ἢ πόπανον· ὁ δὲ πένης ἰλάσκεται τὸν θεὸν γιλήσας μόνον τὴν αὐτοῦ δεξιάν.

4. Οἱ πλάσται τὸν μὲν Δία ἀναπλάττονσι γενειήτην καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κυανοχαίτην, τὴν Ἀθηνᾶν παρ-
 5 θένον καλὴν, γλανκῶπιν, αἰγίδα ἀνεζωσμένην, κόρυν φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλερον, εὐώπιν, εὐείμονα, βασιλικὴν, ἰδρυμένην ἐπὶ χρυσοῦ θρόνου, Ἀπόλλωνα μειράκιον γυμνὸν ἐν χλαμυδίῳ, τοξότην, διαβεβηκότα τοῖς ποσὶν ὥσπερ θέοντα.—Ἐκαστος τῶν θεῶν τέχνην τιὰ ἔχει ἢ θεοῖς ἢ ἀν-
 10 θρώποις χρησίμην. Ὁ Ἀπόλλων μαρτείνεται· ὁ Ἀσκληπιὸς ἰᾶται· ὁ Ἑρμῆς παλαίειν διδάσκει· ἡ Ἀρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσῃ χειμαζομένους ναύτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσιν.

5. Τοὺς Διὸς ἐκγότους φασὶ γενέσθαι, θεὰς μὲν, Ἀφροδί-
 15 τήν καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συνεργὸν Ἀρτεμιν, καὶ τὰς προσαγορευομένας Ὠρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς δὲ, Ἥφαιστον καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τοῦτοις Ἑρμῆν.—Τούτων δὲ ἐκάστῳ μυθολογοῦσι τὸν Δία τῶν εὐρεθέντων, ὑπ' αὐτοῦ καὶ
 20 συντελουμένων ἔργων τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπορεῖναι, βουλόμενον αἰώμιον αὐτοῖς περιποιῆσαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ τὴν τε τῶν παρθένων ἡλικίαν, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτάς, καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς
 25 γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν, ἃς ποιοῦσιν ἀνθρώποι τῇ θεῷ ταύτῃ. Ταῖς δὲ Χάρισι δοθῆναι τὴν τῆς ὀψεως κόσμησιν, καὶ τὸ κατάρχειν εὐεργεσίας, καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι τοὺς εὐποιήσαντας.

6. Εἰλείθυιαν δὲ λαβεῖν τὴν περὶ τὰς τικτούσας ἐπιμέλειαν,
 30 καὶ θεραπείαν τῶν ἐν τῇ τίκειν κακοπαθουσῶν· διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνερούσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἀρτεμιν δὲ φασιν εὐρεῖν τὴν τῶν νηπίων παιδίων θεραπείαν, καὶ τροφὰς τινας ἀρμοζούσας τῇ φύσει τῶν βρεφῶν· ἅψ' ἧς αἰτίας καὶ Κορυτοτρόφον αὐτὴν ὀνομά-
 35 ζεσθαι. Τῶν δὲ ὀνομαζομένων Ὠρῶν ἐκάστη δοθῆναι τὴν ἐπὶ ὥνυμον τάξιν τε καὶ τοῦ βίου διακόσμησιν, ἐπὶ τῇ μεγίστῃ

τῶν ἀνθρώπων ὠφελεία· μηδὲν γὰρ εἶναι μᾶλλον δυνάμενον
εὐδαίμονα βίον παρασκευάσαι τῆς Εὐνομίας, καὶ Δίκης, καὶ
Εὐρήνης.

7. Ἀθηναῖ δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρωσιν καὶ
φυτείαν παραδοῦναι τοῖς ἀνθρώποις, καὶ τὴν τοῦ καρποῦ 5
τούτου καταργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατα-
σκευὴν, καὶ τὴν τεκτορικὴν τέχνην, ἔτι δὲ πολλὰ τῶν ἐν ταῖς
ἄλλαις ἐπιστήμας εἰσηγήσασθαι τοῖς ἀνθρώποις· εὗρεῖν δὲ
καὶ τὴν τῶν ἀνδρῶν κατασκευὴν, καὶ τὴν διὰ τούτων συν-
τελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων 10
ἔργων, ἀφ' ὧν Ἐργάνην αὐτὴν προσαγορεύεσθαι.

8. Ταῖς δὲ Μούσαις δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν
γραμμάτων εὔρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, τὴν προσαγο-
ρευομένην ποιητικὴν. Ἡφαιστον δὲ λέγουσιν εὗρετὴν γενέ-
σθαι τῆς περὶ τὸν σίδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ 15
χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων ὅσα τὴν ἐκ τοῦ
πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἄρην δὲ μυθολογοῦσι πρῶ-
τον κατασκευάσαι πανοπλίαν, καὶ στρατιώτας καθοπλίσαι,
καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιον ἐνέργειαν εἰσηγήσασθαι,
φρονέοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς. 20

9. Ἀπόλλωνα δὲ τῆς κιθάρας εὗρετὴν ἀναγορεύουσι, καὶ
τῆς κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἰατρικὴν ἐπιστήμην ἐξε-
νεγκεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν
συνέβαινε θεραπείας τυγχάνειν τοὺς ἀρρώστους· εὗρετὴν
δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι τοὺς ἐγχωρίους τὰ περὶ 25
τὴν τοξείαν. Ἀπόλλωνος δὲ καὶ Κορωνίδος Ἀσκληπίον γεννη-
θέντα, καὶ πολλὰ παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθόντα,
προσεξεργεῖν τὴν τε χειρουργίαν καὶ τὰς τῶν φαρμάκων σκευα-
σίας, καὶ ῥιζῶν δυνάμεις, καὶ καθόλον προβιβάσαι τὴν τέχνην
ἐπὶ τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι. 30

10. Τῷ δ' Ἐρμῇ προσάπτουσι τὰς ἐν τοῖς πολέμοις γινο-
μένας ἐπικηρνεσίας καὶ διαλλαγὰς καὶ σπονδάς. Φασὶ δ'
αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη
πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ τῶν ἄλλων σφαιτερίζε-
σθαι. Εἰσηγητὴν δ' αὐτὸν καὶ παλαίστρας γενέσθαι, καὶ τὴν 35
ἀπὸ τῆς χελώνης λύραν ἐπινοῆσαι. Διόνυσον δὲ μυθολογοῦ-

σιν εὐρετὴν γενέσθαι τῆς ἀμπέλου, καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δ' οἶνοποιίας, καὶ τοῦ πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθῆσανρίζειν.

11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες εἶναι λέγονται. Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως·

Κλειώ τ', Εὐτέρπη τε, Θάλεια τε, Μελπομένη τε,
Τερψιχόρη τ', Ἐρατώ τε, Πολύμνια τ', Οὐρανίη τε,
Καλλιόπη δ', ἣ σφῶν προφρεστώτη ἐστὶν ἀπασέων.

* * * * *

12. Ὁ πολὺς ὄμιλος, οὗς ἰδιώτας οἱ σοφοὶ καλοῦσιν,
10 Ὀμήρῳ τε καὶ Ἡσίοδῳ πειθόμενοι, τόπον τινα ὑπὸ τῇ γῇ πάνυ
βαθύν Ἄδην ὑπειλήφασι, μέγαν τε καὶ πολύχωρον τοῦτον
εἶναι, καὶ ζοφερόν καὶ ἀνήλιον. Βασιλεύειν δὲ τοῦ χάσματος
ἀδελφὸν τοῦ Διὸς, Πλούτωνα κεκλημένον. Περιρρέειν δὲ
τὴν χώραν αὐτοῦ ποταμοὶς μεγάλοις τε καὶ φοβεροῖς, καὶ ἐκ
15 μόνων τῶν ὀνομάτων· Κωκυτοὶ γάρ, καὶ Πυριφλεγέθοντες,
καὶ τὰ τοιαῦτα κέκληνται. Τὸ δὲ μέγιστον, ἢ Ἀχερουσία
λίμνη πρόκειται, πρώτη δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ
ἔστι διαπλεῦσαι, ἢ παρελθεῖν, ἄνευ τοῦ πορθιμέως. Πρὸς δὲ
αὐτῇ τῇ καθόδῳ καὶ πύλῃ, οὖσῃ Ἀδαμαντίνη, ἀδελφιδούῃ τοῦ
20 βασιλέως Αἰακός ἐστι, τὴν φρουρὰν ἐπιτετραμμένος, καὶ παρ'
αὐτῷ κύων τρικέφαλος. Περαιωθέντας δὲ τὴν λίμνην λειμῶν
ὑποδέχεται μέγας, καὶ ποτὸν, μνήμης πολέμιον. Αἰθήρης γοῦν
διὰ τοῦτο ὠνόμασται. Ὁ μὲν οὖν Πλούτων καὶ ἡ Περσεφόνη
δυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἑριννύες, καὶ Φόβοι,
25 καὶ Ἑρμῆς. Δικασταὶ δὲ κάθηται δύο, Μίνως τε καὶ Ραδά-
μανθυς, Κρῆτες ὄντες, καὶ νιοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν
ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν εἰς τὸ Ἥλύσιον
πεδῖον, τῷ ἀρίστῳ βίῳ συνεσομένους· τοὺς δὲ πονηροὺς ταῖς
Ἑριννύσι παραδόντες, εἰς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.
30 13. Ὁ Κέρβερος, ὁ τοῦ ἔδου φρουρὸς, εἶχε τρεῖς μὲν κυτῶν
κεφαλὰς, τὴν δὲ οὐρὰν δράκοντος, κατὰ δὲ τοῦ τῶτον παν-
τοίων ὄφρων κεφαλὰς.—15. Ὁ Τάρταρος τόπος ἐστὶν ἐρε-
βώδης ἐν ἔδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ'
35 οὐρανοῦ γῆ.

MYTHOLOGICAL NARRATIONS.

I. APOLLO AND DIANA.

1. *Ἀητῶ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ἄπασαν ὑφ' Ἡρας ἡλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γεννᾷ πρώτην Ἄρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα ἐγέννησεν.— Ἄρτεμις μὲν οὖν, τὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ, τὴν μαντικὴν μαθὼν παρὰ τοῦ Πανὸς, ἤκεν εἰς Δελφοῦς, χρησμοφδοῦσης τότε Θέμιδος. Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφρις ἐκώλυνεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ μαντεῖον παραλαμβάνει.* 5

2. *Ἀπόλλων Ἀδμήτῳ, τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ἐθήτευσεν, καὶ ἠτίσαστο παρὰ Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθῇ τοῦ θανάτου, ἃν ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἔληται. Ὡς δὲ ἦλθεν ἡ τοῦ θνήσκειν ἡμέρα, μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς, ὑπὲρ αὐτοῦ θνήσκειν θελόντων, Ἀλκηστis, ἡ αὐτοῦ ἄλοχος, ὑπεραπέθανε. Καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη· ὥς δὲ ἔνιοι λέγουσιν, Ἡρα κλῆς μαχεσάμενος τῷ Θανάτῳ.* 10 15

3. *Ἀπόλλων καὶ Ποσειδῶν τὴν Λαομέδοντος ὕβριν πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις, ὑπέσχοντο ἐπὶ μισθῷ τειχεῖν τὸ Πέργαμον· τοῖς δὲ τειχίσασιν τὸν μισθὸν οὐκ ἀπέδιδον. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε. Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀνθρώπους. Χρησμών δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν συμφορῶν, εὖν προθῇ Λαομέδων Ἡσιόνην, τὴν θυγατέρα αὐτοῦ, βορὰν τῷ κῆτει, οὗτος προὔθηκε, ταῖς πλησίον τῆς θαλάσσης πέτραις προσαρτήσας αὐτήν. Ταύτην ἰδὼν ἐκκειμένην Ἡρακλῆς, ὑπέσχετο σῶσειν αὐτήν, εἰ τὰς ἵππους παρὰ Λαομέδοντος λήψεται, ἃς ὁ Ζεὺς ποινὴν τῆς Γανυμήδους ἀρπαγῆς ἔδωκεν αὐτῷ· δώσειν δὲ Λαομέδοντος εἰπόντος, κτείνας τὸ κῆτος Ἡσιόνην ἔσωσε. Μὴ βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἡρακλῆς αὐτὸν ἀπέκτεινε, καὶ τὴν πόλιν εἶλεν.* 20 25 30

4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ δὲ καὶ δόξῃ διαφέρων, κατῴκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν, ὥς φασι, φίλος ἐγένετο τῶν θεῶν ἐπὶ πλεῖον. Ὑστερον δὲ τὴν εὐτυχίαν οὐ φέρων, καὶ 5 μετασχὼν κοινῆς τραπέζης καὶ πάσης παρόρησίας, ἀπήγγελλε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα. Δι' ἣν αἰτίαν καὶ ζῶν ἐκολάσθη, καὶ τελευτήσας αἰωνίου τιμωρίας ἠξιώθη, καταχθεὶς εἰς τοὺς ἄσβεστους.—Τούτου δ' ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ, 10 καὶ θυγατέρας τὰς ἴσας, εὐπρεπεῖα διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φρουαττομένη, πλεονάκεις ἐκαναχάτο, καὶ τῆς Αἰητὸς ἐαυτὴν εὐτεκνοτέραν ἀπεφαίνετο. Εἰθ' ἡ μὲν Αἰητὼ χολωσαμένη, προσέταξε τῷ μὲν Ἀπόλλωνι, κατατοξεῦσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι, τὰς θυγατέρας. 15 Τούτων δ' ὑπακουσάντων τῇ μητρὶ, καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη αὐτὴν ὑφ' ἑνα καιρὸν ὀξείως ἅμα εὔτεκρον καὶ ἄτεκρον γενέσθαι.—
5. Νιόβη δὲ Θίβας ἀπολιποῦσα, πρὸς τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας· καὶ κεῖ Διὶ εὐξαμένη, τὴν μορφήν 20 εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα νύκτωρ καὶ μεθ' ἡμέραν.
6. Ἀκταίων, Αὐτοτόης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρώνι ὑπὸ τῶν ἰδίων κυνῶν. Καὶ τοῦτον ἐτελεύτησε τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λοιομένην εἶδε. Καὶ φασὶ, τὴν 25 θεὸν παραχρῆμα αὐτοῦ τὴν μορφήν εἰς ἔλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ περτῆκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ὧν κατὰ ἄγροισιν ἐβρώθη· ἀπολομένου δὲ Ἀκταίωρος, οἱ κύντες ἐπιζητοῦντες τὸν δεσπότην, κατωρόντο, καὶ ζήτησιν ποιοῦμενοι, παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς 30 εἶδωλον κατεσκέυασεν Ἀκταίωρος, ὃ καὶ τὴν λύπην αὐτῶν ἔπαιανσεν.
7. Ἀσκληπίδης Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα τὸν Κέκταυρον ἤγεγεν Ἀπόλλων, παρ' ᾧ καὶ τὴν 35 ἰατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδάχθη. Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺν, οὐ

μόνον ἐκώλυνέ τινας ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς, μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶσιν ἀλλήλοις, ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὀργισθεὶς Ἀπόλλων κτείνει Κύνκλωπας, τοὺς τὸν κεραυνὸν Διὶ κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε 5 ὀίπτειν αὐτὸν εἰς Τάρταρον· δεηθείσης δὲ Αἴγιοῦς, ἐκέλευσεν αὐτὸν ἐνιαυτὸν ἀνδρὶ θητεῦσαι. Ὁ δὲ παραγεγόμενος εἰς Φεράς πρὸς Ἀδμητον, τὸν Φέρητος, τούτῳ λατρεύων ἐποίμανε, καὶ τὰς θηλείας βόας πάσας διδυματόκους ἐποίησεν.

II. BACCHUS.

1. Λυκοῦργος, παῖς Δρύαντος, Ἡδωνῶν βασιλεύων, οἱ 10 Στρυμόνα ποταμὸν παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θοράκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, τὴν Νηρέως, κατέβηκε, Βάκχαι δὲ ἐγένοντο αἰχμάλωτοι, καὶ τὸ αὐτῷ συνεπόμενον Σατύρων πλῆθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκοῦργος δὲ μαρίαν ἐνεποίησε 15 Διόνυσος. Ὁ δὲ μετρητῶς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει πλήξας ἀπέκτεινε, καὶ ἀκρωτηριάσας ἐαυτὸν ἐσωφρόνησε. Τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχρησεν ὁ θεός, καρποφορήσειν αὐτήν, ἢ θανατωθῇ Λυκοῦργος. Ἡδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παργαῖον 20 αὐτὸν ἀπαγαγόντες ὄρος, ἔδησαν· κακεὶ κατὰ Διονύσου βούλησιν ὑφ' ἵππων διαφθαρεὶς ἀπέθανεν.

2. Διελθὼν δὲ Θοράκην, καὶ τὴν Ἰνδικὴν ἄπασαν, στήλας ἐκεῖ στήσας, ἦκεν εἰς Θήβας, καὶ τὰς γυναικὰς ἠνάγκασε καταλιπούσας τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πεν- 25 θεὺς δὲ, Ἐχίονος υἱός, παρὰ Κάδμῳ εἰληγὼς τὴν βασιλείαν, διεκώλυε ταῦτα γίνεσθαι, καὶ παραγεγόμενος εἰς Κιθαιρῶνα, τῶν Βακχῶν κατὰσκοπος, ὑπὸ τῆς μητρὸς Ἀγαυῆς κατὰ μαρίαν ἐμελείσθη. Ἐνόμισε γὰρ αὐτὸν θηρίον εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομισ- 30 θῆναι, Τυφώων ληστρικὴν ἐμισθώσατο τριῆρη· οἱ δὲ αὐτὸν ἐνθέμενοι, Νάξον μὲν παρέπλεον, ἠπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλίσοντες. Ὁ δὲ τὸν μὲν ἰστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ σκάφος ἔπλησε κισσοῦ καὶ βοῆς αὐλῶν· οἱ

δὲ ἑμμανεῖς γενόμενοι, κατὰ τῆς θαλάσσης ἔφυγον, καὶ ἐγένοντο δελφῖνες.

4. Ἰκαρίος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλον. Καὶ τὰ
5 περὶ τὴν οἶνοποιῶσαν μανθάνων, καὶ τὰς τοῦ θεοῦ δωρήσασθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ, καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλύσαντες, πεφαρμάχθαι τομίζοντες, ἀπέκτειναν αὐτόν. Μεθ' ἡμέραν δὲ νοήσαντες, ἔθαψαν αὐτόν. Ἡριγό-
10 ρη δὲ τῇ θυγατρὶ, τὸν πατέρα μαστεύουσῃ, κύων συνήθης, ὄνομα Μαῖρα, ἣ τῷ Ἰκαρίῳ συνείπετο, τὸν νεκρὸν ἐμήνυσε· καλέειν ὀδυρομένη τὸν πατέρα, αὐτὴν ἀήρητησεν.

III. MERCURY.

Ἑρμῆς, Μαΐας καὶ Διὸς υἱός, ἔτι ἐν σπαργάροις ὦν, ἐκδύς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλ-
15 λων. Ἵνα δὲ μὴ φωραθεῖν ὑπὸ τῶν ἰχνῶν, ὑποδήματα τοῖς ποσὶ περιέθηκε, καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ὤχετο, καὶ εὗρισκει πρὸ τοῦ ἄντρον γεμομένην γελῶν. Ταύτην ἐκαθάρας, εἰς τὸ κῦτος χορδὰς ἐτείνας, λύραν εὔρε καὶ πλῆκτρον.—Ἀπόλλων δὲ τὰς
20 βόας ζητῶν, εἰς Πύλον ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν μὲν παῖδα ἐλαύνοντα ἔφρασκον, οὐκ ἔχειν δὲ εἰπεῖν, ποῦ ποτε ἠλάθησαν, διὰ τὸ μὴ εὔρεῖν ἶχνος δύνασθαι. Μαθὼν δὲ ἐκ τῆς μαντικῆς τὸν νεκλοφότα, πρὸς Μαῖαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν Ἑρμῆν ἠτιᾶτο· ἡ
25 δὲ ἀπέδειξεν αὐτὸν ἐν τοῖς σπαργάροις. Ἀπόλλων δὲ αὐτὸν τὸν παῖδα πρὸς Αἴα κομίσας, τὰς βόας ἀπῆται. Διὸς δὲ κελεύοντος ἀποδοῦναι, ἰρνέιτο. Μὴ πείθων δὲ, ἄγει τὸν Ἀπόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν.—Ἀκούσας δὲ τῆς λύρας ὁ Ἀπόλλων, ἀντιδίδωσι τὰς βόας. Ἑρμῆς δὲ
30 ταύτας νέμων, σύριγγα πηξάμετος ἐσύριζεν. Ἀπόλλων δὲ καὶ ταύτην βουλόμενος λαβεῖν, τὴν χρυσὴν ῥάβδον ἐδίδου αὐτῷ, ἣν ἐκέκτητο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν. Ζεὺς δὲ αὐτὸν κήρυκα αὐτοῦ καὶ θεῶν ὑποχθορίων τίθησιν.

IV. MINERVA.

1. Κέκρωψ ἀντοχθὼν, συμφυὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς ἐβασίλευσε πρῶτος, καὶ τὴν γῆν πρότερον λεγομένην Ἀκτὴν, ἀφ' ἐαυτοῦ Κεκροπίαν ὠνόμασεν. Ἐπὶ τούτῳ, φασὶν, ἔδοξε τοῖς θεοῖς πόλεις καταλαβέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἕκαστος. Ἦκεν οὖν πρῶτος 5 Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ τριαίνῃ, κατὰ μέσῃν τὴν ἀκρόπολιν ἀνέφηρε θάλασσαν, ἣν νῦν Ἐρεχθίδα καλοῦσι. Μετὰ δὲ τούτῳ ἦκεν Ἀθηναῖα καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῷ Πανδροσίῳ δαίνυται. Γενομένης δὲ ἔριδος ἀμφοῖν περὶ τῆς χώρας, Ἀθηναῖν καὶ Ποσειδῶνα διαλύσας Ζεὺς, 10 κριτὰς ἔδωκε θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόντων, ἡ χώρα τῆς Ἀθηναῖς ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. Ἀθηναῖα μὲν οὖν ἀφ' ἐαυτῆς τὴν πόλιν ἐκάλεσεν Ἀθήνας· Ποσειδῶν δὲ, θυμῷ ὀργισθεὶς, τὸ Θριάσιον πεδίον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὑφαλὸν ἐποίη- 15 σεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους καὶ Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμοὺς. Οὗ περὶ τῆς πηρώσεως καὶ μαντικῆς, λόγοι λέγονται διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ τῶν θεῶν φασὶ τυφλωθῆναι, ὅτι 20 τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον, ἐμήνυνεν· ἄλλοι δὲ, ὑπὸ Ἀθηναῖς αὐτὸν τυφλωθῆναι, ὅτι αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς δὲ δεομένης τὴν θεὸν (ἦν δὲ προσφιλεῖς τῇ Ἀθηναῖ ἢ Χαρικλῶ) ἀποκαταστῆσαι πάλιν τοὺς ὀφθαλμοὺς, μὴ δυνάμενη τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, πᾶσαν ὀρνί- 25 θων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῇ ἔδωκ' ἵνα, ὃ φέρων ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν.

V. HERCULES.

1. Πρῶτα μὲν ἐν Νεμέᾳ βριαρὸν κατέπεφνε λέοντα.
 Δευτερον, ἐν Λέρῃ πολυνύχερων ἔκτανεν ὕδραν.
 Τὸ τρίτον αὐτ' ἐπὶ τοῖς Ἐρμιάνθιον ἔκτανε κάπρον.
 Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσεν τέταρτον.
 Πέμπτον, δ' ὀρνίθας Στυμφαλίδας ἐξεδίωξεν.
 Ἑκτον, Ἀμαζονίδος κόμισεν ζωστήρα φαιινόν.

- Ἐβδομον, Ἀυγείου πολλὴν κόπρον ἐξεκάθηρεν.
 Ὅγδοον, ἐκ Κρήτηθε πυρίπνοον ἤλασε ταῦρον.
 Εἵνατον, ἐκ Θρήκης Διομήδεος ἤγαγεν ἵππους.
 Γηρύνου, δέκατον, βόας ἤλασεν ἐξ Ἑρυνθείης.
 5 Ἐνδέκατον, κύνα Κέρβερον ἤγαγεν ἐξ Ἀΐδαο.
 Δωδέκατον δ', ἤνεγκεν ἐς Ἑλλάδα χρύσεα μῆλα.

2. Ἡρακλέα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, ῥώμῃ σώματος πολὺν τῶν ἀπάντων διενέγκας, ἐπῆλθε τὴν οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν ἀοίκητον ποιοῦντα θηρία· πᾶσι δ' ἀνθρώποις τὴν ἐλευθερίαν
 10 περιποιήσας ἀήττητος μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς εὐεργεσίας ἀθανάτου τιμῆς ἔτυχε παρ' ἀνθρώποις.

3. Ἡρακλῆος παιδὸς ὄντος ὀκταμηριάου, δύο δράκοντας ὑπερμεγέθεις Ἥρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἔπεμψε, διαφθαρεῖναι τὸ βρέφος θέλουσα. Ἐπιβοωμένης δὲ Ἀλκμήνης Ἀμφιτρυ-
 15 ωνα, Ἡρακλῆς διαναστὰς ἄγχων ἐκατέραις ταῖς χερσὶν αὐτοὺς διέφθειρεν.—4. Εὐρυσθεὺς ἐπέταξε τῷ Ἡρακλεῖ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζεин. Τοῦτο δὲ ζῶον ἦν ἄτρωτον, ἐκ Τυφῶνος γεγεννημένον. Πορευόμενος οὖν ἐπὶ τὸν λέοντα, καὶ εἰς τὴν Νεμέαν ἀφικόμενος, τὸν λέοντα ἐτόξευσε πρῶτον.
 20 Ὡς δὲ ἔμαθεν ἄτρωτον ὄντα, τῷ ῥοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς τὴν ἐτέραν ἀποκαδόμησεν εἴσοδον, διὰ δὲ τῆς ἐτέρας ἐπεισῆλθε τῷ θηρίῳ, καὶ περιθεὶς τὴν χεῖρα τῷ τραχήλῳ, κατέσχευεν ἄγχων, ἕως ἔπιξε, καὶ θέμενος ἐπὶ τῶν ὤμων, ἐκόμιζεν εἰς Μυ-
 25 κήνας.—5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμφαλίδας ὄρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη. πολλῇ συνηροφῆς ὕλη. Εἰς ταύτην ὄρνεις συνέφυγον ἅπλετοι. Ἀμυχανοῦντος οὖν Ἡρακλέος, πῶς ἐκ τῆς ὕλης τὰς ὄρνιθας ἐκβάλῃ, χάλκεα κρόταλα
 30 δίδωσιν αὐτῷ Ἀθηναῖ, παρ' Ἠφαιστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινοὺς ὄρνεις τῇ λίμνῃ παρακειμένον, τὰς ὄρνιθας ἐφόβει. Αἱ δὲ τὸν δοῦπον οὐχ ὑπομένονσαι, μετὰ δέους ἀνίσταρτο, καὶ τοῦτον τὸν τρόπον Ἡρακλῆς ἐτόξευσεν αὐτάς.

6. Αἰβύης ἐβασίλευε παῖς Ποσειδῶτος, Ἀνταῖος, ὃς τοὺς

ξένους ἀναγκάζων παλαίειν ἀνήρει. Τούτῳ δὲ παλαίειν ἀναγκάζομενος Ἡρακλῆς, ἀράμενος ἅμμασι μετέωρον ἀπέκτεινε· ψαύοντα γὰρ γῆς ἰσχυρότατον συνέβη γίγνεσθαι. Διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα. — 7. Μετὰ Αἰβύην Ἡρακλῆς Αἴγυπτον διεξήει. Ταύτης ἐβασίλευε Βούσιρις, 5 Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἔθнен ἐπὶ βωμῷ Διός, κατὰ τι λόγιον. Ἐννέα γὰρ ἔτη ἀφορία τὴν Αἴγυπτον κατέλαβε. Θυράσιος δὲ ἐλθὼν ἐκ Κύπρου, μάντις τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν πάνσεσθαι, εἰ ἂν ξένον ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ ἐκείνον πρῶτον σφάζας τὸν 10 μάντιν, πάντας τοὺς κατιόντας ξένους ἔσφαζε. Συλληφθεὶς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς προσεφέρετο· τὰ δὲ δεσμὰ διαῤῥήξας, τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους εἰς θεοὺς, οἱ παῖδες αὐτοῦ, 15 γυνόντες Εὐρυσθέα, ἦλθον εἰς Ἀθήνας, καὶ καθεσθέντες ἐπὶ τὸν Ἑλέον βωμόν, ἤξιον βοηθεῖσθαι. Εὐρυσθέως δὲ ἐκείνους ἐκδιδόναι λέγοντος, καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν παῖδας αὐτοῦ ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα 20 ἐφ' ἄρματος κτείνει διώξας Ὕλλος, καὶ τὴν μὲν κεφαλὴν ἀποτεμὼν, Ἀλκιμήνῃ δίδωσιν· ἡ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυσεν αὐτοῦ.

VI. EXPEDITION OF THE ARGONAUTS.

1. Φρίξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπὸ τῆς μητρικῆς ἐπιβουλὰς ἀναλαβόντα τὴν ἀδελφὴν Ἑλλην, φygεῖν 25 ἐκ τῆς Ἑλλάδος. Περαιουμένων δὲ αὐτῶν κατὰ τινα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλου, τὴν μὲν παρθένον ἀποπεσεῖν εἰς τὴν θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι· τὸν δὲ Φρίξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, 30 κατὰ τέ τι λόγιον θύσαντα τὸν κριὸν, ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερὸν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτῃ χρησμὸν ἐκπεσεῖν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπλεύσαντες τὸ χρυσόμαλλον δέρας ἀπενέγκωσι.

Διὰ δὴ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὀμότητα κατα-
δεῖξαι θύειν τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς
ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν ξένων
ἐπιβῆναι τολμήσαι τῆς χώρας.

- 5 2. Τῷ Πελίᾳ, τῆς Ἰώλκων ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν
ὁ θεὸς, τὸν μονοσάνδαλον φυλάσσασθαι. Τὸ μὲν οὖν πρῶτον
ἡγνῶει τὸν χρησμόν· ὕστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ
τῇ θαλάσῃ Ποσειδῶνι θυσίαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ,
καὶ τὸν Ἰάσονα μετεπέμψατο. Ὁ δὲ πόθῳ γεωργίας ἐν τοῖς
10 χωρίοις διατελῶν, ἔσπευσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ
ποταμὸν Ἀνακρον, ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας
ἐν τῷ ῥεϊθρῷ πέδιλον. Θεασάμενος δὲ Πελίας αὐτὸν, καὶ τὸν
χρησμόν συμβαλὼν, ἡρώτα προσελθὼν, τί ἂν ἐποίησεν, ἔξου-
σίαν ἔχων, εἰ λόγιον ἢν αὐτῷ πρὸς τινας φρονευνθήσεσθαι τῶν
15 πολιτῶν; Ὁ δὲ ἔφη, Τὸ χρυσόμαλλον δέρας προσέειπεν ἂν
φέρειν αὐτῷ. Τοῦτο Πελίας ἀκούσας, εὐθὺς ἐπὶ τὸ δέρας
ἐλθεῖν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἀρεος
ἄλσει κορυμμένον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος
αὐπνρον.—Επὶ τοῦτο πεμπόμενος Ἰάσων, Ἀργον παρεκάλεσε
20 τὸν Φρίξον· κακείνος, Ἀθῆνας ὑποθεμένης, πεντηκόντορον
καὺν κατεσκεύασε, τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευά-
σαντος Ἀργῷ· κατὰ δὲ τὴν πρῶραν ἐνήρμοσεν Ἀθηναῖ φωνήν
φηγοῦ τῆς Δωδωνίδος ξύλον· ὥς δὲ ἡ καὺς κατεσκευάσθη,
χρωμένῳ ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους
25 τῆς Ἑλλάδος.

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες καταντῶσιν
εἰς τὴν τῆς Θοῤῃκης Σαλμυδησσόν, ἐνθα ὄκει Φινεὺς μάντις,
τὰς ὅψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγήτορος εἶναι
λέγουσιν, οἱ δὲ Ποσειδῶνος νιόν· καὶ πηρωθῆναι φασὶν αὐτόν,
30 οἱ μὲν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα,
οἱ δὲ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, πεισθεὶς μητρὸς,
τοὺς ἰδίους ἐτύγλωσε παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς
Ἀρπύιας οἱ θεοί. Πτερωταὶ δὲ ἦσαν αὐταί, καὶ ἐπειδὴ τῷ
Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν
35 πλείονα ἀνήρπαζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνάπλεα κατέλειπον,
ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς

Ἀργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν ἔφη, τῶν Ἀρπυιῶν αὐτὸν ἐὰν ἀπαλλάξωσιν. Οἱ δὲ πυρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρπυιαὶ δὲ ἐξαίφνης σὺν βοῇ καταπιᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτερωτοὶ, σπασάμε- 5 νοὶ τὰ ξίφη, δι' αἴρος ἐδίωκον. Ἦν τὲ ταῖς Ἀρπυίαις χρεὼν τεθνάναι ὑπὸ τῶν Βορέου παίδων· τοῖς δὲ Βορέου παισὶ, τότε τελευτήσειν, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμόν τινα ἐμπίπτει, ἡ δὲ ἐτέρᾳ μέχρις Ἐχινάδων ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης Στροφάδες 10 καλοῦνται· ἐστράφη γὰρ, ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἡῖονα ὑπὸ καμάντου πίπτει σὺν τῷ διώκοντι. Ἀπολλώριος δὲ ἕως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσειν.

4. Ἀπαλλαγεῖς δὲ τῶν Ἀρπυιῶν Φινεύς, ἐμήνυσε τὸν 15 πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἴσοδον. Ἦσαν δὲ ὑπερμεγέθεις αὗται, συγκρουόμεναι δὲ ἀλλήλαις, ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον ἀπέκλειον. Ἐφ-ερετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὁμίχλη, πολὺς δὲ πάταγος· ἦν 20 δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην ἐὰν μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονοῦντας· ἐὰν δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι. Ταῦτα ἀνήγορτο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν τῶν πετρῶν, ἀφῖασιν ἐκ τῆς πρώτης πελειά- 25 δα· τῆς δὲ ἵπταμένης, τὰ ἄκρα τῆς οὐρᾶς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρισεν. Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας ἐντόνον, συλλαβομένης Ἴφρας, διῆλθον, τὰ ἄκρα τῶν ἀφλάστων τῆς νηὸς περικοπέειν. Αἱ μὲν οὖν Συμπληγάδες ἔκτοτε ἔστησαν· χρεὼν γὰρ ἦν αὐταῖς, νηὸς 30 περαιωθείσης, στήναι παντελῶς.

5. Οἱ δὲ Ἀργοναῦται παραπλεύσαντες Θερμώδοντα καὶ Κάικασον, ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολχικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἦκε πρὸς Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεκάλει 35 δοῦναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπέσχετο, ἐὰν τοὺς χαλκό-

ποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῶ
οὔτοι ταῦροι δύο, μεγέθει διαφέροντες, δῶρον Ἡφαίστου, οἱ
χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. Τού-
τους αὐτῶ ζεύξαντι ἐπετάσσετο σπεῖρειν δράκοντος ὀδόντας·
5 εἶχε γὰρ λαβὼν παρ' Ἀθηναῖς τοὺς ἡμίσεις ὧν Κάδμος ἔσπει-
ρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύ-
ρους καταζεύξαι, Μήδεια αὐτοῦ ἔρωτα ἴσχει· ἦν δὲ αὐτῇ
θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. Δεδοι-
10 κνῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθορῇ, κρύφα τοῦ πατρὸς
συνεργήσιν αὐτῶ πρὸς τὴν κατάζευξιν τῶν ταύρων ἐπηγγεί-
λατο, καὶ τὸ δέρας ἐγχειριεῖν, ἐὰν ὁμόσῃ αὐτὴν ἔξιν γυναικα,
καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγῃται. Ὁμόσαντος δὲ Ἰάσο-
τος, φάρμακον δίδωσιν, ᾧ καταζευγνύναι μέλλοντα τοὺς ταύ-
15 ρους ἐκέλευσε χρῆσθαι τὴν τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα·
τούτῳ γὰρ χρυσθέντα, ἔφη, πρὸς μίαν ἡμέραν μῆτε ὑπὸ πυρὸς
ἀδικηθήσεσθαι, μῆτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῶ, σπει-
ρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι ἐπ'
αὐτὸν καθωπλισμένους, οὓς ἐπειδὴν ἀθρόους θεάσεται, ἐκέλ-
20 ευσε βάλλειν εἰς μέσον λίθους ἀποθεν· ὅταν δὲ ὑπὲρ τούτου
μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρυσάμενος τῷ φαρμάκῳ,
παραγερόμενος εἰς τὸ τοῦ νεῶ ἄλσος, ἐμίστευσεν τοὺς ταύ-
ρους, καὶ σὺν πολλῶ πυρὶ ὀρμήσαντας αὐτοὺς κατέζευξε.
25 Σπεύοντος δὲ αὐτοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς
ἄνδρες ἔροπλοι· ὁ δὲ, ὅπου πλείονας ἑώρα, βάλλων ἐξ ἀφα-
τοῦς λίθους πρὸς αὐτοὺς, μαχομένους πρὸς ἀλλήλους προσσιῶν,
ἀνῆρει. Κατεζευγμένων δὲ τῶν ταύρων, οὐκ ἐδίδον τὸ δέρας
Αἰήτης· ἐβούλετο δὲ τὴν τε Ἀργῶ καταφλέξαι, καὶ κτεῖναι
30 τοὺς ἐμπλέοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσονα νυκτὸς
ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμί-
σασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν
Ἀργῶ παρεγένετο. Συνείπετο δὲ αὐτῇ καὶ ὁ ἀδελφὸς Ἀψυρ-
τος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνήχθησαν.

35 8. Πελίας δὲ, ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν,
Αἴσωνα, τὸν Ἰάσονος πατέρα, κτεῖναι ᾗθελεν· ὁ δὲ, αἰτησά-

μενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς ταύρου αἷμα
 σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσος ἡ μήτηρ ἐπαρασαμένη
 Πελίας, νήπιον ἀπολιποῦσα παῖδα Πρόμαχον, ἑαυτὴν ἀνήρτη-
 σε· Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν
 αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ 5
 ὧν δὲ ἡδικήθη μετελθεῖν ἐθέλων, καιρὸν ἐξεδέχετο. Καὶ τότε
 μὲν εἰς Ἴσθμὸν μετὰ τῶν ἀριστείων πλεύσας, ἀνέθηκε τὴν
 ταῦν Ποσειδῶνι· αὐτῆς δὲ Μήδειαν παρακαλεῖ ζητεῖν, ὅπως
 Πελίας αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ
 Πελίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέ- 10
 ρα κρουεργῆσαι καὶ καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγ-
 γελλομένη ποιήσιν νέον· καὶ τοῦ πιστεῦσαι χάριν, κριὸν
 μελίσασα καὶ καθεψήσασα, ἐποίησεν ἄρνα. Αἱ δὲ πιστεύ-
 σασαι, τὸν πατέρα κρουεργοῦσι καὶ καθεψοῦσιν. Ἀκαστος
 δὲ μετὰ τῶν τὴν Ἰωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν 15
 δὲ Ἰάσωνα μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

1. Ὅρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱός, ἄδων
 ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης,
 τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατήλθεν εἰς ἄδου,
 καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ ὑπέσχετο 20
 τοῦτο ποιήσιν, ἂν μὴ πορευόμενος Ὅρφεὺς ἐπιστραφῇ, πρὶν
 εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστρα-
 φεῖς ἐθεάσατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν φασὶ, Φαέθοντα τὸν Ἥλιον μὲν
 νύκτα, παῖδα δὲ τὴν ἡλικίαν ὄντα, πῆσαι τὸν πατέρα, μίαν 25
 ἡμέραν παραχωρῆσαι τοῦ τεθρίππου. Σὺγκωρηθέντος δὲ
 αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τέθριππον, μὴ
 δύνασθαι κρατεῖν τῶν ἵππων, τοὺς δὲ ἵππους καταφρονήσαν-
 τας τοῦ παιδὸς, ἐξενεχθῆναι τοῦ συνήθους δρόμου· καὶ τὸ
 μὲν πρῶτον κατὰ τὸν οὐρανὸν πλατωμένους ἐκπυρῶσαι τοῦ- 30
 του, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον κύκλον· μετὰ
 δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ
 καὶ τὸν Δία ἀγανακτήσαντα ἐπὶ τοῖς γεγεννημένοις, κεραννῶσαι
 μὲν τὸν Φαέθοντα, ἀποκαταστῆσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνή-

θη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν Πάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἑριδανοῦ προσαναγορευόμενον, θρηνηῖσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευτήν, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι 5 τὴν φύσιν, γενομένας αἰγείρους. Ταύτας δὲ κατ' ἐπιαντὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἀφιέναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἤλεκτρον.

3. Προμηθεὺς, Ἰαπειοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα Διὸς, 10 ἐν νάρθηκι κρύψας. Ὡς δὲ ἤσθετο Ζεὺς, ἐπέταξεν Ἡραίστῳ τῷ Κανκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ' ἐκάστην δὲ ἡμέραν ἀετὸς ἐπιπτόμενος, τὸ ἦπαρ αὐτοῦ ἐνέμετο, ἀνξάνομενον διὰ 15 νυκτός. Καὶ Προμηθεὺς μὲν πρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἑρακλῆς αὐτὸν ἔλυσεν.

4. Προμηθεὺς δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων, γαμεῖ Πυρρᾶν, τὴν Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην γυναῖκα. 20 Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθέως, Δευκαλίων τεκτηνάμενος λάβρακα, καὶ τὰ ἐπιτίθεια ἐνθέμενος, εἰς ταύτην μετὰ Πυρρᾶς εἰσέβη. Ζεὺς δὲ πολὺν ὑετὸν ἀπ' οὐρανοῦ χέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσε· ὥστε διαφθαρῆναι πάντας ἀνθρώ- 25 πους, ὀλίγων χωρὶς, οἱ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη. Δευκαλίων δὲ ἐν τῇ λάβρακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἴσας, τῷ Παρνασσῷ προσίσχει, κἀκεῖ τῶν ὄμβρων παῦλαν λαβόντων, ἐκβὰς ἔθυσε Διὶ Φυξίῳ. Ζεὺς δὲ πέμψας Ἑρμῆν πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὅ τι βού- 30 λεται· ὃ δὲ αἰρεῖται ἀνθρώπους αὐτῷ γενέσθαι. Καὶ, Διὸς ἐιπόντος, ὑπὲρ κεφαλῆς αἴρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο· οὓς δὲ Πυρρᾶ, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λᾶος, ὁ λίθος.

35 5. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἔλεγε γὰρ ἑαυτὸν εἶναι Δία, καὶ τὰς ἐκείνου ἀφελόμενος θυσίας, ἑαυτῷ

προσέτασσε θύειν· καὶ βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

5

6. Βῆλος ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἴγυπτον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῶ πεντήκοντα. Στασιασάντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς τοὺς Αἰγύπτου παῖδας δεδοικῶς, ὑποθεμένης Ἀθηνᾶς αὐτῷ, 10 ταῦν κατεσκεύασε πεντηκόντορον, καὶ τὰς θυγατέρας ἐνθήμερος, ἔφηνεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες παρεκάλουν τὸν Δαναόν, τῆς τε ἔχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἡξίουν. Δαναὸς, δὲ, ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ 15 καὶ μενשיακῶν περὶ τῆς φυχῆς, ὁμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκληρώσαντο τοὺς γάμους, ἐστιάσας, ἐγχειρίδια δίδωσι ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν πλὴν Ὑπερμήστρας. Αὕτη δὲ Ἀνγκέα διέσωσε· διὸ καθεύξας αὐτὴν Δαναὸς ἐφρούρει. Αἱ 20 δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Ἀέρονι κατῴρυνξαν τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκίδευσαν. Καὶ αὐτὰς ἐκάθησαν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμήστραν Ἀνγκεῖ συνῶκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς 25 νικῶσιν ἔδωκεν.

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳ τὰς Ἀθηνάς, καὶ Μέγαρα εἶλε, Νίσου βασιλεύοντος, τοῦ Πανδίωνος. Ἀπέθανε δὲ ὁ Νῆσος διὰ θυγατρὸς προδοσίαν. Ἔχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἧς ἀφαιρεθείσης 30 αὐτὸν μοῖρα ἦν τελευτᾶν), ἡ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνωος, ἐξεῖλε τὴν τρίχα κοιμωμένῳ. Μίνως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς πρύμνης αἰῶν ποδῶν ἐκδήσας, ὑποβρύχιον ἐποίησεν.

8. Σφίγγα μυθολογοῦσι, θηρίον δίμορφον, παραγενομένην 35 εἰς τὰς Θήβας, αἶνιγμα προτιθέναι τῷ δυναμένῳ λύσαι, καὶ

πολλοὺς ὑπ' αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προ-
τεθὲν ὑπὸ τῆς Σφιγγός· Τί ἐστὶ τὸ αὐτὸ δίπουν, τρίπουν,
καὶ τετράπουν·

ἀλλ' ὁπόταν βαίῃ πλείστοισι πόδεσσι,

5 Ἐνθα μένος γυίοισιν ἀφανρότατον πέλει αὐτοῦ.

Ἀπορουμένων δὲ τῶν ἄλλων, ὁ Οἰδίπους ἀπεφίνατο, ἄνθρω-
πον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα,
τετράπουν εἶναι· ἀνξήσαντα δὲ, δίπουν· γηράσαντα δὲ, τρί-
πουν, βακτιρηῖα χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν
10 μὲν Σφίγγα ἐαυτὴν κατακηρυγίσει, τὸν δὲ Οἰδίπους γῆμαι
τὴν ἀγροουμένην ὑπ' ἑαυτοῦ μητέρα, τῷ λύσαντι ἔπαθλον
προτιθεμένην.

9. Ἐλένη, Αἴδης καὶ Τυνδάρεω θυγάτηρ, ὡς δὲ ἄλλοι
λέγουσι, Διὸς, κάλλει ἦν διαπρεπής. Παρεγένοντο δὲ εἰς
15 Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων Ἑλ-
λάδος. Τούτων ὁρῶν τὸ πλῆθος Τυνδάρεως, ἐδδοίκει μὴ,
κριθέντος ἑνὸς, στασιάζωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνη-
στῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου τινὸς
ἀδικῇται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μεγέλαον νυμφίον,
20 καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα.
Ἀθάνατον δὲ θέλονσα ποιῆσαι τοῦτο, κρύφα Πηλέως εἰς τὸ
πῦρ ἐγκρυβοῦσα τῆς νυκτὸς, ἔφθειρεν ὃ ἦν αὐτῷ θνητὸν πα-
τρῶν· μεθ' ἡμέραν δὲ ἔχρειεν ἀμβροσίᾳ, Πηλεὺς δὲ ἐπιτηρή-
25 σας, καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρὸς, ἐβόησε·
καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν
παῖδα ἀπολιποῦσα, πρὸς Νηρεΐδας ᾤχετο. Κομίζει δὲ τὸν
παῖδα πρὸς Χείρωνα Πηλεὺς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεψε
σπλάγγχοις λεόντων καὶ σὼν ἀγρίων καὶ ἄρκτων μυελοῖς.

30 11. Αἰακὸς, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε
γενομένων ἀνχμῶν ἐν τοῖς Ἑλλησι, καὶ πολλῶν ἀνθρώπων
διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέβαλεν,
ἦλθον οἱ προεστῶτες τῶν πόλεων ἱκετεύοντες αὐτὸν, ρομί-
ζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχ-
35 ιστ' ἂν εὐρέσθαι παρὰ τῶν θεῶν τῶν παρόντων κακῶν ἀπαλ-

λαγὴν. Σωθέντες δὲ καὶ τυχόντες ἀπάντων ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντο κοινὸν τῶν Ἑλλήνων, οὐπερ ἐκεῖνος ἐποίησατο τὴν εὐχήν. Καὶ κατ' ἐκεῖνον μὲν τὸν χρόνον ἕως ἣν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης ὧν διετέλεσεν· ἐπειδὴ δὲ μετέλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι 5 καὶ Κόρῃ τιμὰς μεγίστας ἔχων παρεδρεύειν ἐκείνοις.—Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεΰς. Ὡν ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων ἔτυχε· Πηλεΰς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, 10 Θέτιδι, τῇ Νηρέως, θνητὸς ὧν ἀθανάτω, συνόκησε· καὶ μόρου τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ἄσθῃραι. Τούτοις δ' ἑκατέροις, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλεΰς δ' Ἀχιλλεύς. Οἱ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρετῆς. 15 Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατόικουν· ἀλλὰ στρατείας τοῖς Ἕλλησιν ἐπὶ τοὺς Βαρβάρους γιγνομένης, καὶ πολλῶν μὲν ἑκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὁνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς μὲν ἀπάντων διήνεγκεν, Αἴας 20 δὲ μετ' ἐκεῖνον ἡρίστευσε. Τεῦκρος δὲ τῆς τούτων συγγενείας ἄξιος, καὶ τῶν ἄλλων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξέειλεν, ἀφικόμενος εἰς Κύπρον Σαλαμῖνα κατόικισεν.

12. Θησεύς, ὁ Αἰγέως, Λαπίθαις σύμμαχος γενόμενος καὶ στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφνεῖς, οἳ καὶ τάχει 25 καὶ ῥώμῃ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθύς μὲν τὴν ὕβριν αὐτῶν ἔπαυσεν, οὐ πολλῷ δ' ὕστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐτοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ τραφέντι, δασμὸν ἀπέστειλαν δις ἐπὶ τὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως 30 ἡγανάκτησεν, ὥσθ' ἡγήσατο κρεῖττον εἶναι τεθνάναι, ἢ ζῆν αἰσχροῶς, ἄρχων τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἡραγκασμένης. Σύμπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δει- 35 νοῦ προστάγματος ἤλευθέρωσεν.

MYTHOLOGICAL DIALOGUES.

1. JUPITER AND MERCURY.

Ζεύς. Τὴν τοῦ Ἰνάρχου παῖδα οἶσθα, τὴν καλὴν, ὧς Ἑρμῆ;

Ἑρμῆς. Ναὶ, τὴν Ἰὼ λέγεις.

Ζ. Οὐκ ἐτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις.

5 *Ἐ.* Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνῆλλάγη;

Ζ. Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν· ἀλλὰ καὶ ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινὰ πολυόμματον Ἄργον τοῦτομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, αὐπνος ὢν.

10 *Ἐ.* Τί οὖν ἡμᾶς χρὴ ποιεῖν;

Ξ. Καταπιάμενος ἐς τὴν Νεμέαν (ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἰσιν ποιήσον. Καὶ τολοιπὸν ἔστω θεὸς τοῖς ἐκεῖ· καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέ-

15 μους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλείοντας.

II. VULCAN AND JUPITER.

Ἥφ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἤκω γάρ, ὡς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μιᾷ πληγῇ διατεμεῖν.

Ζ. Εὖγε, ὦ Ἥφαιστε. Ἀλλὰ δίελέ μου τὴν κεφαλὴν ἐς
20 δύο κατενεγκών.

Ἥφ. Πειρᾷ μου, εἰ μέμνηται; Πρόσταττε δ' οὖν τάληθές, ὅπερ θέλεις σοὶ γενέσθαι.

Ζ. Διαιεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μου· ἀλλὰ χρὴ καθικνεῖσθαι
25 παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδίωνων, αἷ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

Ἥφ. Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὁξὺς γὰρ ὁ

πέλεκυς ἐστὶ, καὶ οὐκ ἀναιμωτὶ, οὔτε κατὰ τὴν Εἰλείθυιαν
μαιώσεται σε.

Ζ. Κατένεγκε μόνον, ὦ Ἥφαιστε, θαρρόων· οἶδα γὰρ ἐγὼ
τὸ συμφέρον.

Ἥφ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρή ποιεῖν, σοῦ κελεύ- 5
οντος; (Ἥφαιστος διατέμνει τὸ τοῦ Διὸς κρανίον.) Τί τοῦτο;
κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκό-
τως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ μήνιγγι παρθέ-
ρον ζωογοῶν, καὶ ταῦτα ἔνοπλον· ἥ που στρατόπεδον, οὐ
κεφαλὴν ἐλελήθεις ἔχων· ἡ δὲ πηδᾶ, καὶ πυρὸν χίχλει, καὶ τὴν 10
ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ
μέγιστον, καλὴ πᾶν καὶ ἀκμαία γεγέννηται ἤδη ἐν βραχεῖ·
γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

III. JUPITER, ESCULAPIUS, HERCULES.

Ζ. Παύσασθε, ὦ Ἀσκληπιὲ καὶ Ἡράκλεις, ἐρίζοντες πρὸς
ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῇ γὰρ ταῦτα, καὶ ἀλλό- 15
τρια τοῦ συμποσίου τῶν θεῶν.

Ἥρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτοῖ τὸν φαρμακέα προ-
κατακλίνεσθαί μου;

Ἀσκ. Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

Ἥρ. Κατὰ τί, ὦ ἐμβρόντητε; ἡ διότι σε ὁ Ζεὺς ἐκεραύ- 20
νωσεν, ἃ μὴ θέμις ποιοῦντα, τῶν δὲ κατ' ἔλεον αὐτίς ἀθανα-
σίας μετείληφας;

Ἀσκ. Ἐπιέλησαι γὰρ καὶ σὺ, ὦ Ἥρακλεις, ἐν τῇ Οἴτῃ
καταφλεγείς, ὅτι μοι ὄνειδίζεις τὸ πῦρ;

Ἥρ. Οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς μὲν 25
υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία
καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος.
Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, ροσοῦσι μὲν ἴσως ἀνθρώ-
ποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν
ἐπιδεδειγμένος. 30

Ἀσκ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε
πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ
σῶμα, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ, εἰ
καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια

ἐν Ἀνδρία, πορφυρίδα ἐνδεδνκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα.

Ἡρ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, ἀντίκα μάλα εἶσῃ, 5 ὥς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε, ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα ἰάσασθαί σε, τὸ κρανίον συντριβέντα.

Ζ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν συνουσίαν, ἣ ἀμφοτέροισι ἀποπέμφομαι ὑμᾶς τοῦ συμποσίου. Καί- 10 τοι εὐγνώμον, ὦ Ἡρακλῆς, προκατεκλίνεσθαί σου τὸν Ἀσκληπιόν, ἅτε καὶ πρότερον ἀποθανόντα.

IV. JUNO AND LATONA.

Ἡρ. Καλὰ μὲν γάρ, ὦ Ἀητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Διῷ.

Ἀητ. Οὐ πᾶσαι, ὦ Ἡρα, τοιοῦτους τίττειν δυνάμεθα, οἷος 15 ὁ Ἡφαιστός ἐστιν.

Ἡρ. Ἀλλ' οὗτος μὲν ὁ χολός, ὅμως χρήσιμός γε ἐστὶ, τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανόν· οἱ δὲ σοὶ παῖδες, ἣ μὲν αὐτῶν ἀρρήνικὴ πέρα τοῦ μέτρου, καὶ ὄρειος, καὶ τὸ τελευταῖον, ἐς τὴν Σκυθίαν ἀπελθούσα, πάντες 20 ἴσασιν οἷα ἐσθίει, ξενοκτοοῦσι, καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. Ὁ δ' Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν καὶ καθαρίζειν, καὶ ἰατρὸς εἶναι, καὶ μαρτεύεσθαι, καὶ καταστησάμενος ἐργαστήρια τῆς μαρτικῆς, τὸ μὲν ἐν Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, 25 ἕξαπατᾷ τοὺς χρωμένους αὐτῷ, λῶξά ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι τὸ σφάλμα. Καὶ πλουτεῖ μὲν ἀπὸ τοιοῦτον· πολλοὶ γάρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ τερατευόμενος· αὐτὸς γοῦν ὁ μάντις ἡγρόει, ὅτι φοιτᾷ μὲν τὸν 30 ἐρώμενον τῷ δίσκῳ, οὐ προεμαρτεύσατο δὲ, ὥς φεύξεται αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομήτην ὄντα. Ὡστε οὐχ ὀρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

Ἀητ. Ταῦτα μέντοι τὰ τέκνα, ἣ ξενοκτόνος, καὶ ὁ ψευδομαρτις, οἶδα, ὅπως λυπεῖ σε, ὁρόμενα ἐν τοῖς θεοῖς, καὶ

μάλιστα, ὅταν ἡ μὲν ἐπαινῇται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

Ἡρ. Ἐγέλασα, ὦ Ἀητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἄν, αὐτὸς κρατήσας τῇ μουσικῇ; νῦν δὲ κατασοφισθεὶς ἀθλίος ἀπόλωλεν, ἀδίκως ἀλούς· ἡ δὲ καλὴ σου παρθένος οὕτω καλὴ ἔστιν, ὥστε ἐπεὶ ἔμαθεν ὁφθεῖσα ὑπὸ τοῦ Ἀκταίωρος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ αἶσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας.

Ἀητ. Μέγα, ὦ Ἡρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ, καὶ συμβασιλεύεις αὐτῷ καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἀλλ' ὄψομαι σε μετ' ὀλίγον αὖθις διακρύουσαν, ὁπόταν σὲ καταλιπὼν ἐς τὴν γῆν κατίῃ, ταῦρος ἢ κύκνος γενόμενος.

V. JUNO AND JUPITER.

Ἡρ. Ἐγὼ μὲν ἡσχυρόμην ἄν, ὦ Ζεῦ, εἴ μοι τοιοῦτος ἦν υἱός, θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης· μίτρα μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις γυναιξὶ συνὼν, ἀβρότερος αὐτῶν ἐκείνων, ὑπὸ τυμπάνοις καὶ αὐλοῖς καὶ κνυβάλοις χορεύων· καὶ ὅλως παντὶ μᾶλλον ἐοικώς, ἢ σοὶ τῷ πατρί.

Ζ. Καὶ μὴν οὐτός γε ὁ θηλυμίτρας, ὁ ἀβρότερος τῶν γυναικῶν, οὐ μόνον, ὦ Ἡρα, τὴν Ἀνδίαν ἐχειρώσατο, καὶ τοὺς κατοικοῦντας τὸν Τρωῖλον ἔλαβε, καὶ τοὺς Θρᾷκας ὑπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσας τῇ γυναικεῖῳ τούτῳ στρατιωτικῷ, τοὺς τε ἐλέφαντες εἴλε, καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βασιλέα πρὸς ὀλίγον ἀντιστῆναι τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα ἔπραξεν, ὀρχούμενος ἄμα, καὶ χορεύων, θύρσοις χρώμενος κιττίοις, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. Εἰ δὲ τις ἐπεχείρησε λοιδορήσασθαι αὐτῷ, ὑβρίσας ἐς τὴν τελετήν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήςας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. Ὅρᾳς ὡς ἀνδρεῖα ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρὸς; εἰ δὲ παιδιὰ καὶ τρυφὴ πρόσεστιν αὐτοῖς, οὐδεὶς φθόνος· καὶ μάλιστα εἰ λογίσαιτό τις, οἷος ἂν νήφων οὗτος ἦν, ὅπου ταῦτα μεθύων ποιεῖ.

VI. MERCURY AND MAIA.

Ἑρμ. Ἔστι γάρ τις, ὦ μήτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.

Ἑρμ. Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μόνος
 5 κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἔωθεν
 μὲν γὰρ ἔξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ διαστρώ-
 σαντα τὴν κλισίαν, εἴτα εὐθειήσαντα ἕκαστα, παρεσθάναι τῷ
 Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ
 κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκοιμημένον
 10 παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν ρεῶντην τοῦτον
 οἶνοχόον ἥκειν, καὶ τὸ νέκταρ ἐγὼ ἐρέχεον. Τὸ δὲ πάντων
 δεινότατον, ὅτι μηδὲ νεκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ
 δεῖ με καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὴν
 εἶναι, καὶ παρεσθάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ
 15 τῆς ἡμέρας ἔργα, ἐν παλαίστραις εἶναι, καὶ ταῖς ἐκκλησίαις
 κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι νεκρικὰ συνδια-
 πράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Ἀΐδας τέκνα παρ'
 ἡμέραν ἑκάτερος ἐν οὐρανῷ ἢ ἐν ἔδῳ εἰσίν· ἐμοὶ δὲ καθ'
 ἑκάστην ἡμέραν καὶ τὰυτα κάκεῖτα ποιεῖν ἀναγκαῖον. Καὶ οἱ
 20 μὲν Ἀλκιμήρης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γενόμενοι,
 εὐνοχοῦνται ἀσρόντιδες· ὁ δὲ Μαίης τῆς Ἀτλαντίδος, διακο-
 τοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκοντά με ἀπὸ Σιδῶνος παρὰ
 τῆς Ἀγήτορος θυγατρὸς, ἐφ' ἣν πέπομφε με ὁψόμενον ὅ τι
 πράττει ἡ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὐθις ἐς τὸ
 25 Ἄργος ἐπισκεψόμενον τὴν Δανάην· εἴτ' ἐκέθην ἐς Βοιωτίαν,
 φησὶν, ἐλθὼν, ἐν παρόδῳ τὴν Ἀρτιόπην ἰδέ. Καὶ ὅλως
 ἀπηγόρευκα ἴδην. Εἰ γοῦν μοι δυνατόν ἦν, ἡδέως ἂν ἠξίωσα
 πεπεῤῥασθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

Μαῖ. Ἐὰ τὰυτα, ὦ τέκνον· χορὴ γὰρ πάντα ὑπηρετεῖν
 30 τῷ πατρὶ, ρεαλίαν ὄντα· καὶ νῦν, ὥσπερ ἐπέμφθης, σόβει ἐς
 Ἄργος, εἴτα, ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων
 λάβῃς.

VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πώποτε πομπήν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάσσῃ, ἀφ' οὗ γε εἰμὶ, καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ Νότε;

Νότ. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν;

Ζέφ. Ἡδίστον θεάματος ἀπελείφθης, οἷον οὐκ ἂν ἄλλο ἴδοις ἔτι.

Νότ. Παρὰ τὴν ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμεν· ἐπέπνευσα δὲ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας· οὐδὲν οὖν οἶδα ὧν λέγεις.

Ζέφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

Νότ. Ναί· τὸν τῆς Εὐρώπης πατέρα· τί μήν;

Ζέφ. Περὶ αὐτῆς ἐκείνης διηγήσομαί σοι.

Νότ. Μῶν ὅτι ὁ Ζεὺς ἐραστής ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

Ζέφ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρῳ εἰκάσας ἐαντόν, συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπῆς, καὶ τὸ βλέμμα ἥμερος. Ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊότος, καὶ ἐμυκάτο ἡδίστον, ὥστε τὴν Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὥρμησεν ἐπὶ τὴν θάλασσαν φέρων αὐτήν, καὶ ἐνήχετο ἐμπεσών· ἡ δὲ πᾶν ἐκπλαγεῖσα τῷ πράγματι, τῇ λυγρῇ μὲν εἶχετο τοῦ κέρατος, ὥς μὴ ἀπολισθάνοι· τῇ ἐτέρᾳ δὲ ἠνεμωμένον τὸ πέπλον συνείχεν.

Νότ. Ἡδὺν τοῦτο θέαμα, ὦ Ζέφυρε, εἶδες.

Ζέφ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδίο παραπολὺν, ὦ Νότε· ἡ γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες παρηκολονθοῦμεν. Ἐρωτες δὲ παραπετώμενοι μικρὸν ὑπὲρ τὴν θάλασσαν, ὥς ἐνίοτε ἄκροις τοῖς ποσὶ ἐπιψαύειν τοῦ ὕδατος, ἡμμένας τὰς δῆδας φέροντες, ἡδὺν ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες δὲ ἀναδύσαι παρίππευον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλάί· τό τε

- τῶν Τριτῶνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερόν ἰδεῖν τῶν
 θαλασσίων, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ μὲν γὰρ Ποσει-
 δῶν ἐπιβεβηκὼς ἄρματος, παροχουμένην τε καὶ τὴν Ἀμφιτρί-
 την ἔχων, προῆγε γεγηθὼς, προσδοιπορῶν νηχομένῳ τῷ ἀδελφῷ.
 5 Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον, ἐπὶ κόγχῃς
 κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦ-
 τα ἐκ Φοινίκης ἄχοι τῆς Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέβη τῇ
 νήσῳ, ὁ μὲν ταῦρος οὐκέτι ἐφαίνετο· ἡμεῖς δὲ ἐμπεσόντες,
 ἄλλος ἄλλο τοῦ πελάγους μέρος διεκνυαίνομεν.
 10 Νότ. ὦ μακάριε Ζέφυρε τῆς θέας! Ἐγὼ δὲ γρύπας,
 καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἐώρων.

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

- Κυκ. ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου,
 ὃς μεθύσας ἐξετύλωσέ με, κοιμωμένην ἐπιχειρήσας.
 Ποσ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε;
 15 Κυκ. Τὸ μὲν πρῶτον Οὔτιν ἐαντὸν ἀπεκάλει· ἐπεὶ δὲ
 διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη.
 Ποσ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ' ἀνέπλει.
 Ἀλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πάντ' εὐθαρσὴς ὦν;
 Κυκ. Κατέλαβον ἐν τῷ ἄντρον ἀπὸ τῆς νομῆς ἀναστρέψας,
 20 πολλοὺς τινας, ἐπιβουλεύοντας διηλονότι τοῖς ποιμνίοις· ἐπεὶ
 γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι παμμεγέ-
 θης) καὶ τὸ πῦρ ἀνέκαυσα, ἐναυσάμενος ὃ ἔφερον δένδρον
 ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι·
 ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον,
 25 ληστὴς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκεῖνος, εἴτε
 Οὔτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν γάρμακόν τι ἐγ-
 χέας, ἡδὺ μὲν καὶ εὖοσμον, ἐπιβουλότατον δὲ, καὶ ταραχodέσ-
 τατον· ἅπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεισθαι πιόντι,
 καὶ τὸ σπῆλαιον αὐτὸ ἀνεστρέφετο, καὶ οὐκέτι ὅλως ἐν ἔμαντῳ
 30 ἤμην· τέλος δὲ ἐς ἕπρον κατεσπάσθη. Ὁ δὲ, ἀποξύσας τὸν
 μοχλὸν, καὶ πυρώσας γε προσέειπε, ἐτύγλωσέ με καθεύδοντα·
 καὶ ἀπ' ἐκείνου τυφλὸς εἰμί σοι, ὦ Πόσειδον.
 Ποσ. ὦ βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες
 μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ

γάρ ἂν, εὖ οἶδ' ὅτι, ἐδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

Κυκ. Ἀλλ' ἐγὼ ἀφεῖλον, ὥς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνα παρεῖς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος 5 τῷ κριῶ, ὅποσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Πορ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθὼν σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπας σ' ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν.

Κυκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤροντο 10 τοῦ ἐπιβουλεύσαντος τοῦνομα, καγὼ ἔφην, ὅτι Οὔτις ἐστὶ, μελαγχολᾶν οἰηθέντες με, ὥχοντο ἀπιόντες. Οὕτω κατεσογίσάτο με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα ἠρίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, Οὐδ' ὁ πατήρ, φησὶν, ὁ Ποσειδῶν ἰάσεταιί σε. 15

Πορ. Θάρσει, ὦ τέκνον, ἀμνηστούμαι γὰρ αὐτὸν ὥς μάθῃ, ὅτι, εἰ καὶ πῆρωςίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γοῦν τῶν πλεόντων ἐπ' ἐμοὶ ἐστὶ· πλεῖ δὲ ἔτι.

IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαλήνη, χθές, οἷα ἐποίησεν ἡ Ἔρις παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ συμ- 20 πόσιον;

Γαλ. Οὐ συνειστιώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύματον, ἐν τοσοῦτῳ φυλάττειν τὸ πέλαγος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν. 25 Ἡ δ' Ἔρις ἐν τοσοῦτῳ λαθοῦσα πάντας, ἐδυνήθη δὲ ῥαδίως, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων, ἢ τῷ Ἀπόλλωνι καθαρίζοντι, ἢ ταῖς Μούσαις ῥαδούσαις προσεχόντων τὸν ροῦν, ἐρέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον, χρυσοῦν ὅλον, ὦ Γαλήνη· ἐπεγέγραπτο δὲ, Ἡ καλὴ λαβέτω. Κυλινδού- 30 μενον δὲ τοῦτο, ὥσπερ ἐξεπίτηδες, ἤκεν ἔνθα Ἦρα τε καὶ Ἀφροδίτη, καὶ Ἀθηρᾶ κατεκλίνοντο. Καπειδὴ ὁ Ἑρμῆς ἀνελόμετος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηίδες ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει ποιεῖν, ἐκείνων παρουσῶν; αἱ δὲ

ἀντεποιοῦντο ἐκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἤξιον. Καὶ εἰ μὴ γε ὁ Ζεὺς διέστησεν αὐτάς, καὶ ἄχρὶ χειρῶν ἂν προῦχώρησε τὸ πρᾶγμα. Ἀλλ' ἐκεῖνος, Ἀντὸς μὲν οὐ κρινῶ φησὶ, περὶ τούτου (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἤξιον), ἅπιτε δὲ
 5 ἐς τὴν Ἰδην παρὰ τὸν Πριάμῳ παῖδα· ὃς οἶδ' ἐτε διαγρῶναι τὸ καλλίον, φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος δικάσειε κακῶς.

Γαλ. Τί οὖν αἱ θεαὶ, ὦ Παρόπη;

Παν. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἰδην, καὶ τις ἤξει μετὰ μικρὸν ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν.

10 Παν. Ἰδὲ σοι φημί, οὐκ ἄλλη κρατήσῃ, τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μὴ τι πάντῳ ὁ δαιτηγὴς ἀμβλυώτῃ.

X. XANTHUS AND THE SEA.

Ξάν. Δέξαι με, ὦ Θάλαττα, δεινὰ πεπονθότα, καὶ κατὰ σβέσόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκλυσεν;

15 Ξάν. Ἡφαιστος· ἀλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

Θάλ. Διὰ τί δέ σοι καὶ ἐνέβαλε τὸ πῦρ;

Χάλ. Διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φορέοντα τοὺς Φρύγας ἰκέτευσα, ὁ δ' οὐκ ἐπαύσατο τῆς ὀργῆς,
 20 ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττε μοι τὸν ῥοῦν, ἐλέησας τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαι θέλων, ὥς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἡφαιστος, ἔνυχε γὰρ πλησίον πονῶν, πᾶν, οἶμαι, ὅσον ἐν τῇ Αἴμῳ πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτῃ, καὶ εἶποθι ἄλλοθι, φέρον ἐπῆλθέ μοι· καὶ κατέκλυσεν
 25 μὲν τὰς πτελέας καὶ μυρίκας· ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς, καὶ τὰς ἐγγέλεις· αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἰργασται. Ὅρᾳς δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐγκανμάτων.

Θάλ. Θολερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὥς εἰκός· τὸ αἷμα
 30 μὲν ἀπὸ τῶν νεκρῶν· ἡ θερμὴ δὲ, ὥς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὃς ἐπὶ τὸν ἐμὸν υἱὸν ὤρμησας, οὐκ αἰδεσθεὶς ὅτι Νηρηίδος υἱὸς ἦν.

Ξάν. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλ. Τὸν Ἡφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS.

(In the Lower World.)

Αἰ. Τί ἄγχεις, ὦ Πρωτεσίλαε, Ἑλένην προσπесών;

Πρωτ. Ὅτι διὰ ταύτην, ὦ Αἰακὲ, ἀπέθανον, ἡμιτελῆ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναικα.

Αἰ. Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν. 5

Πρωτ. Εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

Μεν. Οὐκ ἐμὲ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριον, ὃς ἐμοῦ τοῦ ξένου τὴν γυναικα παρὰ πάντα τὰ δίκαια ὄχρετο ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ' ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιος ἄγχεσθαι, τοσούτοις θανάτου 10 αἴτιος γεγεννημένος.

Πρωτ. Ἀμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Ἀδिका ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχρον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῷ αὐτῷ θεῷ 15 κατέσχημαι. Οἶσθα δὲ, ὡς ἀκούσιόν τι ἐστὶ, καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἔνθα ἂν ἐθέλῃ· καὶ ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

Πρωτ. Εὖ λέγεις· εἴθε οὖν μοι τὸν Ἑρωτα ἐνταῦθα λαβεῖν δυνατὸν ᾗν. 20

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ Ἑρωτος ἀποκρινοῦμαι σοι τὰ δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἐρῶν τῷ Πάριδι ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου δὲ σοὶ οὐδένα ἄλλον, ὦ Πρωτεσίλαε, ἢ σεαυτόν· ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονενοημέ- 25 νως προεπὶήδυσας τῶν ἄλλων, δόξης ἐρασθεὶς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. Οὐκοῦν καὶ ὑπὲρ ἐμμαντοῦ σοι, ὦ Αἰακὲ, ἀποκρινοῦμαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι. 30

Αἰ. Ὅρθως· τί οὖν τούτους αἰτιᾷ;

XII. A TRITON, AND IPHIANASSA AND DORIS

(Nereids).

Τρ. Τὸ κῆτος ὑμῶν, ὦ Νηρηίδες, ὃ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παῖδα ἠδίκησεν, ὡς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Ὑπὸ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεὺς, καθάπερ
5 δέλεαρ προθεῖς τὴν κόρην, ἀπέκτεινεν ἐπιὼν, λοχήσας μετὰ πολλῆς δυνάμεως;

Τρ. Οὐκ· ἀλλ' ἴστε, οἶμαι, ὦ Ἰφιάνασσα καὶ Δωρὶ, τὸν Περσέα, τὸ τῆς Δανάης παιδίον, ὃ μετὰ τῆς μητρὸς ἐν τῇ κιβωτῷ ἐμβληθὲν ἐς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος,
10 ἐσώσατε, οἰκτεῖράσαι αὐτούς.

Ἰφ. Οἶδα ὅν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι, καὶ μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν.

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστροι ἡμῖν τοιαῦτα
15 ἐκτίνειν αὐτὸν ἐχρήν.

Τρ. Ἐγὼ ὑμῖν φράσω τὸ πᾶν, ὡς ἐγένετο. Ἐστάλη μὲν οὖν ἐπὶ τὰς Γοργόνας, ἄθλόν τινα τοῦτον τῷ βασιλεῖ ἐπιτελῶν· ἐπεὶ δὲ ἀφίκετο ἐς τὴν Αἰβύην, ἔνθα ἦσαν. . .

Ἰφ. Πῶς, ὦ Τρίτων, μόνος, ἢ καὶ ἄλλους συμμάχους
20 ἦγεν; ἄλλως γὰρ δύσπορος ἡ ὁδός.

Τρ. Διὰ τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἢ Ἀθηναῖ ἐθηκεν. Ἐπεὶ δ' οὗν ἦκεν, ὅπου διητῶντο, αἱ μὲν ἐκάθευδον, οἶμαι, ὃ δὲ ἀποτεμὼν τῆς Μεδούσης τὴν κεφαλὴν ὄρετ' ἀποπτάμενος.

25 Ἰφ. Πῶς ἰδὼν; ἀθάτοι γὰρ εἰσιν· ἢ ὃς ἂν ἴδῃ, οὐκ ἂν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηναῖ τὴν ἀσπίδα προχαίνοσα (τοιαῦτα γὰρ ἔχουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ἴστερον)· ἢ Ἀθηναῖ δὲ ἐπὶ τῆς ἀσπίδος ἀποστιλ-
30 βούσης, ὥσπερ ἐπὶ κατόπτρου, παρέσχεν αὐτῷ ἰδεῖν τὴν εἰκόνα τῆς Μεδούσης· εἴτα λαβόμενος τῇ λαίᾳ τῆς κόμης, ἐροσῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρόσθαι τὰς ἀδελφάς, ἀνέπτατο. Ἐπεὶ δὲ κατὰ τὴν παρύλιον ταύτην τῆς Αἰδιοπίας

ἐγένετο, ἤδη πρόσγειος πετόμενος, ὁρᾷ τὴν Ἀνδρομέδαν προ-
κειμένην ἐπὶ τινος πέτρας προβλήτος, προσπεπαιταλευμένην
καλλίστην, ᾧ θεοὶ, καθειμένην τὰς κόμας καὶ ἡμίγυμνον. Καὶ
τὸ μὲν πρῶτον, οἰκτιέρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν
αἰτίαν τῆς καταδίκης· κατὰ μικρὸν δὲ ἄλουν ἐρωτῇ βοηθεῖν 5
διέγρω. Καὶ περὶ τὸ κῆτος ἐπῆει μάλα φοβερόν, ὡς καταπιό-
μενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος, πρόκωπον
ἔχων τὴν ἄρπην, τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς τὴν
Γοργόνα λίθον ἐποίει αὐτό. Τὸ δὲ τέθνηκεν ὁμοῦ, καὶ πέπ-
ηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μέδουσαν. Ὁ δὲ λύσας 10
τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκρο-
ποδητὴ κατιοῦσαν ἐκ τῆς πέτρας, ὀλισθηρᾷς οὔσης· καὶ νῦν
γαμεῖ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν εἰς Ἀργος· ὥστε
ἀντὶ θανάτου γάμον οὐ τὸν τυχόντ᾽ εὗρετο.

Ἰφ. Ἐγὼ μὲν οὐ πᾶν ἐπὶ τῷ γεγονότι ἄχθομαι· τι γὰρ 15
ἢ παῖς ἡδίκηι ἡμᾶς, εἴ τι ἢ μήτηρ ἐμεγαλαύχει τότε, καὶ ἡξίου
καλλίων εἶναι;

Δωρ. Ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε
οὔσα.

Ἰφ. Μηκέτι μεμνώμεθα, ᾧ Δωρὶ ἐκείνων, εἴ τι βάρβαρος 20
γεννῇ ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν
ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν οὖν τῷ γάμῳ.

MEMORABILIA OF SOCRATES.

THE CHOICE OF HERCULES.

— Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ
τοῦ Ἡρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως
περὶ τῆς ἀρετῆς ἀποφαίνεται, ὥδε πως λέγων, ὅσα ἐγὼ μέμνη- 25
μαι. φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παίδων εἰς ἥβην ὠρμαῖτο, ἐν
ᾗ οἱ νέοι ἤδη αὐτοκράτορες γιγνώμενοι δηλοῦσιν, εἴτε τὴν δι'
ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ κακίας, ἐξελ-

θόντα εἰς ἡσυχίαν καθῆσθαι ἀποροῦντα ὁποτέραν τῶν ὁδῶν τράπηται.

Καὶ φανῆναι αὐτῷ δύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν ἐτέραν εὐπρεπῇ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην
5 τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφοροσύνῃ, ἐσθῆτι δὲ λευκῇ, τὴν δὲ ἐτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀκαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα ὥστε δοκεῖν ὀρθοτέραν τῆς
10 φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ ἐξ ἧς ἂν μάλιστα ἡ ὥρα διαλάμποι· κατασκοπεῖσθαι δὲ θαμὰ ἑαυτὴν, ἐπισκοπεῖν δὲ καὶ εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν.

‘Ὡς δ’ ἐγένοντο πλησιαιότερον τοῦ Ἡρακλέους, τὴν μὲν πρό-
15 σθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δὲ ἐτέραν φθάσαι βουλομένην προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν, ‘Ὅρῳ σε, ὦ Ἡράκλεις, ἀποροῦντα ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη. ἔὰν οὖν ἐμὲ φίλην ποιήσῃ, ἐπὶ τὴν ἰδίστην τε καὶ ῥέστην ὁδὸν ἄξω σε καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσῃ, τῶν δὲ χαλεπῶν
20 ἄπειρος διαβιώσῃ.

Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διοίσῃ τί ἂν κεχωρισμένον ἢ σιτίον ἢ ποτὸν εὖροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας τερφθείης, ἢ τίνων ὀσφραι-
νόμενος ἢ ἀπτόμενος ἡσθείης, τίσι δὲ παιδικοῖς ὁμιλῶν μύ-
25 λιστ’ ἂν εὐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις.

Ἐὰν δέ ποτε γένηταί τις ὑποψία σπάνεως ἀφ’ ὧν ἔσται ταῦτα, οὐ φόβος μὴ σε ἀγάγῃ ἐπὶ τὸ ποροῦντα καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζεσθαι. ἀλλ’ οἷς
30 ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ, οὐδενὸς ἀπεχόμενος ὅθεν ἂν δυνατόν ἢ τι κερδᾶναι· πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοῖς ξυνοῦσιν ἐξουσίαν ἔγωγε παρέχω.

Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, ‘ὦ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστιν; ἡ δὲ, Οἱ μὲν ἐμοῖ φίλοι, ἔφη, καλοῦσί με Εὐδαι-
35 μονίαν, οἱ δὲ μισοῦντες ὑποκοριζόμενοι ὀνομάζουσί με Κακίαν.

Καὶ ἐν τούτῳ ἡ ἐτέρα γυνὴ προσελθοῦσα εἶπε, Καὶ ἐγὼ

ἤκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε καὶ τὴν
 φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα, ἐξ ὧν ἐλπίζω, εἰ
 τὴν πρὸς ἐμὲ ὁδὸν τράποιω, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμ-
 νῶν ἐργάτην ἀγαθὸν γενέσθαι καὶ ἐμὲ ἔτι πολὺ ἐντιμοτέραν
 καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι· οὐκ ἔξαπατήσω δέ 5
 σοι προοιμίους ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα
 διηγήσομαι μετ' ἀληθείας.

Τῶν γάρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόρου καὶ
 ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις, ἀλλ' εἴτε τοὺς θεοὺς
 ἵλεως εἶναι σοι βούλει, θεραπευτέον τοὺς θεοὺς, εἴτε ὑπὸ φί- 10
 λων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον, εἴτε ὑπό-
 τιμος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελήτέον, εἴτε
 ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν
 Ἑλλάδα πειρατέον εὖ ποιεῖν, εἴτε τὴν γῆν φέρειν σοι βούλει
 καρποὺς ἀφθόρους, τὴν γῆν θεραπευτέον, εἴτε ἀπὸ βοσκημά- 15
 των οἶε δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον, εἴτε
 διὰ πολέμου ὁρμᾷς αὔξεσθαι καὶ βούλει δύνασθαι τοὺς τε φί-
 λους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς
 τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ ὅπως
 αὐταῖς δεῖ χρῆσθαι ἀσκητέον, εἰ δὲ καὶ τῷ σώματι βούλει δυ- 20
 πατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμνα-
 στέον σὺν πόνοις καὶ ἰδρώτι.

Καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὧς φησι Πρῶδικος, Ἐννο-
 εῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφρο-
 σύνας ἡ γυνή σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν 25
 ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε.

Καὶ ἡ Ἀρετὴ εἶπεν, ὦ τλήμων, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί
 ἡδὺ οἶσθα μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα; ἥ τις οὐδὲ
 τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι
 πάντων ἐμπίπλασαι, πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν δὲ διψῆν 30
 πίνουσα, ἵνα μὲν ἡδέως φάγῃς, ὀψοποιοὺς μηχανωμένη, ἵνα δὲ
 ἡδέως πίνῃς, οἶνους τε πολυτελεῖς παρασκευάζῃ καὶ τοῦ θέρ-
 ρους χιόνα περιθέουσα ζητεῖς, ἵνα δὲ καθυπνωσῇς ἡδέως, οὐ
 μόνον τὰς κλῖνας μαλακὰς, ἀλλὰ καὶ τὰ ὑπόβαθρα ταῖς κλί-
 ναις παρασκευάζῃ. οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν 35
 ἔχειν ὃ τι ποιῇς ὕπνου ἐπιθυμεῖς.

Ἀθάνατος δ' οὔσα ἐκ θεῶν μὲν ἀπερρόμφαι, ὑπὸ δὲ ἀνθρώ-
 πων ἀγαθῶν ἀτιμάζει· τοῦ δὲ πάντων ἡδίστου ἀκούσματος,
 ἐπαίνου σεαντῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάμα-
 5 τος ἀθέατος· οὐδὲν γὰρ πρόποτε σεαντῆς ἔργον καλὸν τεθέα-
 σαι. τίς δ' ἂν σοι λεγούσῃ τι πιστεύσεις; τίς δ' ἂν δεομένη
 τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμή-
 σειεν εἶναι; οἱ νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοί εἰσι,
 πρεσβύτεροι δὲ γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν
 λιπαροὶ διὰ νεότητος φερόμενοι, ἐπιπόνως δὲ ἀνχηροὶ διὰ
 10 γήρως περῶντες, τοῖς μὲν πεπραγμένοις αἰσχυρόμενοι, τοῖς δὲ
 πραττομένοις βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι δια-
 δραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι.

Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγα-
 15 θοῖς· ἔργον δὲ καλὸν οὔτε θεῶν οὔτε ἀνθρώπων χωρὶς ἐμοῦ
 γίγνεται. τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ
 παρὰ ἀνθρώποις οἷς προσήκει, ἀγαπητὴ μὲν συνεργὸς τεχνί-
 ταις, πιστὴ δὲ φύλαξ οἴκων δεσπόταις, εὐμενὴς δὲ παραστάτις
 οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόρων, βεβαία
 δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός.
 20 Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα μὲν καὶ ἀπράγμων σί-
 των καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ, ἕως ἂν ἐπιθυμή-
 σωσιν αὐτῶν. ὕπνος δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμό-
 χθοις, καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦ-
 τον μεθιᾶσι τὰ δέοντα πράττειν. καὶ οἱ μὲν νέοι τοῖς τῶν
 25 πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν
 νέων τιμαῖς ἀγάλλονται, καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων
 μέμνηται, εὖ δὲ τὰς παρούσας ἡδοναὶ πράττοντες, δι' ἐμὲ
 φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμοι δὲ πατρί-
 διν. ὅταν δ' ἔλθῃ τὸ πεπωμένον τέλος, οὐ μετὰ λήθης
 30 αἴτιμοι κείνται, ἀλλὰ μετὰ μνήμης τὸν αἰὲ χρόνον ὑμνούμενοι
 θάλλουσι. τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις,
 ἔξεστι διαπονησάμενόν τήν μακαριστοτάτην εὐδαιμονίαν κε-
 κτῆσθαι. * * * *

A DISCOURSE ON PROVIDENCE.

Πρῶτον μὲν δὴ περὶ θεοῦς ἐπειρᾶτο σώφρονας ποιεῖν τοὺς συνόντας. ἄλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὁμιλοῦντι παραγενόμενοι διηγοῦντο· ἐγὼ δὲ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγετο, παρεγενόμην.

Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἥδη ποτέ σοι ἐπῆλθεν ἐνθυμη- 5
θῆναι ὡς ἐπιμελῶς οἱ θεοὶ ὧν οἱ ἄνθρωποι δέονται κατασκευ-
άκασι; Καὶ ὁ, Μὰ τὸν Δι', ἔφη, οὐκ ἔμοιγε. Ἀλλ' οἷσθ' ἄ-
γ', ἔφη, ὅτι πρῶτον μὲν φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ παρέ-
χουσι; Νῆ Δι', ἔφη, ὃ γ' εἰ μὴ εἴχομεν, ὅμοιοι τοῖς τυφλοῖς
ἂν ἦμεν, ἔνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. Ἀλλὰ μὴν καὶ 10
ἀναπαύσεώς γε δεομένοις ἡμῖν νύκτα παρέχουσι, κάλλιστον
ἀναπαυτήριον. Πάνν γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον.

Οὐκ οὖν καὶ ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὧν τὰς τε ὥρας
τῆς ἡμέρας ἡμῖν καὶ τᾶλλα πάντα σαφηνίζει, ἡ δὲ νύξ διὰ τὸ
σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν, ἄστρα ἐν τῇ νυκτὶ ἀνέφηναν, 15
ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει; καὶ διὰ τοῦτο πολλὰ
ὧν δεόμεθα πράττομεν. Ἔστι ταῦτα, ἔφη. Ἀλλὰ μὴν ἡ γε
σελήνη οὐ μόνον τῆς νυκτὸς, ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη
φανερά ἡμῖν ποιεῖ. Πάνν μὲν οὖν, ἔφη.

Τὸ δ' ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀνα- 20
διδόναι, καὶ ὥρας ἀρμοιτούσας πρὸς τοῦτο παρέχειν, αἳ ἡμῖν
οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν,
ἀλλὰ καὶ οἷς εὐφραυνόμεθα; Πάνν, ἔφη, καὶ ταῦτα φιλάν-
θρωπα.

Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε 25
καὶ γνέιν τε καὶ συνάβειν τῇ γῇ καὶ ταῖς ὥραις πάντα τὰ
χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς, καὶ μιγνύμενον
πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερά τε καὶ ὠφελιμώ-
τερα καὶ ἰδίῳ ποιεῖν αὐτὰ, καὶ ἐπειδὴ πλείστον δεόμεθα τού-
του, ἀφθονέστατον αὐτὸ παρέχειν ἡμῖν; Καὶ τοῦτο, ἔφη, 30
προνοητικόν.

Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους,
ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ
πάντα ὅσα ὠφελείας ἔνεκα ἄνθρωποι κατασκευάζονται; ὡς
γὰρ συνελόντι εἰπεῖν οὐδὲν ἀξίόλογον ἄνευ πυρὸς ἄνθρωποι 35

τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται. Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρωπία.

Τὸ δὲ τὸν ἥλιον, ἐπειδὴ ἐν χειμῶνι τράπηται, προσιέναι τὰ μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διελήλυθεν· καὶ
 5 ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀπο-
 τρέπεσθαι φυλαττόμενον μή τι ἡμᾶς μᾶλλον τοῦ δέοντος
 θερμαίνων βλάβῃ· καὶ ὅταν αὖ πάλιν ἀπὼν γένηται, ἔνθα
 καὶ ἡμῖν δῆλόν ἐστιν ὅτι εἰ προσωτέρω ἄπεισιν, ἀποπαγησό-
 μεθα ὑπὸ τοῦ ψύχους, πάλιν αὖ τρέπεσθαι καὶ προσχωρεῖν,
 10 καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι ἔνθα ἂν μάλιστα
 ἡμᾶς ὠφελοίῃ; Νῆ· τὸν Δί', ἔφη, καὶ ταῦτα παντάπασιν
 ἔοικεν ἀνθρώπων ἕνεκα γιγνομένοις.

Τὸ δ' αὖ, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἂν ὑπερέγκαι-
 μεν οὔτε τὸ καῖμα οὔτε τὸ ψῦχος, εἰ ἑξαπίνης γίγνοιτο, οὕτω
 15 μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν
 ἀπιέναι ὥστε λανθάνειν ἡμᾶς εἰς ἑκάτερα τὰ ἰσχυρότατα
 καθισταμένους; Ἐγὼ μὲν, ἔφη, ὁ Εὐθύδημος, ἤδη τοῦτο
 σκοπῶ, εἰ ἄρα τι ἐστὶ τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θερα-
 पेῖν· ἐκεῖνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τᾶλλα ζῶα τού-
 20 των μετέχει.

Οὐ γὰρ καὶ τοῦτ', ἔφη ὁ Σωκράτης, φανερόν, ὅτι καὶ ταῦτα
 ἀνθρώπων ἕνεκα γίγνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο
 ζῶον αἰγῶν τε καὶ οἴων καὶ ἵππων καὶ βοῶν καὶ ὄνων καὶ τῶν
 ἄλλων ζώων τοσαῦτα ἀγαθὰ ἀπολαβεῖ ὅσα ὁ ἄνθρωπος;
 25 ἐμοὶ μὲν γὰρ δοκεῖ πλείω ἢ τῶν φυτῶν· τρέφονται γοῦν καὶ
 χρηματίζονται οὐδὲν ἥττον ἀπὸ τούτων ἢ ἀπ' ἐκείνων· πολὺν
 δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φρυομένοις εἰς τροφήν
 οὐ χρῶνται, ἀπὸ δὲ βροσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι
 τρεφόμενοι ζῶσι· πάντες δὲ τιθασεύοντες καὶ δαμάζοντες τὰ
 30 χρήσιμα τῶν ζώων, εἷς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνερ-
 γοῖς χρῶνται. Ὁμογνωμοῶ σοι καὶ τοῦτ', ἔφη· ὅρῳ γὰρ
 αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνό-
 μενα τοῖς ἀνθρώποις ὥστε χρῆσθαι αὐτοῖς ὅ τι ἂν βούλωνται.

Τὸ δ', ἐπειδὴ πολλὰ μὲν κυλὰ καὶ ὠφέλιμα, διαφέροντα δὲ
 35 ἀλλήλων ἐστὶ, προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἀρμοτ-
 τούσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν·

τὸ δὲ καὶ λογισμὸν ἡμῶν ἐμψῦσαι, ᾧ περὶ ὧν αἰσθανόμεθα
 λογιζόμενοι τε καὶ μνημονεύοντες καταμανθάνομεν ὅπη
 ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα δι' ὧν τῶν τε ἀγα-
 θῶν ἀπολαμβάνομεν καὶ τὰ κακὰ ἀλεξόμεθα· τὸ δὲ καὶ ἐρμη-
 νείαν δοῦναι, δι' ἧς πάντων τῶν ἀγαθῶν μεταδίδομέν τε ἀλλή- 5
 λοις διδάσκοντες καὶ κοινωνοῦμεν, καὶ νόμους τιθέμεθα, καὶ
 πολιτευόμεθα; Παντάπασιν εἰκόασιν, ὧ Σώκρατες, οἱ θεοὶ
 πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιεῖσθαι.

Τὸ δὲ καὶ ἡ ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ
 τῶν μελλόντων, ταύτη αὐτοὺς ἡμῶν συνεργεῖν, διὰ μαντικῆς 10
 τοῖς πνιθανομένοις γράζοντας τὰ ἀποβησόμενα καὶ διδάσκον-
 τας ἡ ἂν ἄριστα γίγνοιτο; Σοὶ δ', ἔφη, ὦ Σώκρατες, εἰκόασιν
 ἔτι φιλικώτερον ἢ τοῖς ἄλλοις χρῆσθαι, οἳ γε μηδὲ ἐπερωτώμε-
 νοι ὑπὸ σοῦ προσημαίνουσιν σοὶ ἅ τε χρὴ ποιεῖν καὶ ἅ μὴ.

Ὅτι δὲ γε ἀληθῆ λέγω καὶ σὺ, ὦ Εὐθύδημε, γνώσῃ, ἂν μὴ 15
 ἀταμένῃς ἕως ἂν τὰς μορφὰς τῶν θεῶν ἴδῃς, ἀλλ' ἐξαρκῇ σοι
 τὰ ἔργα αὐτῶν ὁρῶντι σέβεσθαι καὶ τιμᾶν τοὺς θεοὺς.

Ἐννόει δὲ ὅτι καὶ αὐτοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἳ
 τε γὰρ ἄλλοι ἡμῶν τὰ ἀγαθὰ διδόντες, οἷδεν τοῦτων εἰς τοῦμ-
 φανὲς ἰόντες διδόασιν, καὶ ὁ τὸν ὅλον κόσμον συντάττων τε 20
 καὶ σπνέχων, ἐν ᾧ πάντα τὰ καλὰ καὶ ἀγαθὰ ἐστὶ, καὶ ἀεὶ
 μὲν χρωμένοις ἀτριβῇ τε καὶ ὑγιᾷ καὶ ἀγῆρατον παρέχων,
 θᾶπτον δὲ νοήματος ἀναμαρτήτως ὑπηρετοῦντα, οὗτος τὰ
 μέγιστα μὲν πρᾶττων ὁρᾶται, τάδε δὲ οἰκορομῶν ἀέρατος
 ἡμῶν ἐστίν. 25

Ἐννόει δὲ ὅτι καὶ ὁ πᾶσι φανερός δοκῶν εἶναι ἥλιος οὐκ
 ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὁρᾶν, ἀλλ' ἐὰν τις
 αὐτὸν ἀναιδῶς ἐγχειρῇ θεᾶσθαι, τὴν ὄψιν ἀφαιρεῖται. Καὶ
 τοὺς ὑπηρετίας δὲ τῶν θεῶν εὐρήσεις ἀφανεῖς ὄντας· κεραννός
 τε γὰρ ὅτι μὲν ἄνωθεν ἀγίεται δῆλον καὶ ὅτι οἷς ἂν ἐντέχῃ 30
 πάντων κρατεῖ. Ὁρᾶται δ' οὗτ' ἐπιὼν οὔτε κατασιγήσας
 οὔτε ἀπιὼν. Καὶ ἄνεμοι αὐτοὶ μὲν οὐχ ὁρῶνται, ἅ δὲ ποι-
 οῦσι φανερὰ ἡμῶν ἐστὶ, καὶ προσιόντων αὐτῶν αἰσθανόμεθα.
 Ἀλλὰ μὴν καὶ ἀνθρώπου γε ψυχῇ, εἴπερ τι καὶ ἄλλο τῶν
 ἀνθρωπίνων τοῦ θείου μετέχει, ὅτι μὲν βασιλεύει ἐν ἡμῶν 35
 φανερόν, ὁρᾶται οὐδ' αὐτὴ. Ἄ χρὴ κατανοοῦντα μὴ καταφρο-

νεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γιγνομένων τὴν δύναμιν αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον.

Ἐγὼ μὲν, ὦ Σώκρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν οὐδὲ μικρὸν ἀμελήσω τοῦ δαιμονίου σαφῶς οἶδα· ἐκεῖνο δὲ ἀθυ-
5 μῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι.

Ἀλλὰ μὴ τοῦτο ἀθύρει, ἔφη, ὦ Εὐθύδημε· ὁρᾷς γὰρ ὅτι ὁ ἐν Δελφοῖς θεὸς, ὅταν τις αὐτὸν ἐπερωτᾷ πῶς ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται Νόμῳ πόλεως. νόμος δὲ
10 δῆπον πανταχοῦ ἐστὶ κατὰ δύναμιν ἱεροῖς θεοῖς ἀρέσκεσθαι. Πῶς οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον τιμῇ θεοὺς ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν;

Ἀλλὰ χρή τῆς μὲν δυνάμεως μηδὲν ὑφίεσθαι· ὅταν γὰρ τις τοῦτο ποιῇ, φανερὸς δῆπου ἐστὶ τότε οὐ τιμῶν θεοῦς.
15 χρή οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν τιμᾶν τοὺς θεοὺς θαυρόειν τε καὶ ἐλπίζειν τὰ μέγιστα ἀγαθὰ. οὐ γὰρ παρ' ἄλλων γ' ἂν τις μείζω ἐλπίζων σωφρονοίῃ ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν δυναμένων, οὐδ' ἂν ἄλλως μᾶλλον ἢ εἰ τούτοις ἀρέσκοι. ἀρέσκοι δὲ πῶς ἂν μᾶλλον ἢ εἰ ὡς μάλιστα
20 πείθοιτο αὐτοῖς; Τοιαῦτα μὲν δὴ λέγων τε καὶ αὐτὸς ποιῶν εὐσεβέστερους τε καὶ σωφρονεστέρους τοὺς συνόντας παρεσκεύαζεν.

THE CYROPÆDIA, OR INSTITUTION OF CYRUS.

EARLY YEARS OF CYRUS.

1. Κῦρος γὰρ μέχρι μὲν δώδεκα ἐτῶν ἢ ὀλίγη πλεῖον ταύτῃ τῇ παιδείᾳ ἐπαιδευθῇ, καὶ πάντων τῶν ἡλικίων διαφέρων
25 ἐφαίνετο καὶ εἰς τὸ ταχὺ μανθάνειν, ἃ δέοι, καὶ εἰς τὸ καλῶς καὶ ἀνδρείως ἕκαστα ποιεῖν. ἐκ δὲ τούτου τοῦ χρόνου μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς· ἰδεῖν γὰρ ἐπεθύμει, ὅτι ἤκουε καλὸν κἀγαθὸν αὐτὸν εἶναι. ἔρ-

χεται δ' αὐτὴ τε ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον
 τὸν υἱὸν ἔχουσα. 2. Ὡς δὲ ἀφίκετο τάχιστα, καὶ ἔγνω ὁ
 Κῦρος τὸν Ἀστυάγην τῆς μητρὸς πατέρα ὄντα, εὐθύς οἷα δὴ
 παῖς φιλόστοργος φύσει ἡσπάζετό τε αὐτὸν, ὥσπερ ἂν εἴ τις
 πάλαι συντεθραμμένος καὶ πάλαι φιλῶν ἀσπάζοιτο, καὶ ὁρῶν 5
 δὴ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ καὶ χρώμα-
 τος ἐντρίφει καὶ κόμαις προσθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μή-
 δοις· ταῦτα γὰρ πάντα Μηδικά ἐστι, καὶ οἱ πορφυροῖ χιτῶνες
 καὶ οἱ κἀνδυες καὶ οἱ στρεπτοὶ περὶ τῇ δέρῃ καὶ τὰ ψέλια περὶ
 ταῖς χερσίν, ἐν Πέρσαις δὲ τοῖς οἴκοι καὶ νῦν ἔτι πολὺν καὶ 10
 ἐσθῆτες φανλότεραι καὶ δίαται εὐτελέστεραι· ὁρῶν δὴ τὸν
 κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ ἔλεγεν, ὦ μῆτερ, ὡς καλὸς
 μοι ὁ πάππος. ἐρωτώσης δὲ τῆς μητρὸς αὐτὸν, πότερος δοκεῖ
 καλλίων αὐτῷ εἶναι, ὁ πατὴρ ἢ οὗτος, ἀπεκρίνατο ἄρα ὁ
 Κῦρος, ὦ μῆτερ, Περσῶν μὲν πολὺν κάλλιστος ὁ ἐμὸς πατὴρ, 15
 Μήδων μέντοι, ὅσων ἐώρακα ἐγὼ καὶ ἐν ταῖς ὁδοῖς καὶ ἐπὶ ταῖς
 θύραις, πολὺν οὗτος ὁ ἐμὸς πάππος κάλλιστος. 3. Ἀντασπα-
 ζόμενος δὲ ὁ πάππος αὐτὸν καὶ στολὴν καλὴν ἐνέδυσε καὶ
 στρεπτοῖς καὶ ψελίοις ἐτίμα καὶ ἐκόσμη, καὶ εἴ πον ἐξελαύνοι,
 ἐφ' ἵππον χρυσοχαλίνου περιῆγεν, ὥσπερ καὶ αὐτὸς εἰώθει 20
 πορεύεσθαι. ὁ δὲ Κῦρος ἅτε παῖς ὢν φιλόκαλος καὶ φιλότιμος
 ἤδετο τῇ στολῇ, καὶ ἱππεύειν μανθάνων ὑπερέχαιρεν· ἐν Πέρ-
 σαις γὰρ διὰ τὸ χαλεπὸν εἶναι καὶ τρέφειν ἵππους καὶ ἱππεύειν
 ἐν ὁρειῇ οὕσῃ τῇ χώρῃ καὶ ἰδεῖν ἵππον σπάνιον. 4. Δειπνῶν
 δὲ ὁ Ἀστυάγης σὺν τῇ θυγατρὶ καὶ τῷ Κύρῳ, βουλόμενος 25
 τὸν παῖδα ὡς ἡδιστα δειπνεῖν, ἵνα ἤττιον τὰ οἴκαδε ποθοίῃ,
 προσήγαγεν αὐτῷ καὶ παροψίδας καὶ παντοδαπὰ ἐμβάσματα
 καὶ βρώματα. τὸν δὲ Κῦρον ἔφασαν λέγειν, ὦ πάππε, ὅσα
 πράγματα ἔχεις ἐν τῷ δείπνῳ, εἰ ἀνάγκη σοι ἐπὶ πάντα τὰ
 λεκάνια ταῦτα διατείνειν τὰς χεῖρας καὶ ἀπογεύεσθαι τούτων 30
 τῶν παντοδαπῶν βρωμάτων. Τί δέ, φάναι τὸν Ἀστυάγην,
 οὐ γὰρ πολὺ σοι δοκεῖ κάλλιον τόδε τὸ δεῖπνον εἶναι τοῦ ἐν
 Πέρσαις; τὸν δὲ Κῦρον πρὸς ταῦτα ἀποκρίνασθαι λέγεται,
 Οὐχί, ὦ πάππε· ἀλλὰ πολὺ ἀπλουστέρα καὶ εὐθυτέρα παρ'
 ἡμῖν ἢ ὁδός ἐστιν ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῖν. ἡμᾶς μὲν 35
 γὰρ ἄρτος καὶ κρέα εἰς τοῦτο ἄγει, ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ

ἡμῶν σπεύδετε, πολλοὺς δὲ τινὰς ἐλιγμοὺς ἄνω καὶ κάτω πλα-
 νώμενοι μόλις ἀφικνεῖσθε, ὅποι ἡμεῖς πάλαι ἤκομεν. 5. Ἄλλ',
 ὦ παῖ, φάναι τὸν Ἀστυάγην, οὐκ ἀχθόμενοι ταῦτα περιπλα-
 νώμεθα· γεγόμενος δ', ἔφη, καὶ σὺ γνώσῃ, ὅτι ἡδεῖα ἐστίν.
 5 Ἀλλὰ καὶ σέ, φάναι τὸν Κῦρον, ὁρῶ, ὦ πάππε, μυσαιττόμενον
 ταῦτα τὰ βρώματα. καὶ τὸν Ἀστυάγην ἐπερέσθαι, Καὶ τίτι
 δὴ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις; Ὅτι σε, φάναι, ὁρῶ,
 ὅταν μὲν τοῦ ἄρτου ἄψῃ, εἰς οὐδὲν τὴν χεῖρα ἀποψώμενον,
 ὅταν δὲ τούτων τινὸς θίγῃς, εὐθὺς ἀποκαθαίρῃ τὴν χεῖρα εἰς
 10 τὰ χειρόμακτρα, ὡς πάννυ ἀχθόμενος, ὅτι πλέα σοι ἀπ' αὐτῶν
 ἐγένετο. 6. Πρὸς ταῦτα δὴ τὸν Ἀστυάγην εἰπεῖν, Εἰ τοίνυν
 οὕτω γιγνώσκεις, ὦ παῖ, ἀλλὰ κρέα γε εὐωχοῦ, ἵνα νεανίας
 οἴκαδε ἀπέλθῃς. ἅμα δὲ ταῦτα λέγοντα πολλὰ αὐτῷ παραφέ-
 ρειν καὶ θήρεια καὶ τῶν ἡμέρων. καὶ τὸν Κῦρον, ἐπεὶ ἑώρα
 15 πολλὰ τὰ κρέα, εἰπεῖν, Ἥ καὶ δίδως, φάναι, ὦ πάππε, πάντα
 ταῦτά μοι τὰ κρέα, ὅ τι βούλομαι, αὐτοῖς χρῆσθαι; Νῆ Δίε,
 φάναι, ὦ παῖ, ἔγωγέ σοι. 7. Ἐνταῦθα δὴ τὸν Κῦρον λαβόντα
 τῶν κρεῶν διαδιδόσθαι τοῖς ἀμφὶ τὸν πάππον θεραπευνταῖς,
 ἐπιλέγοντα ἐκάστῳ, Σοὶ μὲν τοῦτο, ὅτι προθύμως με ἱππεύειν
 20 διδάσκεις, σοὶ δέ, ὅτι μοι παλτὸν ἔδωκας· νῦν γὰρ τοῦτο ἔχω·
 σοὶ δέ, ὅτι τὸν πάππον καλῶς θεραπεύεις, σοὶ δέ, ὅτι μου τὴν
 μητέρα τιμᾷς· ταῦτα ἐποίει, ἕως διεδίδον πάντα ἃ ἔλαβε κρέα.
 8. Σάκας δέ, φάναι τὸν Ἀστυάγην, τῇ οἰνοχόῳ, ὃν ἐγὼ μάλιστα
 τιμῶ, οὐδὲν δίδως; ὁ δὲ Σάκας ἄρα καλὸς τε ὢν ἐτύγγατε
 25 καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους Ἀστυάγους καὶ ἀπο-
 κωλύειν, οὓς μὴ καιρὸς αὐτῷ δοκοίη εἶναι προσάγειν. καὶ τὸν
 Κῦρον ἐπερέσθαι προπετῶς, ὡς ἂν παῖς μηδέπω ὑποπτήσων,
 Διὰ τί δή, ὦ πάππε, τοῦτον οὕτω τιμᾷς; καὶ τὸν Ἀστυάγην
 σκώψαντα εἰπεῖν, Οὐχ ὁρᾷς, φάναι, ὡς καλῶς οἰνοχοεῖ καὶ
 30 εὐσχημόνως; οἱ δὲ τῶν βασιλέων τούτων οἰνοχόοι κομφῶς τε
 οἰνοχοοῦσι καὶ καθαρείως ἐγγέουσι καὶ διδύασι τοῖς τρισὶ
 δακτύλοις ὀχοῦντες τὴν φιάλην καὶ προσφέρουσιν, ὡς ἂν ἐν-
 δοῖεν τὸ ἔκπωμα εὐληπιτότατα τῷ μέλλοντι πίνειν. 9. Κέ-
 λευσον δὴ, φάναι, ὦ πάππε, τὸν Σάκαν καὶ ἐμοὶ δοῦναι τὸ
 35 ἔκπωμα, ἵνα καὶ γὼ καλῶς σοι πιεῖν ἐγγέας ἀνακτήσωμαί σε,
 ἣν δύνωμαι. καὶ τὸν κελεύσαι δοῦναι. λαβόντα δὴ τὸν Κῦρον

οὕτω μὲν δὴ εὖ κλύσαι τὸ ἔκπωμα, ὥσπερ τὴν Σάκαν ἐώρα,
οὕτω δὲ στήσαντα τὸ πρόσωπον σπονδαίως καὶ εὐσχημόνως,
προσεεγκεῖν καὶ εἰδοῦναι τὴν γιᾶλην τῷ πάππῳ, ὥστε τῇ
μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρασχεῖν. καὶ αὐτὸν
δὲ τὸν Κύρον ἐκγελάσαντα ἀναπηδῆσαι πρὸς τὸν πάππον καὶ 5
φιλοῦντα ἅμα εἰπεῖν, ὦ Σάκα, ἀπόλωλας· ἐκβαλῶ σε ἐκ τῆς
τιμῆς· τὰ τε γὰρ ἄλλα, φάναι, σοῦ κἄλλιον οἰνοχοήσω καὶ
οὐκ ἐπίομαι αὐτὸς τὸν οἶνον. οἱ δ' ἄρα τῶν βασιλέων οἰνο-
χόοι, ἐπειδὴν διδῶσι τὴν γιᾶλην, ἀρύσαντες ἀπ' αὐτῆς τῷ
κνάθῳ εἰς τὴν ἀριστερὰν χεῖρα ἐρχεάμενοι καταρρόφοῦσι, τοῦ 10
δὴ εἰ γάρμακα ἐγγείον μὴ λυσιτελεῖν αὐτοῖς. 10. Ἐκ τούτου
δὴ ὁ Ἀστυάγης ἐπισκώπτων, Καὶ τί δή, ἔφη, ὦ Κύρε, τᾶλλα
μιμούμενος τὸν Σάκαν οὐκ ἀπερρόφησας τοῦ οἴνου; Ὅτι, ἔφη,
νῆ Δία ἐδεδοίκειν, μὴ ἐν τῷ κρατῆρι γάρμακα μεμιγμένα εἶη.
καὶ γὰρ ὅτε εἰστίσας σὺ τοὺς φίλους ἐν τοῖς γεγεθλίοις, σα- 15
φῶς κατέμαθον γάρμακα ὑμῖν αὐτὸν ἐγγέατα. Καὶ πῶς δὴ
σὺ τοῦτο, ἔφη, ὦ παῖ, κατέγτως; Ὅτι νῆ Δί' ὑμᾶς ἐώρων καὶ
ταῖς γνώμας καὶ τοῖς σώμασι σφαλλομένους· πρῶτον μὲν γὰρ
ἂ οὐκ ἔατε ἡμᾶς τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιεῖτε.
πάντες μὲν γὰρ ἅμα ἐνεκράγετε, ἐμανθάνετε δὲ οὐδὲ ἐν ἄλλῃ- 20
λων, ἥδετε δὲ καὶ μύλα γελοῖως, οὐκ ἀκροώμενοι δὲ τοῦ ἄδον-
τος ὠρνύετε ἄριστα ἄδειν, λέγων δὲ ἕκαστος ὑμῶν τὴν ἑαυτοῦ
ρώμην, ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν
ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε. ἐπελέλησθε δὲ παν-
τάπασι σύ τε, ὅτι βασιλεὺς ἦσθα, οἱ τε ἄλλοι, ὅτι σὺ ἄρχων. 25
τότε γὰρ δὴ ἔγωγε καὶ πρῶτον κατέμαθον, ὅτι τοῦτ' ἄρ' ἦν ἡ
ἰσηρογία, ὃ ὑμεῖς τότε ἐποιεῖτε. οὐδέποτε γοῦν ἐσιωπᾶτε.
11. Καὶ ὁ Ἀστυάγης λέγει, Ὁ δὲ σὸς πατήρ, ἔφη, ὦ παῖ, πί-
νων οὐ μεθύσκειται; Οὐ μὰ Δί', ἔφη. Ἀλλὰ πῶς ποιεῖ;
Διψῶν πᾶνεται, ἄλλο δὲ κακὸν οὐδὲν πάσχει· οὐ γὰρ οἶμαι, 30
ὦ πάππε, Σάκας αὐτῷ οἰνοχοεῖ. καὶ ἡ μήτηρ εἶπεν, Ἀλλὰ τί
ποιε σὺ, ὦ παῖ, τῷ Σάκα οὕτω πολεμεῖς; τὸν δὲ Κύρον εἰπεῖν,
Ὅτι νῆ Δία, φάναι, μισῶ αὐτόν· πολλάκις γὰρ με πρὸς τὸν
πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μαρῳτάτος ἀπο-
κώλνει. ἀλλὰ ἱκετεύω, φάναι, ὦ πάππε, δός μοι τρεῖς ἡμέρας 35
ἄρξαι αὐτοῦ. καὶ τὸν Ἀστυάγην εἰπεῖν, Καὶ πῶς ἂν ἄρξαις

αὐτοῦ; καὶ τὸν Κῦρον φάναι, Στάς ἂν ὥσπερ οὗτος ἐπὶ τῇ εἰσόδῳ, ἔπειτα ὁπότε βούλοιτο παρῆναι ἐπ' ἄριστον, λέγοιμ' ἂν ὅτι οὐπω δυνατόν τῳ ἁρίστῳ ἐντυχεῖν· σπουδάζει γὰρ πρὸς τινος· εἴθ' ὁπότεν ἦκοι ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν ὅτι λούται·
 5 ἐπειδὴν δὲ πάνν σπουδάζοι φαγεῖν, εἶποιμ' ἂν ὅτι παρὰ ταῖς γυναιξίν ἐστιν· ἕως παρατεινάμει τοῦτον, ὥσπερ οὗτος ἐμὲ παρατείνει ἀπὸ σοῦ κωλύων. 12. Τοσαύτας μὲν αὐτοῖς εὐθυμίας παρεῖχεν ἐπὶ τῷ δείπνῳ· τὰς δὲ ἡμέρας, εἴ τις αἰσθοίτο δεόμενον ἢ τὸν πάππον ἢ τὸν τῆς μητρὸς ἀδελφόν,
 10 χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα· ὅ τι γὰρ δύναίτο ὁ Κῦρος, ὑπερέχαιρεν αὐτοῖς χαριζόμενος.

13. Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, εἰδεῖτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν τὸν Κῦρον. ἡ δὲ ἀπεκρίνατο, ὅτι βούλοιτο μὲν ἅπαντα τῷ πατρὶ
 15 χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν καταλιπεῖν. 14. Ἐνθα δὲ ὁ Ἀστυάγης λέγει πρὸς τὸν Κῦρον, ὦ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν τῆς παρ' ἐμὲ εἰσόδου σοι οὐ Σάκας ἄρξει, ἀλλ' ὁπότεν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται· καὶ χάριν σοι εἶσομαι, ὅσῳ ἂν πλεονάκις εἰσῆς
 20 ὡς ἐμέ. ἔπειτα δὲ ἵπποις τοῖς ἐμοῖς χρήσῃ καὶ ἄλλοις, ὅπόσοις ἂν βούλῃ, καὶ ὅταν ἀπίης, ἔχων ἅπει, οὓς ἂν αὐτὸς ἐθέλῃς. ἔπειτα δὲ ἐν τῷ δείπνῳ ἐπὶ τὸ μετρίως σοι δοκοῦν ἔχειν ὁποῖαν ἂν βούλῃ ὁδὸν πορεύσῃ. ἔπειτα τά τε νῦν ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι καὶ ἄλλα παντοδαπὰ συλλέξω, ἃ σὺ
 25 ἐπειδὴν τάχιστα ἱππεύειν μάθῃς, διώξῃ, καὶ τοξεύων καὶ ἀκοντίζων καταβαλεῖς ὥσπερ οἱ μεγάλοι ἄνδρες. καὶ παῖδας δέ σοι ἐγὼ συμπαίκτορας παρέξω, καὶ ἄλλα, ὅποσα ἂν βούλῃ, λέγων πρὸς ἐμὲ οὐκ ἀτυχήσεις. 15. Ἐπεὶ ταῦτα εἶπεν ὁ Ἀστυάγης, ἡ μήτηρ διηρώτα τὸν Κῦρον, πότερον βούλοιτο
 30 μένειν ἢ ἀπιέναι. ὁ δὲ οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ εἶπεν, ὅτι μένειν βούλοιτο. ἐπερωτηθεὶς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί, εἰπεῖν λέγεται, Ὅτι οἴκοι μὲν τῶν ἡλίκων καὶ εἰμὶ καὶ δοκῶ κράτιστος εἶναι, ὧ μῆτερ, καὶ ἀκοντίζων καὶ τοξεύων, ἐνταῦθα δὲ οἷδ' ὅτι ἱππεύειν ἤττων εἰμὶ τῶν ἡλίκων· καὶ τοῦτο εὖ
 35 ἴσθι, ὧ μῆτερ, ἔφη, ὅτι ἐμὲ πάνν ἀνιῶ. ἦν δὲ με καταλίπῃς ἐνθάδε καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσαις ὧ, οἴμαί σοι

ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ ῥαδίως νικήσιν, ὅταν δὲ εἰς Μήδους ἔλθω ἐνθάδε, πειράσομαι τῷ πάππῳ ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς συμμαχεῖν αὐτῷ. 16. Τὴν δὲ μητέρα εἰπεῖν, Τὴν δὲ δικαιοσύνην, ὧ παῖ, πῶς μαθήσῃ ἐνθάδε, ἐκεῖ ὄντων σοι τῶν διδασκάλων; καὶ τὸν Κῦρον φάναι, Ἄλλ', ὧ 5 μῆτερ, ἀκριβῶς ταῦτά γε οἶδα. Πῶς σὺ οἶσθα; τὴν Μανδάνην εἰπεῖν. Ὅτι, φάναι, ὁ διδάσκαλός με ὡς ἤδη ἀκριβοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστηε δικάζειν. καὶ τοῖνον, φάναι, ἐπὶ μιᾷ ποτε δίκῃ πληγὰς ἔλαβον ὡς οὐκ ὀρθῶς δικάσας. ἦν δὲ ἡ δίκη τοιαύτη. 17. Παῖς μέγας μικρὸν ἔχων 10 χιτῶνα ἕτερον παῖδα μικρὸν μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ. ἐγὼ οὖν τούτοις δικάζων ἔγνων βέλτιον εἶναι ἀμφοτέροισι τὸν ἀρμόζοντα ἐκάτερον χιτῶνα ἔχειν. ἐν τούτῳ αὖ με ἔπαισεν ὁ διδάσκαλος, λέξας, ὅτι ὁπότε μὲν τοῦ ἀρμόττοντος 15 εἶην κριτής, οὕτω δέοι ποιεῖν, ὁπότε δὲ κρῖναι δέοι, ποτέρου ὁ χιτῶν εἴη, τοῦτ' ἔφη σκεπτέον εἶναι, τίς κτῆσις δικάια ἐστί, πότερα τὸν βίᾳ ἀφελόμενον ἔχειν ἢ τὸν ποιησάμενον ἢ πριάμενον κεκτῆσθαι. ἔπειτα δὲ ἔφη τὸ μὲν νόμιμον δίκαιον εἶναι, τὸ δὲ ἄνομον βίαιον. σὺν τῷ νόμῳ οὖν ἐκέλευεν ἀεὶ τὸν δικα- 20 στήν τὴν ψῆφον τίθεσθαι. οὕτως ἐγὼ σοι, ὧ μῆτερ, τά γε δίκαια παντάπασιν ἤδη ἀκριβῶς. ἦν δέ τι ἄρα προσδέωμαι, ὁ πάππος με, ἔφη, οὗτος ἐπιδιδάξει. 18. Ἄλλ' οὐ ταῦτά, ἔφη, ὧ παῖ, παρὰ τῷ πάππῳ καὶ ἐν Πέρσαις δίκαια ὁμολογεῖται. οὗτος μὲν γὰρ τῶν ἐν Μήδοις πάντων ἑαυτὸν δεσπότην πεποί- 25 ηκεν, ἐν Πέρσαις δὲ τὸ ἴσον ἔχειν δίκαιον νομίζεται. καὶ ὁ σὸς πρῶτος πατήρ τὰ τεταγμένα μὲν ποιεῖ τῇ πόλει, τὰ τεταγμένα δὲ λαμβάνει, μέτρον δὲ αὐτῷ οὐχ ἡ ψυχὴ, ἀλλ' ὁ νόμος ἐστίν. ὅπως οὖν μὴ ἀπολῇ μαστιγούμετος, ἐπειδὰν οἴκοι ἦς, ἂν παρὰ τούτου μαθὼν ἦκῃς ἀντὶ τοῦ βασιλικοῦ τὸ τυραννικόν, 30 ἐν ᾧ ἐστί τὸ πλεῖον οἶεσθαι χρῆναι πάντων ἔχειν. Ἄλλ' ὧ γε σὸς πατήρ, εἶπεν ὁ Κῦρος, δεινότερός ἐστιν, ὧ μῆτερ, διδάσκειν μεῖον ἢ πλεῖον ἔχειν. ἢ οὐχ ὀρθῶς, ἔφη, ὅτι καὶ Μήδους ἅπαντας δεδίδαχεν ἑαυτοῦ μεῖον ἔχειν; ὥστε θάρσει, ὡς ὧ γε σὸς πατήρ οὗτ' ἄλλον οὐδένα οὗτ' ἐμὲ πλεονεκτεῖν μαθόντα 35 ἀποπέμψει.

FAREWELL ADDRESS OF CYRUS TO HIS CHILDREN.

13. — Οἶσθα μὲν οὖν καὶ σύ, ὦ Καμβύση, ὅτι οὐ τόδε τὸ χρυσοῦν σκῆπτρον τὸ τὴν βασιλείαν διασῶζόν ἐστιν, ἀλλ' οἱ πιστοὶ φίλοι σκῆπτρον βασιλεῦσιν ἀληθέστατον καὶ ἀσφαλέστατον. Πιστοὺς δὲ μὴ νόμιζε φύσει φύεσθαι ἀνθρώπους·
- 5 πᾶσι γὰρ ἂν οἱ αὐτοὶ πιστοὶ φαίνοντο, ὥσπερ καὶ τᾶλλα τὰ περὶ κτότα πᾶσι τὰ αὐτὰ φαίνεται· ἀλλὰ τοὺς πιστοὺς τίθεσθαι δεῖ ἕκαστον ἑαυτῷ· ἡ δὲ κτῆσις αὐτῶν ἔστιν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ. 14. Εἰ οὖν καὶ ἄλλους τινὰς πειράσῃ συμφύλακας τῆς βασιλείας ποιέσθαι,
- 10 μηδαμόθεν πρότερον ἄρχου ἢ ἀπὸ τοῦ ὁμόθεν γενομένου. Καὶ πολῖταί τοι ἄνθρωποι ἀλλοδαπῶν οἰκειότεροι καὶ σύσσιτοι ἀποσκήνων· οἱ δὲ ἀπὸ τοῦ αὐτοῦ σπέρματος φύντες καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες καὶ ἐν τῇ αὐτῇ οἰκίᾳ ἀνξιδέντες καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι καὶ τὴν αὐτὴν
- 15 μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, πῶς οὐ πάντων οὗτοι οἰκειότατοι; 15. Μὴ οὖν ἂ οἱ θεοὶ ὑψηλῆται ἀγαθὰ εἰς οἰκειότητα ἀδελφοῖς μάταιά ποτε ποιήσητε, ἀλλ' ἐπὶ ταῦτα εὐθὺς οἰκοδομεῖτε ἄλλα φιλικὰ ἔργα· καὶ οὕτως αἰεὶ ἀνυπερβλήτος [ἀλλήλοις] ἔσται ἡ ὑμετέρᾳ φιλία. Ἐαυτοῦ
- 20 τοι κήδεται ὁ προνοῶν ἀδελφοῦ· τίτι γὰρ ἄλλω ἀδελφὸς μέγας ὢν οὕτω καλὸν ὥς ἀδελφῷ; τίς δ' ἄλλος τιμῆσεται δι' ἄνδρα μέγα δυνάμετον οὕτως ὥς ἀδελφός; τίνα δὲ φοβήσεται τίς ἀδικεῖν ἀδελφοῦ μεγάλου ὄντος οὕτως, ὥς τὸν ἀδελφόν;
16. Μήτε οὖν θᾶττον μηδεὶς σοῦ τούτῳ ὑπακούετω μήτε
- 25 προθυμότερον παρέστω· οὐδενὶ γὰρ οἰκειότερα τὰ τούτου οὔτε ἀγαθὰ οὔτε δειρά ἢ σοί. ἔννοει δὲ καὶ τάδε· τίτι χαρισάμενος ἐλπίσαις ἂν μειζόνων τευχῆν ἢ τούτῳ; τίτι δ' ἂν βοηθήσας ἰσχυρότερον σύμμαχον ἀντιλάβοις; τίνα δ' αἴσχιον μὴ φιλεῖν ἢ τὸν ἀδελφόν; τίνα δὲ ἀπάντων κάλλιον προτιμᾶν
- 30 ἢ τὸν ἀδελφόν; μόρου τοι, ὦ Καμβύση, πρωτεύοντος ἀδελφοῦ παρ' ἀδελφῷ οὐδὲ φθόρος παρὰ τῶν ἄλλων ἀφικνεῖται. 17. Ἀλλὰ πρὸς θεῶν πατρῴων, ὦ παῖδες, τιμᾶτε ἀλλήλους, εἴ τι καὶ τοῦ ἑμοῦ χαρίζεσθαι μέλει ὑμῖν· οὐ γὰρ δήπου τοῦτό γε σαφῶς δοκεῖτε εἰδέναι, ὥς οὐδέν εἰμι ἐγὼ ἔτι, ἐπειδὰν τοῦ

ἀνθρωπίνου βίου τελευτήσω· οὐδὲ γὰρ νῦν τοι τὴν γ' ἐμὴν
 ψυχὴν ἐωρᾶτε, ἀλλ' οἷς διεπράττετο, τοῦτοις αὐτὴν ὡς οὖσαν
 κατεφωρᾶτε. 18. Τὰς δὲ τῶν ἄδικα παθόντων ψυχὰς οὕτω
 κατεροίσατε οἷους μὲν φόβους τοῖς μαιφόνοις ἐμβάλλουσιν,
 οἷους δὲ παλαμναίους τοῖς ἀνοσίοις ἐπιπέμπουσι; τοῖς δὲ 5
 φθιμένοις τὰς τιμὰς διαμένειν ἔτι ἂν δοκεῖτε, εἰ μηδεὶς αὐ-
 τῶν αἰ ψυχὰι κύρια ἦσαν; 19. Οὗτοι ἔγωγε, ὦ παῖδες, οὐδὲ
 τοῦτο πώποτε ἐπέισθην, ὡς ἡ ψυχὴ ἕως μὲν ἂν ἐν θνητῷ
 σώματι ᾖ, ζῇ, ὅταν δὲ τούτου ἀπαλλαγῇ, τέθνηκεν. ὁρῶ γάρ,
 ὅτι καὶ τὰ θνητὰ σώματα, ὅσον ἂν ἐν αὐτοῖς χρόνον ᾖ ἡ ψυ- 10
 χή, ζῶντα παρέχεται. 20. Οὐδὲ γε ὅπως ἄφρων ἔσται ἡ
 ψυχὴ, ἐπειδὴν τοῦ ἄφρονος σώματος δίχα γένηται, οὐδὲ τοῦ-
 το πέπεισμαι· ἀλλ' ὅταν ἄκρατος καὶ καθαρός ὁ νοῦς ἐκκρι-
 θῇ, τότε καὶ φρονιμώτατον εἰκὸς αὐτὸν εἶναι. διαλυομένου δὲ
 ἀνθρώπου δῆλόν ἐστιν ἕκαστα ἀπιόντα πρὸς τὸ ὁμόφυλον 15
 πλὴν τῆς ψυχῆς· αὕτη δὲ μόνη οὔτε παροῦσα οὔτε ἀπιοῦσα
 ὁρᾶται. 21. Ἐννοήσατε δέ, ἔφη, ὅτι ἐγγύτερον μὲν τῷ ἀνθρω-
 πίνῳ θανάτῳ οὐδέν ἐστιν ὕπνου· ἡ δὲ τοῦ ἀνθρώπου ψυχὴ
 τότε δήπου θειοτάτῃ καταφάινεται, καὶ τότε τι τῶν μελλόν-
 των προορᾷ· τότε γάρ, ὡς ἔοικε, μάλιστα ἐλευθεροῦται. 20
 22. Εἰ μὲν οὖν οὕτως ἔχει ταῦτα, ὥσπερ ἐγὼ οἶμαι, καὶ ἡ
 ψυχὴ καταλείπει τὸ σῶμα, καὶ τὴν ἐμὴν ψυχὴν καταιδόμενοι
 ποιεῖτε ἃ ἐγὼ δεόμεαι· εἰ δὲ μὴ οὕτως, ἀλλὰ μένουσα ἡ ψυχὴ
 ἐν τῷ σώματι συναποθνήσκει, ἀλλὰ θεοὺς γε τοὺς αἰεὶ ὄντας
 καὶ πάντ' ἐφορῶντας καὶ πάντα δυναμένους, οἳ καὶ τήνδε τὴν 25
 τῶν ὅλων τάξιν συνέχουσιν ἀτριβῇ καὶ ἀγήρατον καὶ ἀναμάρ-
 τητον καὶ ἐπὶ κάλλους καὶ μεγέθους ἀδιήγητον, τούτους φο-
 βούμενοι μήποτε ἄσεβες μηδὲν μηδὲ ἀνόσιον μήτε ποιήσῃτε
 μήτε βουλεύσῃτε. 23. Μετὰ μέντοι θεοὺς καὶ ἀνθρώπων τὸ
 πᾶν γένος τὸ αἰεὶ ἐπιγιγνόμενον αἰδεῖσθε· οὐ γὰρ ἐν σκοτίῳ 30
 ὑμᾶς οἱ θεοὶ ἀποκρύπτονται ἀλλ' ἐμφανῇ πᾶσιν ἀνάγκη
 αἰεὶ ζῆν τὰ ὑμέτερα ἔργα· ἃ ἦν μὲν καθαρὰ καὶ ἔξω τῶν
 ἀδίκων φαίνεται, δυνατοὺς ὑμᾶς ἐν πᾶσιν ἀνθρώποις ἀνα-
 δείξει· εἰ δὲ εἰς ἀλλήλους ἀδικόν τι φρονήσετε, ἐκ πάντων
 ἀνθρώπων τὸ ἀξιόπιστοι εἶναι ἀποβαλεῖτε. οὐδεὶς γὰρ ἂν 35
 ἔτι πιστεῦσαι δύναιτο ὑμῖν, οὐδ' εἰ πάννυ προθυμοῖτο, ἰδὼν

- ἀδικοῦμενον τὸν μάλιστα φίλῳ προσήκοντα. 24. Εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω, οἷους χορὴ πρὸς ἀλλήλους εἶναι, εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία. οἱ μὲν γὰρ πολλοὶ διαγεγένηνται
- 5 φίλοι μὲν γονεῖς παισὶ, φίλοι δὲ ἀδελφοὶ ἀδελφοῖς· ἤδη δε τινες τούτων καὶ ἐναντία ἀλλήλοις ἔπραξαν· ὁποτέρους ἂν οὖν αἰσθάνησθε τὰ πραχθέντα συνεργάζοντα, ταῦτα δὴ αἰρούμενοι ὀρθῶς ἂν βουλευσθε. 25. Καὶ τούτων μὲν ἴσως ἤδη ἄλλῃς. τὸ δ' ἐμὸν σῶμα, ὦ παιδες, ὅταν τελευτήσω, μήτε ἐν
- 10 χρόνῳ θῆτε μήτε ἐν ἀργύρῳ μήτε ἐν ἄλλῳ μηδενί, ἀλλὰ τῇ γῇ ὡς τάχιστα ἀπόδοτε. τί γὰρ τούτου μακαριώτερον τοῦ γῇ मिθῆναι, ἢ πάντα μὲν τὰ καλὰ, πάντα δὲ τὰ γαθὰ φέει τε καὶ τρέφει; ἐγὼ δὲ καὶ ἄλλως φιλάνθρωπος ἐγενόμην καὶ νῦν ἡδέως ἂν μοι δοκῶ κοιωνῆσαι τοῦ ἐνεργετοῦντος ἀνθρώπου.
- 15 26. Ἀλλὰ γὰρ ἤδη, ἔφη, ἐκλιπεῖν μοι φαίνεται ἡ ψυχὴ ὅθεν περ, ὡς ἔοικε, πᾶσιν ἄρχεται ἀπολείπουσα. εἴ τις οὖν ὑμῶν ἢ δεξιᾶς βούλεται τῆς ἐμῆς ἄψασθαι ἢ ὄμμα τοῦμὸν ζῶντος ἔτι προσιδεῖν ἐθέλει, προσίτω· ὅταν δ' ἐγὼ ἐγκαλύψωμαι, αἰτοῦμαι ὑμᾶς, ὦ παιδες, μηδεὶς ἐξ ἀνθρώπων τοῦμὸν σῶμα
- 20 ἰδέτω, μηδ' αὐτοὶ ὑμεῖς. 27. Πέρας μέντοι πάντας καὶ τοὺς συμμαχούς ἐπὶ τὸ μνημα τοῦμὸν παρακαλεῖτε στήσασθαι τομένους ἐμοί, ὅτι ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι, ὡς μηδὲν ἂν ἔτι κακὸν μαθεῖν, μήτε ἦν μετὰ τοῦ θείου γένωμαι μήτε ἦν μηδὲν ἔτι ὦ· ὅπόσοι δ' ἂν ἔλθωσι, τούτους εὖ ποιήσαντες
- 25 ὅποσα ἐπ' ἀνδρὶ εὐδαίμονι νομίζεται ἀποπέμπετε. 28. Καὶ τοῦτο, ἔφη, μέμνησθέ μου τελευταῖον, τοὺς φίλους ἐνεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν. καὶ χαίρετε, ὦ φίλοι παῖδες, καὶ τῇ μητρὶ ἀπαγγέλλετε ὡς παρ' ἐμοῦ· καὶ πάντες δὲ οἱ παρόντες καὶ οἱ ἀπόντες φίλοι χαίρετε. ταῦτ'
- 30 εἰπὼν καὶ πάντας δεξιωσάμενος συνεκαλύψατο καὶ οὕτως ἐτελεύτησεν.

EXPEDITION OF CYRUS.

ORIGIN OF THE EXPEDITION.

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. ἐπεὶ δὲ ἡσθάνει Δαρεῖος καὶ ὑπώπτενε τελευτὴν τοῦ βίου, ἐβούλετο τῷ παίδε ἀμφοτέρῳ παρῆναι. 2. Ὁ μὲν οὖν πρεσβύτερος παρῶν ἐτύγχανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν 5
σατράπην ἐποίησε, καὶ στρατιηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς φίλον, καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἀρχόντα δὲ αὐτῶν Ξενίαν Παρόρασιον. 3. Ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος, καὶ κατέστη εἰς 10
τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλευόιν αὐτῷ. ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτεινῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλευέται ὅπως μήποτε 15
ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρυσάτις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. 5. Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο, ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. 20
καὶ τῶν παρ' ἐαυτῷ δὲ βαρβάρων ἐπεμελεῖτο, ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζεν ὡς μάλιστα ἐδύνατο ἐπιζηρπτόμενος, ὅπως ὅτι ἀπαρασκενότατον λάβοι βασιλεία. ὧδε οὖν ἐποιεῖτο τὴν συλλογὴν. ὁπόσας εἶχε φρυακὺς ἐν ταῖς πόλεσι, παρήγγειλε 25
τοῖς φρουράρχοις ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὅτι πλείστον καὶ βελτίστον, ὡς ἐπιβουλευόντος Τισσαφέρνην ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνην τὸ ἀρχαῖον, ἐκ βασιλέως δεδομένα, τότε δ' ἀφεστήμεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. 7. Ἐν Μιλήτῳ δὲ Τις- 30

σαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους,
 ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ'
 ἐξέβαλεν. ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας
 στρατεύμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατ-
 5 ταν, καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπωκότας. καὶ αὕτη αὖ
 ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στρατεύμα. 8. Πρὸς
 δὲ βασιλεῦ πέμπων ἡξίου ἀδελφὸς ὦν αὐτοῦ δοθῆναι οἱ ταύ-
 τας τὰς πόλεις μᾶλλον ἢ Τισσαφέρην ἄρχειν αὐτῶν, καὶ ἡ
 μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τῆς μὲν πρὸς
 10 ἐαυτὸν ἐπιβουλῆς οὐκ ἠσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολε-
 μοῦντα αὐτὸν ἄμφι τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν
 ἤχθετο αὐτῶν πολεμοῦντων, καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς
 γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρνης
 ἐτήχχανεν ἔχων. ἄλλο δὲ στρατεύμα αὐτῷ συνελέγετο ἐν Χερ-
 15 ῥονήσῳ τῇ καταντιπέρας Ἀβύδου τότιδε τὸν τρόπον. 9. Κλέ-
 αρχος Λακεδαιμόνιος φυχὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος
 ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. ὁ δὲ
 λαβὼν τὸ χρυσίον στρατεύμα συνέλεξεν ἀπὸ τούτων τῶν χρη-
 μάτων, καὶ ἐπολέμει ἐκ Χερρόνησον ὁρμώμενος τοῖς Θραξί-
 20 τοῖς ὑπὲρ Ἑλλησποριον οἰκοῦσι, καὶ ὠφέλει τοὺς Ἕλληνας·
 ὥστε καὶ χοῖματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν
 στρατιωτῶν αἱ Ἑλλησπορτιακὰ πόλεις ἐκοῦσαι. τοῦτο δ' αὖ
 οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στρατεύμα. 10. Ἀρίσ-
 τιππος δὲ ὁ Θετταλὸς ξένος ὦν ἐτήχχανεν αὐτῷ, καὶ πιεζόμε-
 25 νος ὑπὸ τῶν οἰκοὶ ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον,
 καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν,
 ὡς οὕτω περιγερόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος
 δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἑξ μηνῶν μισθόν, καὶ
 δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώ-
 30 τας, πρὶν ἂν αὐτῷ συμβουλευέσῃται. οὕτω δὲ αὖ τὸ ἐν Θετ-
 ταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στρατεύμα. 11. Προξέ-
 νον δὲ τὸν Βοιωτίον ξένον ὄντα αὐτῷ ἐκέλευσε λαβόντα ἄν-
 δρας ὅτι πλείστους παραγεφῆσθαι, ὡς εἰς Πισίδας βουλόμενος
 στρατεῦσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ
 35 ἐαυτοῦ χώρα. Σοφαίνετον δὲ τὸν Στυμαγάλιον καὶ Σωκράτην
 τὸν Ἀχαιοὺν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας

λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει
σὺν τοῖς φρυγασί τῶν Μηλισίων, καὶ ἐποιοῦν οὕτως οὗτοι.

BATTLE OF CUNAXA, AND DEATH OF CYRUS.

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλησίον ἦν
ὁ σταθμὸς ἔνθα ἔμιλλε καταλύειν, ἡνίκα Πατηγύας, ἀνὴρ
Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κρά- 5
τος ἰδροῦντι τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα
καὶ βαρβαρικῶς καὶ ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι
πολλῷ προσέρχεται ὥς εἰς μάχην παρεσκευασμένος. 2. Ἐν-
θα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλλη-
νες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπесσεῖσθαι. 3. Κῦρός 10
τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ καὶ ἀνα-
βὰς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε
ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς
τὴν αὐτοῦ τάξιν ἕκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ
καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς 15
τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ
τοῦτον, Μένων δὲ καὶ τὸ στρατεύμα τὸ εὐώνυμον κέρας ἔσχε
τοῦ Ἑλληνικοῦ. 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλα-
γόνες εἰς χιλιόνας παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ
Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κῦρον 20
ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ οἱ ἵππεῖς
τούτου ὅσον ἐξακόσιοι ὀπλισμένοι θώραξι μὲν αὐτοῖ καὶ πα-
ραμηριδίοις καὶ κράνεσι πάντες πλὴν Κῦρον· Κῦρος δὲ ψιλὴν
ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· [λέγεται δὲ καὶ
τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ δια- 25
κινδυνεύειν]. 7. Οἱ δ' ἵπποι πάντες οἱ μετὰ Κῦρον εἶχον καὶ
προμετωπίδια καὶ προστεριδίδια· εἶχον δὲ καὶ μαχαίρας οἱ
ἵππεῖς Ἑλληνικάς. 8. Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω
καταφανεῖς ἦσαν οἱ πολέμοι· ἡνίκα δὲ δεῖλη ἐγίγνετο, ἐφάνη
καμορτὸς ὥσπερ τεφέλη λευκή, χρόνον δὲ οὐ συχνῶ ἵσπερον 30
ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. ὅτε δὲ ἐγγύτερον
ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγχαι καὶ
αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἦσαν ἵππεῖς μὲν
λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης

ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γερόφθοροι, ἐχόμε-
 νοι δὲ ὀπλῖται σὺν ποδῆρεσι ξυλίναις ἀσπίσιν, Αἰγύπτιοι δ'
 οὔτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται. πάντες
 δ' οὔτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ
 5 ἔθνος ἐπορεύετο. 10. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα
 συγχρὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ
 τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ
 τοῖς δίσκοις εἰς γῆν βλέποντα, ὥς διακόπτειν ὅτῳ ἐντυγχά-
 ροιεν. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλθόντα
 10 καὶ διακόψοντα. 11. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας
 παρεκελεύετο τοῖς Ἑλλήσι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσ-
 θαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ ὡς ἀνυστὸν
 καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσήεσαν. 12. Καὶ ἐν τούτῳ
 Κῦρος παρελαύνων αὐτὸς σὺν Πίρρητι τῷ ἐρμηνεῖ καὶ ἄλλοις
 15 τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ
 μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· καὶ τοῦτ', ἔφη,
 νικῶμεν, πάνθ' ἡμῖν πεποιήται. 13. Ὁρῶν δὲ ὁ Κλέαρχος
 τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ
 ἐυνωρῆμον βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς
 20 ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου ἐυνωρῆμον ἔξω ἦν· ἀλλ'
 ὁμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ
 τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθεῖν ἐκατέρωθεν, τῷ δὲ
 Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα
 25 ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνε-
 τάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ
 πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε ἀπο-
 βλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ
 αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς
 30 συναντήσῃαι ἤρετο, εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ
 λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ.
 16. Ταῦτα δὲ λέγων, θορύβον ἤκουσε διὰ τῶν τάξεων ἰόντος,
 καὶ ἤρετο τίς ὁ θόρυβος εἴη. ὁ δὲ Κλέαρχος εἶπεν, ὅτι τὸ
 σύνθημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε, τίς παρ-
 35 αγγέλλει καὶ ἤρετο ὅ τι εἴη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο ὅτι
 Ζεὺς σώτηρ καὶ νίκη. 17. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέ-

χομαί τε, ἔφη, καὶ τοῦτο ἔστω. ταῦτα δ' εἰπὼν εἰς τὴν ἑαυ-
 τοῦ χώραν ἀπῆλυνε· καὶ οὐκέτι τρία ἢ τέσσαρα στάδια
 διειχέτην τῷ φάλαγγι ἀπ' ἀλλήλων, ἡρίκα ἐπαιάνιζόν τε οἱ
 Ἕλληνες καὶ προήρχοντο ἀντίοι ἵεσθαι τοῖς πολεμίοις. 18. Ὡς
 δὲ πορευομένων ἐξεκύναινε τι τῆς φάλαγγος, τὸ ἐπιλειπό- 5
 μενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἰον-
 περ τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δέ
 τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν φόβον
 ποιοῦντες τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκ-
 κλίνουσιν οἱ βάρβαροι καὶ στεύγουσι. καὶ ἐνταῦθα δὴ ἐδίωκον 10
 μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρό-
 μῳ, ἀλλ' ἐν τάξει ἔπεσθαι. 20. Τὰ δ' ἄρματα ἐφέρετο τὰ
 μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων
 κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προῖδοιεν, δίσταντο· ἔστι δ' ὅστις
 καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγεῖς· καὶ οὐδὲν 15
 μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλή-
 των ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐω-
 νύμῳ τοξευθῆναι τις ἐλέγετο. 21. Κῦρος δ' ὁρῶν τοὺς Ἕλλη-
 νας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ
 προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' 20
 ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν
 ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελεῖτο ὅ τι ποιήσει βασι-
 λεύς. καὶ γὰρ ἦδει αὐτόν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατ-
 εύματος. 22. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέ-
 σον ἔχοντες. τὸ αὐτῶν ἡγοῦνται, νομίζοντες οὕτω καὶ ἐν 25
 ἀσφαλεστάτῳ εἶναι, ἢν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ
 τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ
 στρατεύμα. 23. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ
 στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εἰωνύμου κέρατος.
 ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ 30
 τεταγμένοις ἐμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν. 24. Ἐν-
 θα δὴ Κῦρος δείσας, μὴ ὀπισθεν γεγόμενος κατακόψη τὸ
 Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις
 νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς γυγὴν ἔτρεψε
 τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ 35
 χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. 25. Ὡς δ' ἡ τροπή

ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν
 ὀρμήσαντες, πλὴν πάντῃ ὀλίγοι ἄμφ' αὐτὸν κατελείφθησαν,
 σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. 26. Σὺν τούτοις δὲ ὢν
 καθορᾷ βασιλέα καὶ τὸ ἄμφ' ἐκεῖνον στίφος· καὶ εὐθὺς οὐκ
 5 ἠρέσχετο, ἀλλ' εἰπὼν, Τὸν αἰδρα ὀρῶ, ἵετο ἐπ' αὐτὸν καὶ
 παίει κατὰ τὸ στέγον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς
 φησι Κτησίας ὁ ἰατρὸς καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.
 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλ-
 μὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος
 10 καὶ οἱ ἄμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅπόσοι μὲν τῶν ἄμφι βα-
 σιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκεῖνῳ γὰρ ἦν· Κύρος
 δὲ αὐτὸς τε ἀπέθαιε καὶ ὀκτῶ οἱ ἄριστοι τῶν περὶ αὐτὸν
 ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ
 τῶν σκηπτοῦχων θεράπων λέγεται, ἐπειδὴ πεπιτωκότα εἶδε
 15 Κύρον, καταπηδίσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.
 29. Καὶ οἱ μὲν φασὶ βασιλέα κελεῦσαί τινα ἐπισφάξαι αὐτὸν
 Κύρῳ, οἱ δ' ἐαυτὸν ἐπισφάξασθαι σπιασάμενον τὸν ἀκινάκην·
 εἶχε γὰρ χρυσοῦν καὶ στρεπτόν δὲ ἐφόρει καὶ ψέλια καὶ τᾶλλα
 ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐ-
 20 νοιάν τε καὶ πιστότητα.

EULOGY ON THE CHARACTER OF CYRUS.

1. Κύρος μὲν οὕτω οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν
 μετὰ Κύρον τὸν ἀρχαῖον γενομένων βασιλικιώτατός τε καὶ
 ἄρχειν ἁξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου
 δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς
 25 ὢν, ὅτ' ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις
 παισὶ πάντων πάντα κράτιστος ἐρομίζετο. 3. Πάντες γὰρ
 οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις
 παιδεύοντο· ἐνθα πολλὴν μὲν σωφροσύνην καταμαίδοι ἄν-
 τις, αἰσχρὸν δ' οὐδὲν οὐτ' ἀκοῦσαι οὐτ' ἰδεῖν ἔστι. 4. Θεῶν-
 30 ται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκού-
 ονσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες ὄντες
 μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κύρος αἰ-
 δημοθέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε
 πρεσβυτέροις καὶ τῶν ἐαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσ-

θαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι·
 ἔκριον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε
 καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον.
 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς
 τὰ θηρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερ- 5
 ομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ
 ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς φανερὰς εἶχε,
 τέλος δὲ κατέκαρε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολ-
 λοῖς μακαριστὸν ἐποίησεν. 7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ
 πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ 10
 Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἷς καθ-
 ἕκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν
 αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπεύσαιτο καὶ εἴ τῳ
 συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ
 γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπί- 15
 στευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισάμενον
 Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοι-
 γαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι
 Κύρου εἴλοντο ἀντὶ Τισσαφέρνους πλὴν Μιλησίων. οὗτοι δέ,
 ὅτι οὐκ ἤθελε τοὺς φεύγοντας προσέθαι, ἐφοβοῦντο αὐτόν. 20
 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυντο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε
 προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μεί-
 ους γένοιτο, ἔτι δὲ κάκιον πράξειαν. 11. Φανερός δ' ἦν καὶ
 εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος·
 καὶ εὐχλὴν δέ τινας αὐτοῦ ἐξέφερον, ὡς εὔχοιτο τοσοῦτον χρό- 25
 νον ζῆν, ἔσσε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας
 ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ
 τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ
 ἑαυτῶν σώματα προσέθαι. 13. Οὐ μὲν δὲ οὐδὲ τοῦτ' ἂν τις
 εἴποι ὡς τοὺς κακούργους καὶ ἀδίκους εἴα καταγελᾶν, ἀλλ' 30
 ἀφειδέστατα πάντων ἐτιμωρεῖτο. πολλὰκις δ' ἦν ἰδεῖν παρὰ
 τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν
 στερομένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ
 Ἑλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅποι
 τις ἤθελεν, ἔχοντι ὃ τι προχωροίη. 14. Τοὺς γε μέντοι ἀγα- 35
 θοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν. καὶ πρῶτον

μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευό-
 μενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἑώρα ἐθέλ-
 οντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφ-
 ετο χώρας, ἔπειτα δὲ καὶ ἄλλῃ δώροισι ἐτίμα· 15. ὥστε
 5 φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κα-
 κοὺς δούλους τούτων ἀξιοῦν εἶναι. τοιγαροῦν πολλὴ ἦν ἀφθο-
 νία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κύρον
 αἰσθήσεσθαι. 16. Εἰς γε μὴν δικαιοσύνην, εἴ τις αὐτῷ φα-
 νερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐπιεικτο
 10 τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερ-
 δοῦντων. 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ
 διεχειρίζετο καὶ στρατεύματι ἀληθινῷ ἐχρίσαστο. καὶ γὰρ
 στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἔπ-
 λευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς
 15 πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος. 18. Ἀλλὰ μὲν εἴ τις γέ-
 τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε
 ἀχάριστον εἶασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ
 ὑπηρεταὶ παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ
 δέ τινα ὁρόφῃ δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου καὶ κα-
 20 τασκευάζοντά τε ἥς ἄρχοι χώρας καὶ προσόδους ποιοῦντα,
 οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδου·
 ὥστε καὶ ἡδέως ἐπόρουν καὶ θαρσάλεως ἐκτῶντο καὶ ὃ ἐπέ-
 πατο αὐτὸς τις, ἤμιστα Κῆρον ἐκρυπτεν· οὐ γὰρ φθονῶν τοῖς
 φανερώς πλουτοῦσιν ἐφαινετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς
 25 τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους
 ποιήσαστο καὶ εἵρους γροίῃ ὄντας καὶ ἱκανοὺς κρίνεις συνερ-
 γοὺς εἶναι ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολο-
 γεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21.
 Καὶ γὰρ αὐτὸ τοῦτο οὔτε αὐτὸς ἕνεκα φίλων ᾗετο δεῖσθαι,
 30 ὡς συνεργοὺς ἔχει, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις
 κράτιστος εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦν-
 τα. 22. Δῶρα δὲ πλείστα μὲν οἶμαι εἰς γε ὧν ἀνὴρ ἐλάμ-
 βανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις
 διεδίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν καὶ ὅτου μάλισ-
 35 τα ὁρόφῃ ἕκαστον δεόμενον. 23. Καὶ ὅσα τῇ σώματι αὐτοῦ
 κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ

περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα
 οὐκ ἂν δύταιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς
 κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. Καὶ τὸ
 μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμα- 5
 στόν, ἐπειδὴ γε καὶ δυνατότερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖ-
 ναι τῶν φίλων καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε
 μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκους οἴνου
 ἡμιδεεῖς πολλάκις, ὁπότε πάνν ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ
 πολλοῦ χρόνου τούτου ἡδίοι οἶνον ἐπιτύχοι· τοῦτον οὖν σοὶ
 ἔπεμψε καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλισ- 10
 τα φιλεῖς. 26. Πολτάκις δὲ χῆρας ἡμιβρώτους ἔπεμπε καὶ
 ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέ-
 ροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων
 γεύσασθαι. 27. Ὅπου δὲ χιλὸς σπάριος πάνν εἴη, αὐτὸς δ'
 ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ 15
 διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ
 ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν,
 ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. Εἰ δὲ δὴ
 ποτε πορεύοιτο καὶ πλεῖστοι μέλλοιεν ὕψεσθαι, προσκαλῶν
 τοὺς φίλους ἐσπονδαιολογεῖτο, ὥς δηλοῖη οὗς τιμᾶ. ὥστε 20
 ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόων περικλῆσθαι
 οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. Τεκμήριον δὲ τούτου
 καὶ τόδε. παρὰ μὲν Κῦρον δούλου ὄντος οἶδεις ἀπῆι πρὸς
 βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὢν ᾤετο
 πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὗρε Κῦρον φιλαίτερον ἢ ἑαυτῷ· 25
 παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέ-
 μιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ
 ἀγαπώμενοι, νομίζοντες παρὰ Κῦρον ὄντες ἀγαθοὶ ἀξιοτέρως
 ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον
 καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γερόμενον, ὅτι καὶ αὐτὸς 30
 ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖρους
 καὶ βεβαίους· 31. Ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ
 περὶ αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ
 Κῦρον πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ
 εὐωνύμῳ τοῦ ἱππικοῦ ἄρχων· ὥς δ' ἦσθετο Κῦρον πεπτωκό- 35
 τα, ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν οὐ ἡγεῖτο.

POETICAL EXTRACTS.

I. THE MEETING OF HECTOR AND ANDROMACHE.*

- Ὡς ἄρα φωνήσας, ἀπέβη κορυθαίολος Ἐκτωρ.
 Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν·
 Ἀλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 5 Πύργῳ ἐφ'esτήκει γοόωσά τε, μυρομένη τε.
 Ἐκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 Ἔσθῃ ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν·
 Εἰ δ', ἄγε μοι, δμῳαὶ, νημερτέα μυθῆσασθε·
 Πῇ ἔβῃ Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο ;
 10 Ἥε πῃ ἐς γαλόων, ἥ εἰνατέρων εὐπέπλων,
 Ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἱλάσκονται ;
 Τὸν δ' αὖτ' ὀτρυνὴ ταμίη πρὸς μῦθον ἔειπεν·
 Ἐκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθῆσασθαι·
 15 Οὔτε πῃ ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἱλάσκονται·
 Ἀλλ' ἐπὶ πύργον ἔβῃ μέγαν Ἰλίου, οὐνεκ' ἄκουσεν
 Τείρεσθαι Τρῳᾶς, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 20 Ἥ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 Μαινομένη εἰκνυῖα· φέρει δ' ἅμα παῖδα τιθήνη
 Ἥ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἐκτωρ,
 Τὴν αὐτὴν ὁδὸν αὖτις, εὐκτιμένας κατ' ἀγνιάς.
 Εὔτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ,
 25 Σκαιᾶς—τῇ γὰρ ἔμελλε διεξίμεναι πεδίοι—
 Ἔνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θεούσα,
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὕλησση,

* Homer's Iliad, VI. 369.

- Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεςσιν ἀνάσσω·
 Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.
 Ἦ οἱ ἔπειτ' ἦντῃς, ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 5 Ἑκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ.
 Τὸν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.
 Ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ.
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 10 Ἐν τ' ἄρα οἱ φῶ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 Παῖδά τε νηπίαχον, καὶ ἐμ' ἄμμορον, ἣ τάχα χήρῃ
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,
 Πάντες ἐφορμηθέντες· ἐμοὶ δὲ κε κέρδιον εἶη,
 15 Σεῦ ἀφαιμαρτούσῃ, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 Ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
 Ἀλλ' ἄγε· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
 Ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετώσαν,
 20 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ.
 Ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν,
 Ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 Νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 25 Οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰὼ κίον ἡματι Αἰδὸς εἴσω·
 Πάντας γὰρ κατέπεφνε ποδύρχης δῖος Ἀχιλλεύς
 Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἵεσσιν.
 Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὠλέεσση,
 30 Τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
 Ἀψ' ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
 Πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμὶς ἰοχέαιρα.
 Ἑκτορ, αὐτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,
 Ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 35 Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μὶν' ἐπὶ πύργῳ,
 Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναικᾶ·

- Λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα
 Ἀμβατός ἐστι πόλις, καὶ ἐπιδρομον ἔπλετο τεῖχος.
 Τρεῖς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 Ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,
 5 Ἡδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν.
 Ἡ πού τις σφιν ἐνισπε θεοπροπίων εὖ εἰδὼς,
 Ἡ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 Τῇν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἑκτωρ.
 Ἡ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 10 Αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
 Αἷ κε, κακὸς ὥς, νόσφιν ἄλυσκάζω πολέμοιο
 Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρῶτοισι μετὰ Τρῳέσσι μάχεσθαι,
 Ἀρνύμερος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ.
 15 Εὖ γάρ ἐγὼ τόδε οἶδα κατὰ σφρέα καὶ κατὰ θυμόν,
 Ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,
 Καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 Ἀλλ' οὐ μοι Τρῳῶν τόσσον μέλει ἄλγος ὀπίσσω,
 Οὐτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
 20 Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 Ὅσσον σεί, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 Δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας.
 Καὶ κεν ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἰστὸν ὑφαίνεις,
 25 Καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
 Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείμετ' ἀνάγκη.
 Καὶ ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέονσαν.
 Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
 Τρῳῶν ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 30 Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 Χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.
 Ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 Πρὶν γ' ἔτι σῆς τε βοῆς, σοῦ θ' ἐλκηθμοῖο πυθέσθαι!
 Ὡς εἰπὼν, οὗ παιδὸς ὀρέξατο φαιδῖμος Ἑκτωρ.
 35 Ἀψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνιο τιθήνης
 Ἐκλίνθη ἰάχων, πατρὸς φίλου ὕψιν ἀνυχθεῖς,

- Ταρβήσας χαλκόν τε, ἰδὲ λόφον ἵππιοχαίτην,
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος ρεύοντα νοήσας.
 Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἴκτωρ,
 5 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθοῖνι παμφανώωσαν·
 Αὐτὰρ ὃγ' ὄν φίλον υἷον ἐπεὶ κύσε, πῆλέ τε χερσίν,
 Εἶπεν ἐπενξάμενος Διὶ τ', ἄλλοισιν τε θεοῖσιν·
 Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 Παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 10 Ὡςδε βίην τ' ἀγαθὸν, καὶ Ἰλίου Ἰφι ἀνάσσειν·
 Καί ποτέ τις εἴησι· πατρός δ' ὅγε πολλὸν ἀμείνων!
 Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,
 Κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.
 Ὡς εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 15 Παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῶδεϊ δεξατο κόλπῳ
 Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
 Χειρὶ τὲ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 Δαιμονίη, μή μοί τι λῆν ἀκαχίζω θυμῷ!
 Οὐ γάρ τις μ' ὑπὲρ αἴσαν αἰὴρ Ἀίδι προϊάψει·
 20 Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται.
 Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 Ἰστον τ', ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλενε
 Ἔργον ἐποίχασθαι· πόλεμος δ' αἰδρεσσι μελήσει
 25 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ Ἰλίῳ ἐγγεγάασιν.
 Ὡς ἄρα φωνήσας, κόρυθ' εἴλετο φαίδιμος Ἴκτωρ
 Ἴππουριν· ἄλοχος δὲ φίλῃ οἶκόνδε βεβήκει,
 Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 Αἴψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάρωντας
 30 Ἐκτορος ἀνδροφόνιοι· κινήσατο δ' ἔγδοθι πολλὰς
 Ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 Αἱ μὲν ἔτι ζῶν γόον Ἴκτορα ὧ ἐν οἴκῳ.
 Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 Ἰξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

II. PRIAM SUPPLICATES ACHILLES FOR THE DEAD BODY OF HECTOR.*

- Γέρων δ' ἰθὺς κίεν οἶκον,
 Τῇ ῥ' Ἀχιλεὺς ἔζεσκε, Αἰὲ φίλος· ἐν δέ μιν αὐτὸν
 Εὐρ'· ἔταροι δ' ἀπάνευθε καθείατο· τῷ δὲ δὴ οἶω,
 Ἦρως Ἀντομέδων τε καὶ Ἀλκιμος, ὅζος Ἀρης,
 5 Ποίπνον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς,
 Ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στάς,
 Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
 Δεινὰς, ἀνδροφόνους, αἵ οἱ πολέας κτάνον νῆας.
 10 Ὡς δ' ὅτ' ἂν ἄνδρ' αἴτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ
 Φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
 Ἄνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόοντας·
 Ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
 Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 15 Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν·
 Μνήσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 Τηλίκου, ὥσπερ ἐγὼν, ὁλοῶ ἐπὶ γήραος οὐδῶ.
 Καὶ μὲν πον κεῖνον περυναίεται ἀμφὶς ἔοντες
 Τείρουσ', οὐδὲ τίς ἐστιν ἀρὴν καὶ λοιγὸν ἀμῦναι·
 20 Ἀλλ' ἦτοι κεῖνός γε, σέθεν ζῶοντος ἀκούων,
 Χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα
 Ὅψεσθαι φίλον υἱὸν, ἀπὸ Τροίηθε μολόντα.
 Αὐτὰρ ἐγὼ παράποιμος, ἐπεὶ τέκον νῆας ἀρίστους
 Τροίῃ ἐν εὐρείῃ· τῶν δ' οὔτινά φημι λελεῖσθαι.
 25 Περτήχορτά μοι ἴσαν, ὅτ' ἤλυθον νῆες Ἀχαιῶν·
 Τῶν μὲν πολλῶν θοῦρος Ἀρης ὑπὸ γούνατ' ἔλυσεν·
 Ὅς δέ μοι οἶος ἦν, εἶρυντο δὲ ἄστυ καὶ αὐτοὺς,
 Τὸν σὺ πρῶην κτεῖνας, ἀμυνόμενον περὶ πάτρης,
 Ἐκτορα· τοῦ νῦν εἴνεχ' ἰκάνω νῆας Ἀχαιῶν,
 30 Ἀνσόμενος παρὰ σεῖο, φέρω δ' ἀπερεῖσί' ἄποινα.
 Ἀλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,

* Iliad, XXIV. 471-675. Priam, under the guidance of Mercury, has reached the tent of Achilles. There leaving his car and charioteer, he enters the tent.

Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 Ἔτιλην δ', οἷ' οὐπω τις ἐπιχθόνιος βροτὸς ἄλλος,
 Ἄνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

Ὡς φάτο· τῷ δ' ἄρα πατὴρ ἔφ' ἡμερον ὥρσε γόοιο·

- 5 Ἀψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα.
 Τῷ δὲ μνησαμένῳ, ὁ μὲν Ἑκτορὸς ἀνδροφόνιοι,
 Κλαῖ' ἀδινὰ, προπάρουθε ποδῶν Ἀχιλῆος ἐλυσθείς·
 Ἀντάρ Ἀχιλλεὺς κλαῖεν ἐὼν πάτερ, ἄλλοτε δ' αὖτε
 Πάτροκλον· τῶν δὲ στοναγὴ κατὰ δῶματ' ἐρώρει.
 10 Ἀντάρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεὺς,
 Ἀντίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη,
 Οἰκτείρων πολὶόν τε κάρη, πολὶόν τε γένειον·
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄ δειλ', ἣ δὴ πολλὰ κάκ' ἀνσχεοὺς σὸν κατὰ θυμόν.

- 15 Πῶς ἔτιλῃς ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 Ἄνδρὸς ἐς ὄφθαλμοὺς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
 Τίεας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 Ἄλλ' ἄγε δὴ κατ' ἄρ' ἔξεν ἐπὶ θρόνου· ἄλγεα δ' ἔμψης
 Ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ.
 20 Οὐ γάρ τις προῆξις πέλεται κρυεροῖο γόοιο.
 Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
 Ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
 Δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὔδει,
 Δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ, ἐάων·
 25 Ὡς μὲν κ' ἀμμύξας δῶή Ζεὺς τερπικέραννος,
 Ἄλλοτε μὲν τε κακῷ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῷ·
 Ὡς δέ κε τῶν λυγρῶν δῶή, λωβητὸν ἔθηκεν·
 Καί ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει·
 Φοιτᾷ δ', οὔτε θεοῖσι τετιμένος, οὔτε βροτοῖσιν.
 30 Ὡς μὲν καὶ Πηλεΐ θεοὶ δόσαν ἀγλαὰ δῶρα
 Ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
 Ὀλβῳ τε, πλούτῳ τε, ἀνασσε δὲ Μυρμιδόνεσσιν·
 Καί οἱ θνητῷ ἐόντι θεῶν ποίησαν ἄκοιτιν·
 Ἄλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι
 35 Παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων.
 Ἄλλ' ἔνα παῖδα τέκεν παρὰ ῥοιον· οὐδέ νυ τὸν γε

- Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
 Ἕμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.
 Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
 Ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔεργει,
 5 Καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,
 Τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι.
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίῳνες,
 Αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε·
 Ἀνσχεο, μηδ' ἀλίσστον ὁδύρεο σὸν κατὰ θυμόν.
 10 Οὐ γάρ τι πρήξεις ἀκαχήμενος νῖος ἔηος,
 Οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθαι.
 Τὸν δ' ἡμεῖβετ' ἐπειτα γέρων Πριάμος θεοειδής·
 Μή μέ πω ἐς θρόνον ἵξε, Διοτρεφές, ὄφρα κεν Ἐκτωρ
 Κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα
 15 Ἀῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δεξιᾷ ἄποινα
 Πολλὰ, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 Σὺν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκύνς Ἀχιλλεύς·
 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς
 20 Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
 Μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
 Καὶ δὲ σε γιγνώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
 Ὅτι θεῶν τίς σ' ἤγε θεοῦς ἐπὶ νῆας Ἀχαιῶν.
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἥβῶν,
 25 Ἐς στράτον· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας
 Ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.
 Τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης·
 Μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω,
 Καὶ ἱκέτην περ ἐόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς.
 30 Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
 Πηλείδης δ' οἴκοιο, λέων ὧς, ἄλτο θύραζε,
 Οὐκ οἶος· ἅμα τῷγε δύω θεράποντες ἔποντο,
 Ἥρωσ Αὐτομέδων ἡδ' Ἀλκιμος, οὓς ῥα μάλιστα
 Τῷ Ἀχιλλεύς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 35 Οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος·

- Κὰδ δ' ἐπὶ δῖφρου εἶσαν· ἐϋξέστων δ' ἀπ' ἀπῆνης
 Ἥρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 Κὰδ δ' ἔλιπον δύο φάρε', εὐννητόν τε χιτῶνα,
 Ὅφρα νέκυν πνυκῆσας δῶφ' οἰκόνδε φέρεσθαι.
 5 Δμῶας δ' ἐκκαλέσας λοῦσαι κέλει', ἀμφὶ τ' ἀλεῖψαι,
 Νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι νιόν·
 Μὴ ὁ μὲν ἀχνυμένη κραδίῃ χόλον οὐκ ἐρύσαιτο,
 Παιῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,
 Καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμᾶς.
 10 Τὸν δ' ἐπεὶ οἷν δμῶαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
 Ἀμφὶ δέ μιν φᾶρος καλὸν βάλλον ἡδὲ χιτῶνα,
 Αὐτὸς τίνγ' Ἀχιλεὺς λεχέων ἐπέθῃκεν αἰείρας,
 Σὺν δ' ἔταροι ἦειραν ἐϋξέστην ἐπ' ἀπῆρην.
 Ὠμῶξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμῃρην ἐταῖρον·
 15 Μὴ μοι, Πάτροκλε, σκυδμαινέμεν, αἶ' κε πύθῃται
 Εἰν Ἀϊδὸς περ ἐὼν, ὅτι Ἐκτορα δῖον ἔλυσα
 Πατρὶ φίλῳ· ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα·
 Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπέοικεν.
 Ἥ ῥα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς.
 20 Ἐξέτο δ' ἐν κλισίῳ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
 Τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον.
 Τίς μὲν δὴ τοι λέλνται, γέρον, ὥς ἐκέλευες,
 Κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοὶ φαινομενῆφιν
 Ὅφραι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπον.
 25 Καὶ γάρ τ' ἡνύκομος Νιόβη ἐμνήσατο σίτον,
 Τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 Ἐξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβῶοντες.
 Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,
 Χωόμενος Νιόβῃ, τὰς δ' Ἀρτεμις ἰοχέαιρα,
 30 Οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῆφ'·
 Φῇ δαιῶ τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς·
 Τῷ δ' ἄρα, καὶ δαιῶ περ ἐόντ', ἀπὸ πάντας ὄλεσαν.
 Οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
 Κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·
 35 Τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίῳνες.
 Ἥ δ' ἄρα σίτον μνήσατ', ἐπεὶ κάμε δακρυχέουσα.

- Νῦν δέ που ἐν πέτρῃσιν, ἐν οὐρεσιν οἰοπόλοισιν,
 Ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς
 Νυμφάων, αἵ τ' ἀμφ' Ἀχελώϊον ἐρύώσαντο,
 Ἐνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.
 5 Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, δῖε γεραίέ,
 Σίτον, ἔπειτά κεν αὐτε φίλον παῖδα κλαίῃσθα,
 Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται.
 Ἥ, καὶ ἀναΐξας ὅϊν ἄργυρον ὥκυνς Ἀχιλλεύς
 Σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
 10 Μίστυλλόν τ' ἄρ' ἐπισταμένως, πειρᾶν τ' ὀβελοῖσιν,
 Ὡπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σῖτον ἐλὼν ἐπένειμε τραπέζῃ
 Καλοῖς ἐν καρείοισιν· ἀτὰρ κρέα ρεῖμεν Ἀχιλλεύς.
 Οἱ δ' ἐπ' ὀνείαδ' ἑτοῖμα προκείμενα χεῖρας ἱάλλον.
 15 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Ἦτοι Δαρδανίδης Πρίαμος θανάμαζ' Ἀχιλλῆα,
 Ὅσσοις ἔην, οἷός τε· θεοῖσι γὰρ ἅντα ἑώκει.
 Αὐτὰρ ὁ Δαρδανίδην Πρίαμον θανάμαζεν Ἀχιλλεύς,
 Εἰσορόων ὅψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.
 20 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώωντες,
 Τὸν πρότερος προσέειπε γέρον Πρίαμος θεοειδής·
 Λέξον νῦν με τάχιστα, Διοτρεφές, ὅφρα κεν ἦδη
 Ὑπὸ γλυκερῷ ταρπώμεθα κοιμηθέντες.
 Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἑμοῖσιν,
 25 Ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·
 Ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
 Ἀνλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.
 Νῦν δὴ καὶ σίτον πασάμην, καὶ αἶθοπα οἶνον
 Δανκαίνης καθέηκα· πάρος γε μὲν οὔτι πεπάσμεν.
 30 Ἥ ῥ', Ἀχιλλεύς δ' ἐτάροισιν ἰδὲ δμῳῆσι κέλευσεν,
 Δέμνι ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεια καλὰ
 Πορφύρε' ἐμβαλεῖν, στορέσαι τ' ἐφ' ὑπερθε τάπητας,
 Χλαίνας τ' ἐνθέμεναι οὔλας καθ' ὑπερθεν ἔσασθαι.
 Αἱ δ' ἴσαν ἐκ μεγάρου, δάος μετὰ χερσὶν ἔχουσai·
 35 Αἶψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσαι.
 Τὸν δ' ἐπικερτομέων προσέφη πόδας ὥκυνς Ἀχιλλεύς·

- Ἐκτὸς μὲν δὴ λέξο, γέρον γίλε· μήτις Ἀχαιῶν
 Ἐνθάδ' ἐπέλθῃσιν βουλευφόρος, οἷτε μοι αἰεὶ
 Βουλὰς βουλευούσι παρήμεροι, ἧ θέμις ἐστίν·
 Τῶν εἴ τίς σε ἴδοιτο θυὸν διὰ νύκτα μέλαιναν,
 5 Ἀντίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 Καί κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.
 Ἀλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατ'άλεξον,
 Ποσσημαρ μέμονας κτερεῖζέμεν Ἔκτορα δῖον,
 "Οφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.
 10 Τὸν δ' ἡμείβετ' ἔπειτα γέρον Πριάμος θεοειδής·
 Εἰ μὲν δὴ μὴ ἐθέλεις τελέσαι τάφον Ἔκτορι δῖῳ,
 Ὡδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 Οἶσθα γάρ, ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
 Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.
 15 Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
 Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαίνντό τε λαός·
 Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιομεν,
 Τῇ δὲ δυνωδεκάτῃ πολεμίζοιμεν, εἴπερ ἀνάγκη.
 Τὸν δ' αὖτε προσέειπε ποδάρχης δῖος Ἀχιλλεύς·
 20 Ἔσται τοι καὶ ταῦτα, γέρον Πριάμ', ὥς σὺν κελεύεις.
 Σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας.
 Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
 Ἐλλαβε δεξιτερὴν, μήπως δαίσει ἐνὶ θυμῷ.
 Οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,
 25 Κήρυξ καὶ Πριάμος, πνικινὰ φρεσὶ μήδ' ἔχοντες.
 Αὐτὰρ Ἀχιλλεὺς εὖδε μυχῷ κλισίης εὐπήκτου.

ODES OF ANACREON.

I. ON HIS LYRE.

- Θέλω λέγειν Ἀτρείδας,
 Θέλω δὲ Κάδμον ᾄδειν·
 Ἄ βάρβιτος δὲ χορδαῖς
 Ἔρωτα μοῦνον ἤχεϊ.
 5 Ἦμειψα νεῦρα πρῶην,
 Καὶ τὴν λύρην ἄπασαν·
 Κἀγὼ μὲν ἦδον αἰθλους
 Ἑρακλέους· λύρη δὲ
 Ἔρωτας ἀντεφώνει.
 10 Χαίροιτε λοιπὸν ἡμῖν,
 Ἑρως· ἡ λύρη γὰρ
 Μόνους Ἔρωτας ᾄδει.

II. THE ROSE.

- Τὸ ῥόδον τὸ τῶν Ἑρώτων
 Μῖξωμεν Διονύσῳ·
 15 Τὸ ῥόδον τὸ καλλίφυλλον
 Κροτάφοισιν ἀρμόσαντες,
 Πίνωμεν ἀβρὰ γελῶντες.
 Ῥόδον, ὃ φέριστον ἄνθος,
 Ῥόδον εἶαρος μέλημα·
 20 Ῥόδα καὶ θεοῖσι τερπνά.
 Ῥόδα παῖς ὁ τῆς Κυθήρης
 Στέφεται καλοῖς ἰούλοις,
 Χαρίτεσσι συγχορεύων.
 Στέφον οὖν με, καὶ λυγρίζων
 25 Παρὰ σοῖς, Διόνυσε, σηκοῖς,
 Μετὰ κούρης βαθυκόλπου
 Ῥοδίνοισι στεφανίσκοις
 Πεπνυασμένος, χορεύσω.

III. TO A DOVE.

- Ἐρασμὴ πέλεια,
 Πόθεν, πόθεν πέτασαι ;
 Πόθεν μύρων τοσούτων,
 Ἐπ' ἥερος θέουσα,*
 5 *Πνέεις τε καὶ ψεκάζεις ;
 Τίς εἷς ;—τί σοι μέλει δέ ;
 Ἀνακρέων μ' ἔπεμψε
 Πρὸς παῖδα, πρὸς Βάθυλλον,
 Τὸν ἄρτι τῶν ἀπάντων*
 10 *Κρατοῦντα καὶ τύραννον.
 Πέπρακέ μ' ἡ Κυθήρη,
 Λαβοῦσα μικρὸν ὕμνον·
 Ἐγὼ δ' Ἀνακρέοντι
 Διακονῶ τοσαῦτα.*
 15 *Καὶ νῦν, ὄρῳ, ἐκείνου
 Ἐπιστολὰς κομίζω·
 Καί φησιν εὐθέως με
 Ἐλευθέρην ποιήσειν.
 Ἐγὼ δέ, κῆν ἄφῃ με,*
 20 *Δούλη μενῶ παρ' αὐτῷ.
 Τί γάρ με δεῖ πέτασθαι
 Ὅρη τε καὶ κατ' ἀγρούς,
 Καὶ δένδρεσιν καθίζειν,
 Φαγοῦσαν ἄγριόν τι ;*
 25 *Τανῦν ἔδω μὲν ἄρτον,
 Ἀφαρπάσασα χειρῶν
 Ἀνακρέοντος αὐτοῦ·
 Πιεῖν δέ μοι δίδωσι
 Τὸν οἶνον, ὃν προπίνει.*
 30 *Πιοῦσα δ' ἂν χορεύω
 Καὶ δεσπότην ἐμοῖσι
 Πτεροῖσι συσκιάζω·
 Κοιμωμένη δ' ἐπ' αὐτῷ
 Τῷ βαρβίτῳ καθεύδω.*
 35 *Ἐχεις ἅπαντ'· ἄπελθε.*

*Λαλιστιέραν μ' ἔθηκας,
Ἄνθρωπε, καὶ κορώνης.*

IV. TO A SWALLOW.

- Σὺ μὲν, φίλη χελιδὼν,
Ἐτησίη μολοῦσα,
5 Θέρει πλέκεις καλήν·
Χειμῶνι δ' εἷς ἄφαντος
Ἦ Νεῖλον ἢ πὶ Μέρφιν.
Ἐρως δ' αἰὲ πλέκει μεν
Ἐν καρδίῃ καλήν.
10 Πόθος δ' ὁ μὲν πτεροῦται,
Ὅ δ' ὥόν ἐστιν ἀκμήν,
Ὅ δ' ἡμίλεπτος ἦδη.
Βοῇ δὲ γίνετ' αἰεὶ
Κεχρηότων νεοττῶν
15 Ἐρωτιδεῖς δὲ μικροῦς
Οἱ μείζονες τρέφουσιν.
Οἱ δὲ τραφέντες εὐθὺς
Πάλιν κύνουσιν ἄλλους.
Τί μῆχος οὖν γένηται ;
20 Οὐ γὰρ σθένω τοσούτους
Ἐρωτας ἐκσοβῆσαι.*

V. RETURN OF SPRING.

- Ἴδε, πῶς ἔαρος φανέντος
Χάριτες ῥόδα βρούουσιν·
Ἴδε, πῶς κῦμα θαλάσσης
25 Ἀπαλύνεται γαλήνῃ·
Ἴδε, πῶς νῆσσα κολυμβᾷ·
Ἴδε, πῶς γέρανος ὁδεύει·
Ἀφελῶς δ' ἔλαμψε Τιτάν.
Νεφελῶν σκιαὶ δονοῦνται·
30 Τὰ βροτῶν δ' ἔλαμψεν ἔργα·
Καρποῖσι γαῖα προκύπτει·
Καρπὸς ἐλαίας προκύπτει.*

*Βρομίου στέφεται νᾶμα.
Κατὰ φύλλον, κατὰ κλῶνα,
Καθελὼν ἤνθησε καρπός.*

VI. CUPID WOUNDED.

- Ἔρως ποτ' ἐν ῥόδοισι
5 Κοιμωμένην μέλιτταν
Οὐκ εἶδεν, ἀλλ' ἐτρώθη.
Τὸν δάκτυλον δὲ δαχθεῖς
Τᾶς χειρὸς ὠλόλυξε·
Δραμὼν δὲ καὶ πετασθεῖς
10 Πρὸς τὴν καλὴν Κυθήρην,
"Ὤλωλα, μᾶτερ, εἶπεν,
"Ὤλωλα, κάποθνήσκω.
"Ὀφίς μ' ἔτυψε μικρὸς
Πτερωτὸς, ὃν καλοῦσι
15 Μελίτταν οἱ γεωργοί.
Ἄ δ' εἶπεν, Εἰ τὸ κέντρον
Πονεῖ τὸ τᾶς μελίττας,
Πόσον, δοκεῖς, πονοῦσιν,
Ἔρως, ὅσους σὺ βάλλεις ;*

VII. TO THE CICADA.

- 20 Μακαρίζομεν σε, τέττιξ,
"Ὅτι δενδρέων ἐπ' ἄκρων,
Ὀλίγην δρόσον πεπωκώς,
Βασιλεὺς ὅπως, αἰεῖδεις.
Σὰ γὰρ ἔστι κεῖνα πάντα,
25 Ὅποσα βλέπεις ἐν ἀγροῖς,
Χ' ὅποσα φέρουσιν ὕλαι.
Σὺ δὲ φίλιος γεωργῶν,
Ἀπὸ μηδενός τι βλάπτων·
Σὺ δὲ τιμιος βροτοῖσι,
30 Θέρεος γλυκὺς προφήτης.
Φιλέουσι μὲν σε Μοῦσαι·
Φιλέει δὲ Φοῖβος αὐτὸς,*

Λιγυρὴν δ' ἔδωκεν οἴμην·
Τὸ δὲ γῆρας οὗ σε τείρει,
Σοφὲ, γηγενῆς, φίλυμνε,
Ἀπαθῆς, ἀναιμόσαρκε·
 5 *Σχεδὸν εἴ θεοῖς ὅμοιος.*

VIII. YOUNG OLD-AGE.

Φιλῶ γέροντα τερπνόν,
Φιλῶ νέον χορευτάν.
Γέρων δ' ὅταν χορεύῃ,
Τρίχας γέρων μὲν ἔστι,
 10 *Τὰς δὲ φρένας νεάζει.*

IDYLS OF BION.

I. FROM THE EPITAPH ON ADONIS.

Αἰιάζω τὸν Ἀδωνιν· ἐπαιιάζουσιν Ἑρωτες.
Κεῖται καλὸς Ἀδωνις ἐπ' ὥρεσι, μηρὸν ὀδόντι
Λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιᾶ
Λεπτὸν ἀποψύχων· τὸ δὲ οἱ μέλαν εἴβεται αἷμα
 15 *Χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ναρκεῖ,*
Καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος· ἀμφὶ δὲ τήρῳ
Θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀφήσει.
Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώοντος ἀρέσκει·
Ἄλλ' οὐκ εἶδεν Ἀδωνις ὅ μιν θνᾶσκοντ' ἐφίλασεν.
 20 *Αἰὲν αἰὲν τὰν Κυθέρειαν! Ἀπώλετο καλὸς Ἀδωνις.*
Ὡς ἶδεν, ὡς ἐνόησεν Ἀδωνίδος ἄσχετον ἔλκος,
Ὡς ἶδε φοῖνιον αἷμα μαραιομένῳ περὶ μηρῷ,
Πάχας ἀμπετάσασα κινύρετο, Μεῖνον, Ἀδωνι
Δύσποτμε, μεῖνον Ἀδωνι, πανύστατον ὥς σε κιχείω,
 25 *Ὡς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μίξω.*
Φεύγεις μακρόν, Ἀδωνι, καὶ ἔρχεαι εἰς Ἀχέροντα

- Καὶ στυγρὸν βασιλῆα καὶ ἄγριον· ἅ δὲ τάλαινα
 Ζῶω, καὶ θεὸς ἐμὲ, καὶ οὐ δύναμαί σε διώκειν.
 Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν· ἐσσι γὰρ αὐτὰ
 Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν ἐς σὲ καταρῶεϊ.
- 5 Θνάσκεις, ὦ τριπόθατε· πόθος δέ μοι, ὡς ὄναρ, ἔπη.
 Σοὶ δ' ἅμα κεστὸς ὄλωλε· τί γὰρ, τόλμηρὲ, κυνᾷγεις;
 Καλὸς ἐὼν τοσσοῦτον ἔμηνας θηρσὶ παλαίειν;
 Ὡδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἑρωτες.
- Αἰ! αἰ τὰν Κυθέρειαν! Ἀπώλετο καλὸς Ἀδωνις.
- 10 Δάκρυον ἅ Παφίη τόσον ἐκχέει, ὅσπον Ἀδωνις
 Αἷμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄνθη·
 Αἷμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.
- Αἰιάζω τὸν Ἀδωνιν! Ἀπώλετο καλὸς Ἀδωνις,
 Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι·
- 15 Ἔστ' ἀγαθὰ στιβάς, ἔστιν Ἀδώνιδι φυλλὰς ἐτοῖμα·
 Λέκτρον ἔχει, Κυθέρεια, τὸ σὸν τόδε νεκρὸς Ἀδωνις.
 Καὶ νέκυσ ὦν καλὸς ἐστὶ, καλὸς νέκυσ οἷα καθεύδων.
 Κέκλιται ἄβρὸς Ἀδωνις ἐν εἵμασι πορφυρέοισιν·
 Ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἑρωτες,
- 20 Κειράμενοι χαίτας ἐπ' Ἀδώνιδι· χῶ μὲν οἷστῶς,
 Ὃς δ' ἐπὶ τόξον ἔβαιν', ὃς δ' εὐπτερον ἄγε φαρέτρη·
 Χῶ μὲν ἔλυσε πέδιλον Ἀδώνιδος, ὃς δὲ λέβησι
 Χρυσείοις φορέησιν ὕδωρ, ὃ δὲ μηρία λούει·
 Ὃς δ' ὀπιθεν πτερύγεσσιν ἀναψύχει τὸν Ἀδωνιν.
- 25 Αὐτὰν τὰν Κυθέρειαν ἐπαιάζουσιν Ἑρωτες.
 Ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλιαῖς Ἱμῆναιος,
 Καὶ στέφος ἐξεπέτασσε γαμήλιον· οὐκ ἐτι δ' Ἱμᾶν,
 Ἱμᾶν οὐκέτ' ἀειδόμενον μέλος, ἄδεται αἰ! αἰ!
 Αἰ Χάριτες κλαίοντι τὸν νιέα τῷ Κινύρῳ,
- 30 Καί μιν ἐπαεῖδουσιν· ὃ δέ σφισιν οὐκ ἐπακούει,
 Οὐ μὰν οὐκ ἐθέλει, κῶρα δέ μιν οὐκ ἀπολύει.

II. THE FOWLER.

Ἰξεντὰς ἔτι κῶρος, ἐν ἄλσει δεινδράεντι
 Ὅρνεα θηρεύων, τὸν ἀπότροπον εἶδεν Ἑρωτα
 Ἐσδόμενον πύξοιο ποτὶ κλάδον· ὡς δ' ἐνόασε,

- Χαίρων, ὥνεκα δὴ μέγα φαίνεται ὄρνεον αὐτῷ,
 Τὼς καλάμῳς ἅμα πάντας ἐπ' ἀλλήλοισι συνάπτων,
 Τᾷ καὶ τῇ τὸν Ἔρωτα μετάλμενον ἀμφεδόκευεν.
 Χῶ παῖς, ἀσχαλάων ἔνεχ' οἱ τέλος οὐδὲν ἀπάντη,
 5 Τὼς καλάμῳς ῥίψας, ποτ' ἀροτρεῖα πρέσβυν ἵκανε,
 Ὃς νῦν τάνδε τέχνην ἐδιδάξατο· καὶ λέγειν αὐτῷ,
 Καὶ οἱ δεῖξεν Ἔρωτα καθήμενον. Ἀντάρ ὁ πρέσβυς
 Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·
 Φεῖδεο τᾷς θήρας, μηδ' ἐς τόδε τῶρνεον ἔρχεν.
 10 Φεῦγε μακρὰν· κακὸν ἐντὶ τὸ θηρίον· Ὀλβιος ἔσση,
 Εἰσόκα μή μιν ἔλῃς· ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς,
 Οὗτος ὁ νῦν φεῦγων καὶ ἀπάλμενος, αὐτὸς ἀφ' αὐτῷ
 Ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σείῳ κατιξεῖ.

III. CLEODAMUS AND MYRSON.

- Κ. Εἴαρος, ὦ Μύρσων, ἢ χεῖματος, ἢ φθινοπώρου,
 15 Ἡ θέρος, τί τοι ἀδύ; τί δὲ πλέον εὖχεαι ἐλθεῖν;
 Ἡ θέρος, ἀνίκα πάντα τελείεται ὅσσα μογεῦμες;
 Ἡ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι λιμὸς ἐλαφρά;
 Ἡ καὶ χεῖμα δύσεργον; ἐπεὶ καὶ χεῖματι πολλοὶ
 Θαλπόμενοι θέλγονται ἀεργεῖν τε καὶ ὄκνη·
 20 Ἡ τοι καλὸν ἔαρ πλέον εὖαδεν; εἰπὲ τί τοι φρὴν
 Αἰρεῖται; λαλέειν γὰρ ἐπέτραπεν ἅ σχολὰ ἡμῖν.
 Μ. Κρίνειν οὐκ ἐπέοικε θεήϊα ἔργα βροτοῖσι
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σεῦ δὲ ἕκατι
 Ἐξερέω, Κλεόδαμε, τό μοι πέλεν ἄδιον ἄλλων.
 25 Οὐκ ἐθέλω θέρος ἦμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῇ·
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὥρια τίττει·
 Οὐλὸν χεῖμα φέρειν, τιφεινὸν κριμούς τε φοβεῦμαι.
 Εἴαρ ἐμοὶ τριπόθατον ὄλῳ λυκάβαντι παρειή,
 Ἀνίκα μήτε κρύος, μήθ' ἄλιος ἅμμε βαρύνει.
 30 Εἴαρι πάντα κύει, πάντ' εἴαρος ἀδέα βλαστεῖ.
 Χ' ἅ νῦν ἀνθρώποισιν ἴσα, καὶ ὁμοίως ἀώς.

IDYLS OF MOSCHUS.

I. CUPID A FUGITIVE.

- Ἄ Κύπρις τὸν Ἔρωτα τὸν νύεα μακρὸν ἐβώσκει·*
Εἴ τις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἔρωτα,
Δραπετίδας ἐμός ἐστιν· ὁ μανυτὰς γέρας ἐξεῖ.
Μισθός τοι τὸ φίλαμα τὸ Κύπριδος· ἦν δ' ἀγάγῃς νιν,
5 *Οὐ γυμνὸν τὸ φίλαμα, τὴν δ' ὧ ξέρε, καὶ πλέον ἐξεῖς*
Ἔστι δ' ὁ παῖς περίσαμος· ἐν εἴκοσι πᾶσι μᾶθοις νιν.
Χρῶτα μὲν οὐ λευκός, πυρὶ δ' εἴκελος· ὄμματα δ' αὐτοῦ
Δριμύλα καὶ φλογέοντα· κακαὶ φρένες, ἀδὺν λάλημα.
Οὐ γὰρ ἴσον νοεῖ καὶ φθέγγεται· ὥς μέλι φωνά·
10 *Ἦν δὲ χολᾷ, νόος ἐστὶν ἀνάμερος, ἡπεροπεντὰς,*
Οὐδὲν ἀλαθεύων· δόλιον βρέφος, ἄγρια παῖσδε.
Εὐπλόκαμον τὸ κάρανον, ἔχει δ' ἰταμόν τὸ πρόσωπον.
Μικκύλα μὲν τήνω τὰ χερύδρια, μακρὰ δὲ βάλλει·
Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Αἴδεω βασιλῆα.
15 *Γυμνὸς μὲν τόγῃ σῶμα, νόος δέ οἱ ἐμπεπνύκασται·*
Καὶ πτερόεις, ὅσον ὄρνις, ἐφίπταται ἄλλοτ' ἐπ' ἄλλους
Ἀνέρας ἡδὲ γυναῖκας, ἐπὶ σπλάγχθοις δὲ κάθηται.
Τόξον ἔχει μάλα βαιὸν, ὑπὲρ τόξῳ δὲ βέλεμον·
Τυτθὸν ἐοῖ τὸ βέλεμον, ἐς αἰθέρα δ' ἄχρι φορεῖται.
20 *Καὶ χρύσειον περὶ νῶτα φαρέτριον, ἔνδοθι δ' ἐντὶ*
Τοῖ πικροὶ κάλαμοι, τοῖς πολλάκι κήμῃ τιτρώσκει.
Πάντα μὲν ἄγρια, πάντα· πολὺν πλεῖον δέ οἱ αὐτῷ
Βαῖά λαμπρὰς ἐοῖσα τὸν ἄλιον αὐτὸν ἀναίθει,
Ἦν τὴν γ' ἔλῃς τήνον, δάσας ἄγε, μηδ' ἐλεήσης.
25 *Κῆρ ποτ' ἴδης κλαίοντα, φυλάσσειο μή σε πλανήσῃ.*
Κῆρ γελᾷ, τὴν νιν ἔλκε· καὶ, ἦν ἐθέλῃ σε φιλεῖν,
Φεῦγε· κακὸν τὸ φίλαμα, τὰ χεῖλεα φάρμακον ἐντί.
Ἦν δὲ λέγῃ, Λάβε ταῦτα, χαρίζομαι ὅσά μοι ὄπλα,
Μῆτι θίγῃς, πλάνα δῶρα· τὰ γὰρ πυρὶ πάντα βέβαπται.

II. FROM THE EPITAPH ON BION.

- Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Ἀδόνες, αἱ πυκνιοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
 Νάμασι τοῖς Σικελοῖς ἀγγείλατε τὰς Ἀρεθούσας,
 Ὅτι Βίων τέθνακεν ὁ βωκόλος, ὅτι σὺν αὐτῷ*
 5 *Καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Δωρὶς ἀοιδά.*
*Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Κεῖνος, ὁ ταῖς ἀγέλαισιν ἐράσμιος, οὐκέτι μέλπει,
 Οὐκέτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἡμενος ᾄδει·
 Ἀλλὰ παρὰ Πλουτῆϊ μέλος λήθαιον ἀεῖδει.*
 10 *Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι.*
*Τίς ποτὶ σῇ σύριγγι μελίζεται, ὃ τριπόθατε;
 Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα; τίς θρασὺς οὕτως;
 Εἴσετι γὰρ πνεῖει τὰ σὰ χεῖλα, καὶ τὸ σὸν ἄσθμα.
 Ἀχὼ δ' ἐν δονάκεσσι τεὰς ἐπιβόσκειτ' ἀοιδάς.*
 15 *Παρὶ φέρω τὸ μέλισμα· τάχ' ἂν κῆκεῖνος ἐρεῖσαι*
Τὸ στόμα δειμαῖνοι, μὴ δεύτερα σεῖο φέρηται.
*Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος·
 Τοῦτο, Μελή, νέον ἄλγος· ἀπώλετο πρᾶν τοι Ὅμηρος,
 Τῆρο τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ λέγοντι*
 20 *Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ῥέεθροισι,
 Πᾶσαν δ' ἐπλησας φωνᾶς ἄλλα· νῦν πάλιν ἄλλον*
Τίεα δακρύεις, καινῷ δ' ἐπὶ πένθει τάκη.
Ἀμφοτέροι παγαῖς πεφιλαμένοι· ὅς μὲν ἔπινε
Παγασίδος κράνας, ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας.
 25 *Χῶ μὲν Τυνδαρέοιο καλὰν ἔεισε θύγατρα,*
Καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μενέλαον·
Κεῖνος δ' οὐ πολέμους, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,
Καὶ βώτας ἐλίγαινε, καὶ ἀεῖδων ἐνόμνευ,
Καὶ σύριγγας ἔτενχε, καὶ ἀδέα πόρτιν ἄμελγε,
 30 *Καὶ παίδων ἐδίδασκε φιλήματα, καὶ τὸν Ἑρωτα*
Ἐτρεφεν ἐν κόλποισι, καὶ ἤρεσε τὴν Ἀφροδίτην.
Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι.
Πᾶσα, Βίων, θρηγεῖ σε κλυτὴ πόλις, ἅστεα πάντα·
Ἄσκρα μὲν γοᾷ σε πολὺν πλέον Ἑσιόδοιο·
 35 *Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὕλαι·*

Οὐδὲ τόσον τὸν ἀοιδὸν ἐμύρατο Τήϊον ἄστυ·
 Σὲ πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφοῦς
 Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἅ Μιτυλάνα.

Ἄρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.

- 5 Αἰ, αἰ, ταὶ μαλάχαι μὲν ἐπ' ἄν κατὰ κῆπον ὄλονται,
 Ἦ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὔλον ἄνηθον,
 Ὅσπερον αὖ ζῶοντι, καὶ εἰς ἔτος ἄλλο φύονται·
 Ἄρμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
 Ὅπποτε πρῶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλῃ
 10 Εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.
 Καὶ σὺ μὲν ἐν σιγῇ πεπνυκασμένος ἔσσει ἐν γῇ.



NOTES.

EXERCISE I.

PAGE 13. LINE 1-5. οἱ φθονοῦντες, 'the envious.' See 12.—μισοῦνται, 3d plur. pres. pass. of μισέω.—τοὺς . . . εὐρόντας, 'the first discoverers or inventors.' εὐρόντας, aor. 2 part. of εὐρίσκω.—τραγωδίαν, 'tragedy.' It is said to have been invented by the Dorians, and was of a lyric character. 'The name is most probably derived from the goat-like appearance of the satyrs who sang or acted, with mimetic gesticulations (ὄρχησις), the old Bacchic songs, with Silenus, the constant companion of Dionysus, for their leader.' Cf. Anthon's Smith's Dictionary of Greek and Roman Antiquities, art. *Tragœdia*. τραγωδίαν comes from τράγος and αἰδός, ᾠδός.—With ἄξιον, understand ἐστίν. See 49.—θαυμάζειν, pres. infin. of θαυμάζω, 'to admire;' it governs τοὺς . . . εὐρόντας in the accus. Order: αἱ φύσεις δοκοῦσαι (= which seem; literally seeming) εἶναι ἄρισται. ἄρισται, nom. pl. fem. from ἄριστος, superl. of ἀγαθός.—δέονται (δέομαι) governs παιδείας in the genit.—πᾶς, &c. 'let every one aid,' &c.—βοηθείτω, imperat. of βοηθέω, to aid, succor, &c.—τῷ ἀδικουμένῳ, 'the one who has been injured or unjustly treated.' On the article, see 12. Κῦρον, Cyrus, the younger, son of Darius Nothus, and brother of Artaxerxes. He rebelled against his brother, and was slain in the battle of Cunaxa, B. C. 401. Consult Anthon's Classical Dictionary.—ἀναβαίνει, 'goes up' to meet his brother and see his father who was on his death bed. Cyrus went up from the coast of Lydia into the interior. For the artic. before Κῦρος, see 13.—ἵππος, 'a mare;' the noun is both masculine and feminine.—ἔτεξε, 'brought forth.' ἔτεξε is the aor. 2 indic. act. from τίκτω.

6-12. ἡ μέθη, see 29.—μικρὴ, fem. sing. from μικρός. Give the comparat. and superlat.—μανία, 'madness.'—συμπόσιον, nom. neut. sing. to ἔχει.—ὁμιλίας, 'social intercourse.'—οὐδὲν ἡδονῆς, 'no pleasure,' i. e. no real enjoyment. ἡδονῆς, genit. sing. governed by οὐδὲν, which is accus. neut. sing. from οὐδέεις, governed by ἔχει.—Νομῶς, Numa Pompilius, second king of Rome, according

to the common account, B. C. 716-673. See Arnold's *Hist. of Rome*, vol. i. p. 23; and Schmitz's *Hist. of Rome*, ch. iii.—Πίστις, 'Faith' or Fidelity.—Τέμνορος, 'Terminus,' (the god of) boundaries.—ἱερόν, 'temple.'—ἰδρύσατο, 'built,' aor. 1 mid. from ἰδρύω, *to sit down, to seat*. In the mid. *to erect, dedicate, &c.*—ὁ Θυμὸς. See 29.—ἐπὶ, 'upon,' i. e. *against*.—τὸν ἀδελφόν. See 19.—Ἀρταξέρξης, Artaxerxes, king of Persia and brother of Cyrus.—ἐστρατεύετο, imperf. of στρατεύομαι, *to wage war, to serve as a soldier, &c.*—Σωκράτης, Socrates, the most eminent of ancient philosophers, born at a village near Athens, B. C. 469. After serving his country in various capacities, he was unjustly put to death by the Athenians, in the seventieth year of his age.—λογισμοὺς, 'reflection,' governed by μαρθάνειν.—ἔφασκεν, 'used to say.' See 8. OBS.—ὁ Θαλῆς. See 13. Thales was one of the seven wise men, born B. C. 640. The Ionic philosophy owes its origin to him.—χάριω ἔχειν=*se gratiam habere*. See 181.—πρῶτον, properly accus. neut. sing. of adject. πρῶτος, used as an adverb.—ὅτι, *quod*, used after verbs *sentienti et declarandi*. See Appendix, on the Particles, 189.—εἴτα, 'upon this;' 'then' (marking the *sequence* of events in order of time); in enumerations, *then, next*. If it occurs *with* the second term of the enumeration=*secondly*.—ἄνθρω, 'a man,' in the best sense of the word: ἄνθρωπος usually relates to the *human race* in general.—βάρβαρος, 'foreigner.' The Greeks styled all others βάρβαροι, which may generally be rendered *alien, foreigner, &c.*

14-18. ἤτιμαζον, imperf. of ἀτιμάζω. See 8. OBS.—τοὺς, scil. ἀποβαλόντας.—κράνη, acc. neut. pl. from κράνος.—οὗ, when the last word of a sentence is accented thus.—Βόρεας, Boreas, the North Wind, is fabled to have loved Orithyia, daughter of Erectheus, king of Athens and to have carried her off to Thrace.—ἁρπάσαι, aor. 1 infin. of ἁρπάζω, *rapio*.—Κῦρος, Cyrus the Great, son of Cambyses, and grandson of Astyages, king of Media. He was the founder of the Persian empire, B. C. 560.—τούτοις, 'by these' things or means.—ὁ Φίλιππος. See 13.—ἡνῆθη, aor. 1 pass. from αὐξάνω, *to increase, &c.*—θάπτουσιν, 'perform the rites of sepulture.'—τοὺς νεκροὺς, 'their dead.' See 19.

PAGE 14. LINE 19-22. Ποῦαῖοι, supply θάπτουσιν τοὺς νεκροὺς, and with καίοντες the pron. αὐτοὺς, 'them.'—φεύγοντες, 'by fleeing from.'—διώκουσιν, '(in reality) pursue it.'—Φίλιππος, Philip, king of Macedon, and father of Alexander the Great.—εἰκάζε, imperf. of εἰκάζω. See 8. OBS.—τοῖς Ἱερμαῖς, 'to the Hermaῖς,' which were blocks or trunks of stone, surmounted by a head of Mercury.—ἔχουσιν agrees with Ἱερμαῖς, dat. plur. pres. part. The words were a biting

sneer of Philip's against the much-talking, but little-acting Athenians.—*νεανίας τις*. See 16.—*μισθώσατο*, aor. 1 mid. from *μισθώω*.—*εἰς* is sometimes equivalent (as in modern Greek) to the indefinite article 'a,' &c.—*ὁ δεσπότης*. See 17.

EXERCISE II.

PAGE 14. LINE 1-6. *ἐκφανής*, fem. sing. agreeing with *ῥωμή* and *ἀρετή*.—*ἡ τῆς*. See 11.—*πόλεως*, 'city,' said in reference to the body of citizens; *ἄστυ* referring to their dwellings.—*τε καὶ*. See Append. on Partic. 138.—*ἔχει*, 'he has a very sharp axe.' See 26.—*ἔχομεν*, &c. from 2 Pet. i. 19.—*ἐπὶ πτωχοῖς*. See 20.—*χαρίζεται*, 'bestows favors on.' This verb governs the dat. of person.—*τὰ τέκνα*, 'their children.' See 19.—*πολέμους*, *hostes*, 'the enemy,' said of open, public enemies: *ἐχθρός*, *inimicus*, a private enemy, who bears (or holds, *ἔχω*) lasting hatred.

7-11. *ἐρέδν*, 3d sing. aor. 2 of *ἐρδύω*, to put on.—*παλτά*, from *παλτόν* (*πάλλω*, to brandish) a light spear used by the Persian cavalry, either as a lance or javelin.—*ἔλαβε*, aor. 2 of *λαμβάνω*, to take, receive, &c.—*τῶν αὐτῶν*. See 33 (3).—*δέονται*, 'need, require,' &c., governing the genit.—*καὶ . . . καὶ*, both . . . and.—*δικαιοσύνης καὶ σωφροσύνης*, in apposition to *τῶν αὐτῶν*, governed by *δέονται*.—*Μίνως*, Minos, the son of Jupiter, king of Crete, and judge in Hades.—*ἐθέτην*, 3d dual aor. 2 act. of *τίθημι*. *θεῖναι νόμους*, to enact laws, of an absolute prince who does not make them for himself. *θέσθαι νόμους*, of the legislator of a free state, who makes them for himself as well as for his fellow-citizens.—*ὁμιλητὰ*, nom. dual from *ὁμιλητής*, a companion, friend, &c.—*γενομένῳ*, agrees with *ὁμιλητῷ*.

PAGE 15. LINE 12-20. *Κριτίς*, one of the thirty tyrants at Athens.—*Ἀλκιβιάδης*, Alcibiades, a very talented and able but licentious and corrupt Athenian general and statesman; died B. C. 404.—*πλείστα καὶ τὴν πόλιν*, double acc. governed by *ἐποιησάτην*. See 107, OBS. 1.—*ἐποιησάτην*, 3d dual aor. 1 mid. of *ποιέω*.—*ἔμελλον ἀπολογήσασθαι*. See 230.—*ἔμελλον*, 3d plur. imperf. from *μέλλω*.—*ἀπολογήσασθαι*, aor. 1 infin. of *ἀπολογέομαι*, to make a defence, to vindicate oneself, &c. Hence the original sense of the English 'apologize;' that is, to speak in defence or vindication of one's conduct or sentiments.—*σπένδονται*, 3d plur. pres. mid. from *σπένδω*, *σπείσω*, to offer libations; hence in mid. to conclude a treaty, make a league, &c.—*Ἀλκιβιάδης μετὰ Μαντιθέον*, Alcibiades with Mantitheus, is equivalent to a plur.—*εὐπορίσαντες*, aor. 1 part. from *εὐπορέω*, which governs the genit. *ἵππων*.—*ἀπέρδυσαν*, 3d plur. aor. 1 act. from *ἀποδιδράσκω*, to run away from, to escape.—*ἀνίστατο*, 3d sing. imperf.

mid. from ἀνίστημι.—ἀποκτενοῦντες. See 193. It is the fut. partic.—ἦλθε, 3d sing. aor. 2 of ἔρχομαι.—Νηυσάντας τε ὁ Πέρσης. See 14.

22-29. διώκων εἰσπίπτει, 'pursuing, break into the camp of Cyrus.' The singular is used in agreement with the king, the principal subject of the proposition.—Κυρεῖον, adjct. formed from Κύρος, agreeing with στρατόπεδον. This use of the adjct. instead of the genit. of the proper name from which it is derived, is more common in the poets than the prose writers.—ὁ τοῦ φίλου, scil. πατὴρ. When a noun which has just preceded is to be repeated again, the article belonging to it stands alone: thus, 'my father and my friend's (father).—εἶπε, aor. 2 ind. act. of εἶπω.—ἡ φύσις, scil. ἀπειλεῖ θάνατον.—ἀδελφῶν εἰς. See 119.—ἀπαντήσας, aor. 1 part. act. of ἀπαντάω, to meet.—τῷ ζῶντι, 'the survivor,' pres. part. of ζάω, to live.—ἰρώτα, imperf. of ἐρωτάω.—σὺν ἀπέθανες; 'is it you that died?' aor. 2 of ἀποθνήσκω.—τοῦτ' for τοῦτο.—ἀπολιποῦσα, 'having left,' aor. 2 part. act. of ἀπολείπω.—τοῦτο οὐκ ἔστι, &c., 'this is not acting wisely, or properly.'—σοφροεῖν, pres. infin. act. of σοφροεῖω.—οὐχ οὕτω, 'not on this condition, not on these terms.' Why οὐχ and not οὐκ?—σε, accus. from σὺ, governed by παρέδωκεν, which is the aor. 1 indicat. act. of παραδίδωμι, to give, &c.

EXERCISE III.

PAGE 15. LINE 1-6. ὁ Σωφρονίσκον, 'the son of Sophroniscus,' i. e. Socrates, νῆος, understood. See 23.—ἔχει, 3d sing. pres. ind. act. of ἔχω, to come.—Γρύλλος, 'Gryllus, the son of Xenophon,' is said to have killed Epaminondas, and was himself slain at the battle of Mantinea, B. C. 363.—ἀγροισόμενος, aor. 1 mid. part. of ἀγροῖζω.—ἐτελεύτησεν, aor. 1 ind. act. of τελευτάω.—τί, 'how, or in what respect.'—ἀκατής, 'unbridled, incontinent, licentious,' &c., from α priv. and κατός.—σύνεστι, 3d sing. pres. indic. of σύνεμι, to be with.—δέ, 'moreover.' See Append. on the Particles, 75.—τὸ ἄριστον, &c., 'the best thing is, not that the laws be strong, but that the king be powerful by means of wisdom.'—ἄριστον, superl. of ἀγαθός.—ὄρδα τὸν βασιλικόν, 'the king or ruler,' literally, 'the royal man.'

7-16. τὸ ἱππικόν, 'the cavalry.'—τὸ ὀπλιτικόν, 'the heavy-armed,' properly adjectives, used for the corresponding nouns.—τό γε. See Append. on Partic. 68, a (end).—οὐν. Ibid. 203.—ἐγὼ, nom. to φημί.—ἄνδρας, acc. plur. from ἀνὴρ, before εἶναι. Construe οὐ μόνον with εἶναι, 'are not only,' &c.—πατέρας, acc. after εἶναι.—Οὐ οὐ μένον.... ἀλλὰ καὶ, see App. on Partic. 198.—ξυμπάντων, genit. pl. of σύμπας, governed by ἐλευθερίας.—ἀπορῶν, 'being in great want,' pres. part. of ἀπορέω.—αὐτοῦ for ἑαυτοῦ.—ἐπίπρασκε, imperf.

of *πυράσκω*.—*ἔλεγε*, 'said' in the letter he wrote to his father.—*σύνχαιρε ἡμῖν*, 'rejoice with me, congratulate me,' *ἡμῖν*, plur. for sing.—*τὰ βιβλία*, 'my books,' nom. neut. plur. to *τρέφει*. See 10 (1).—*ἰδονάς*, acc. plur. governed by *παρέχονται*.—Begin with *ἡ πειθῶ*, &c.—*παρέχονται*, 3d plur. pres. mid. of *παρέχω*.

17-27. *ἐν τῇ*, *χώρῃ* understood. See 23.—*ἐαντῶν*, governed by *χώρῃ* understood.—*τολμῶντες ἀντιτάττεσθαι*, 'venturing to contend with.'—*τε καὶ*. See App. on Partic. 138.—*αὐτοῖς*. See 33 (1).—*καθ' ἑαυτοῦς*, 'by themselves' alone, without any help, on which heretofore they had relied.—*ἐμβυλεῖν*, aor. 2 inf. act. of *ἐμβάλλω*, to make an irruption into, &c.—*ἐκόλυσαν*, 3d plur. aor. 1 act. of *κολάζω*.—*ὑβριν*, 'insolence.'—*κόλλιον*, scil. *ἐστί*. See 49.—*κρατεῖν*, pres. infin. of *κρατέω*, to rule. It governs the genit.—*μυρίοισι* for *μυρίοις*, dat. pl. of *μυρία*.—*τὰ καλὰ*. See 27. It is nom. to *γίγνεται*. See 10 (1).—*πόνοις*, dat. plur. governed by *σύν*.—*σύν τῷ νόμῳ*, 'with (i. e. in accordance with) the law.'—*ἀεὶ... τίθεσθαι*, 'that the judge should always vote.'—*ψῆφον*, properly a pebble or small round worn stone found in brooks or river-beds. It was used for voting, being thrown or put into an urn for this purpose: hence *ψῆφον τίθεσθαι*, to vote.—*τίθεσθαι*, infin. of *τίθημι*.—*τοί*. In what kind of sentences is it often used? See App. on Partic. 227.—*σύν τῷ δικαίῳ*, 'in connection with what is just.'—*μέγα φρονεῖν*, 'to be high-minded, to think highly of oneself, &c.'—*ἔξεστιν*, impersonal, 'it is allowed.'—*ἀπορήσομεν*, 1st pl. fut. ind. act. of *ἀπορέω*, which governs the genit.—*σύν θεῷ*, 'in accordance with God's will.'—*εἰρήσεται*, impersonal, fut. 3d sing. See *ἔρομαι*.—*ταύτης* agrees with *ὀφθαλμίας*.—*ἀπαλλάξαι*, fut. infin. act. of *ἀπαλλάσσω*, to free from; governs the genit. of that from which the person is freed. See 129.

EXERCISE IV.

PAGE 17. LINE 1-11. *πολεμίοις*. See note, Ex. II. line 6.—*ἀπέθανε*, 3d sing. aor. 2. ind. act. of *ἀποθνήσκω*.—*ὁ φθονῶν*, see 12, nom. to *ἰδεται*.—*ἐπὶ κακοῖς τοῖς*. See 20.—*τῶν πέλας*. See 25; *ἀνδρῶν*, underst.—*ἐγείρεσθε*, pres. imperat. mid. of *ἐγείρω*.—*τῆς ὕγαν*. See 25.—*ταύτῃ*, scil. *χώρῃ*. See 23.—*ἡπειρώται*, nom. plur. from *ἡπειρώτης*, an inhabitant of the mainland or continent, one living inland, as opposed to the coast.—*αὐτοῖς*. See 33 (2).—*σατράπαι*, 'the satraps,' or Persian viceroys or governors of provinces.—*μη διώκωμεν*, 'let us not pursue,' first pers. plur. pres. subj. of *διώκω*. It is used in exhortations. On *μή*, see 93 (1).—*τὰ αἰσχρὰ*, 'what is base.' See 27.—*τὰ καλὰ*. See 27.—*οἱ καταλαμπόμενοι*, 'those who are shone upon,' i. e. the people who live in the torrid zone or near

the equator, where the sun's power is very great.—*ὑπὸ τοῦ ἡλίου*. The agent after a passive verb is governed by *ὑπὸ* in the genit.—*μελάντερα*, literally, 'blacker' (than those of others), i. e. 'black.' See Kühner, 323, Rem. 7. *μελάντερα*, acc. neut. plur. of *μελάντερος*, comparative of *μέλας*.—*στρουθοκάμηλοι*, 'ostriches,' so termed from their having camel-like necks.—*παραπλήσιον*, acc. neut. sing. agreeing with *μέγεθος*.—*πεφρικυίας*, acc. pl. fem. perf. part. act. of *φρίσσω*.—*θριξί*, dat. plur. of *θρίξ*, *τριχός*, 'hair.' The dative is often used similarly to the ablat. in Latin, to express the cause, manner, &c.—*τὰς δὲ... τοὺς δέ*. See 26.—*κατὰ τὴν χροάν*, 'in color,' literally 'as to the color.'—*ἄρχοντας*, 'archons;' these were the highest magistrates at Athens.—*ἀνακρίνετε*, 'examine.'—*γονέας*. See 107, OBS. 1.

PAGE 18. LINE 12-22. *αἰχμαλώτους*, mas. acc. pl. in agreement with all the nouns preceding, according to the rule, when the subjects differ in gender the masculine is preferred to the feminine, and the feminine to the neut.—*γεγενημένους*, perf. part. of *γίγνομαι*.—*ἐπιτρέψατε*, 'entrust or commit,' aor. 1 imperat. act. of *ἐπιτρέπω*.—*ἑμεῖς παρίδοτε*, 'do you deliver up,' aor. 2 imp. of *παράδιδωμι*.—*ὁ ἐντὸς ἄνθρωπος*, 'the inner man.'—*ἔσται* fut. of *εἰμί*, used for the imperat. as often: 'let the inner man be,' &c. See Matthiae, 511, 5.—*Πλαταιάσιν*, adverbial dat., 'at Plataeæ,' from *Πλαταιαί*, ὤν, *Plataeæ*, a city in Bœotia.—*τῆς πάλιν ὁδοῦ*, 'the way back again,' (see Eurip. Orest. 125).—*μῆμνησο*, perf. imperat. in sense of pres. from *μιμνήσκωμαι*.—*τήμερον* for *σήμερον*.—*πράξαι*, aor. 1 infin. act. of *πράσσω*.—*ἐν τῷ τέως χρόνῳ*, 'during the intervening time.'—*δωροδοκοῦντας*, 'those taking bribes.'—*τῷ νῦν γένει*, 'the present race' of men.—*πάντες... ποιῶσθε*, 'you all esteem of greater value.'—*τοῦ μετὰ ταῦτα χρόνου*, 'than that of a subsequent time.' Genit. after the comparat.

23-35. *ἡγάγον*, aor. 2 of *ἄγω*.—*ἀπήλλαξε*, aor. 1 ind. act. of *ἀπάλλσσω*. Cf. note Ex. III. line 26.—*ἡδονήν*, governed by *λαβοῦσα*, aor. 2 part. of *λαμβάνω*.—*λύπας* governed by *τίκτειν*, infin. pres. of *τίκτω*.—*ἡ ἄγαν ἔλευθερία*, 'excessive liberty, or excess of liberty.'—*ὀρμήσατε*, 'hasten or rush away from,' aor. 1 imperat. of *ὀρμίσκω*.—*τῶν πόνων*, 'of the illustrious,' &c.—*διὰ λογισμοῦ*, 'by (means of) reason.'—*οὐσίαν*, derived from *ὤρ*, *οὔσα*, *εἰμί*, 'to be.'—*κοινωνοῦμεν*, 1st pl. pres. ind. act. of *κοινωνέω*, 'to share, participate in,' &c., construe with *πρός*.—*ἐκείνος*. See 35.—*ὡς ἀληθῶς*. See App. on Partic. 237.—*τὴν ἀντικρὺς δουλείαν*, 'open or downright slavery.'—*ἡξίον*, 3d sing. imperf. ind. act. of *ἡξιάω*.—*ἄλγῳ*. See 19.—*παροῦσα* from *πάρειμι*.—*ἡ γυνή*. See 17.—*ὁ παῖς*, 'a boy,' literally 'the (class of persons who are) boys.'—*δυσμεταχειριστότατον*. See 45.

36-47. γίγνται ὦν. See 74.—μεθυσθεὶς, aor. 1 pass. part. of μεθύω.—τυγχάνει ὦν (partic. of εἶμι) frequently equivalent to ἐστὶ=*happens to be*, or simply *is*.—ἐμπορός τις. See 16.—τὸ καλῶς ἀποθανεῖν, *the dying well* or *to die well*=a substantive with an adjunct., 'an honorable (or noble) death.'—ἡ φύσις, nom. to ἀπένειμεν. Begin to translate with ἡ φύσις.—ἀπένειμεν, aor. 1 ind. act. of ἀπονέμω.—μέγα ἁμάρτημα scil. ἐστὶ.—τὸ λέγειν, *the speaking*, i. e. 'speech.'—τοῦ φρονεῖν 'of wisdom,' genit. after σιμείον.—μέγιστον, superlat. of μέγας.—εὖ ποιοῦμεθα, 'we well regard,' we do well to regard, &c.—οὐδὲν, scil. ἐστὶ.—τοὺς ἀτυχοῦντας, 'the unfortunate.'—φθονεῖν, governs the dative.—Ἀγασίλαος, nom. to ἐμεγαλύνετο, 'became great or renowned,' imperf. pass. of μεγαλύνω.—οὐχ οὕτως, 'not so much.'—ἐπὶ τῷ βασιλεύειν, 'by ruling over.'—ἡ ἐπὶ, 'as by governing himself.'—διὰ τὸ ἔχειν, 'on account of its having.'—λαμπρὴν φλόγα, 'brilliant flame,' governed by ἔχειν.—πωλῶν, 'offering for sale,' pres. part. of πωλέω.—εἰς δῆγμα, 'for a specimen.'—περιέφερον, 3d sing. imperf. ind. act. of περιφέρω.—ὥν, 'if or when you are,' pres. part. of εἶμι, *to be*.—ταῦτά for τὰ αὐτά.—ἀεὶ γίγνωσκε, 'always decide in the same manner respecting the same things.'—τῶν αὐτῶν, See 33 (3).—πρὸς χάριν, 'through favor or partiality.'—ἐπιμελοῦ, 'take care of, be careful of,' 2d sing. imperat. mid. of ἐπιμελέω. It governs the thing cared for in the genit.—διὰ, 'on account of or by reason of.'—πλεῖστα ἀγαθὰ πάσχουσιν, 'enjoy very many advantages,' literally, 'suffer very many good things.' In Greek, both persons and things are said to *suffer* (πάσχειν) whatever things may chance to happen to them, or however in any way they may be affected or influenced.

PAGE 19. LINE 48-56. τὸ ἐψεῖσθαι ἐαυτῶν, 'the being deceived in themselves' (or in their notions of themselves). So ἐψενισμένοι τῆς τῶν Ἀθηναίων δυνάμεως, 'being deceived in their notions of the Athenian power.' The usual sense of ψεύδισθαι with genit. is, to miss a thing (i. e. to be deceived in one's expectation of obtaining it).—πλεῖστα κακά, scil. πάσχουσιν ἄνθρωποι, 'meet with very many misfortunes or evils.'—πλεῖστα, superlat. of πολὺς.—ἐτεκμαίρετο, imperf. of τεκμαίρομαι, *to judge, form an opinion of*, &c.—ἄγαθός, 'noble.'—τοῦ ταχῆ. See 28.—οἷς προσέχουτε, 'such things as they (at any time) turned their attention to.' προσέχειν='to turn one's attention' to any thing; the acc. τὸν νοῦν, *the mind*, being understood.—οἷς (quibus=*ea quibus*).—προσέχουτε, optative of indefinite frequency. See 82.—ἄρα=*num* (see 258), expects the answer 'no.'—ἤδη, 'at once,' without going any further. ἄρ' ἤδη τοῦθ', 'is then this alone....?'—τοῦθ' for τοῦτ' and that for τοῦτο.—ποιῆσαι, aor. 1.

infin. act. of ποιεῖω.—κεκτῆσθαι, perf. infin. of κτάομαι.—τάγαθὰ for τὰ ἀγαθὰ.—χρησθαι, pres. infin. of χρᾶσθαι. It governs the dat. αὐτοῖς. See 33 (2). πόλεμος, scil. ἐστίν. See 49.—νίκησον, aor. 1 imperat. act. of νικίω.—λογίξασθαι, pres. infin. of λογίζομαι, to consider, reflect, &c.—ὁ φρονῶν. See 12.—αὐτῷ τῷ φρονεῖν, 'in wisdom or understanding itself;' for αὐτῷ, see 33 (1).—ἡ δικαιοσύνη. See 17, and 29.—ἡ ἀρετή, ἡ φυγὴ, ἡ εὐλάβεια. See 29.

57-65. ἡ πενία, 'poverty.'—βιάζεται, 'forces free men to do,' &c.—ὁ φθόρος, 'envy;' nom. to ἐστίν. See 29.—μὲν οὖν. See App. on Partic. 164.—ἀσκητὰ εἶναι, 'to be got or reached by exercise.'—οὐχ ἥκιστα δέ, 'and not least' (= et maxime quidem) = 'and especially.' This is an illustration of the figure *litotes* (λιτότης or μείωσις), the saying less than is meant.—ἐπεὶ. See 120; οὖν, see 203 of Append. on Partic.—τὰ καλὰ. See 27.—τε...καὶ (καὶ....καί). See 138.—πράττεται, 'are accomplished.'—δῆλον. See 49.—ἡ ἄλλη πᾶσα ἀρετή, 'every other virtue.'—ἄρα. See 57, b.—ἐμεμελήκει, pluperf. from impersonal verb μέλει, which governs dat. of person and gen. of thing.—νικᾷ...ἔχων, 'the inferior, having justice on his side, overcomes the powerful.'—μείων, comparat. of μικρός.

EXERCISE V.

PAGE 20. LINE 1-9. τὰ αὐτὰ, 'the same things.' See 33 (3).—τοὺς μὲν, τοὺς δέ. See 31.—ἄνδρας, acc. pl. governed by ἐγχειρῆσαι, aor. 1 inf. of ἐγχειρίζω.—σφίσιν, dat. pl. of the personal pronoun of 3d person, *they* (σφεῖς).—πεισθεῖς, aor. 1 pass. part. of πείθω.—ἐπηγάγετο, 'called to his aid, brought over to his side,' (as allies,) aor. 2 mid. of ἐπάγω.—ταυτί for ταῦτα from οὗτος. Demonstrative pronouns and adverbs are strengthened by what is called the *ι demonstrativum*, which is a long accented ι answering to -ce in Latin. Short vowels are thrown away before it. οὔτωσί, (*this man here*,) αὐτῇ, τουτί, &c. So οὕτωσί.—χαλεπώτερον, comparat. of χαλεπός.—εὐρεῖν, aor. 2 inf. act. of εὐρίσκω.—τάγαθὰ for τὰ ἀγαθὰ, 'prosperity,' governed by φέροντα.—ἢ, 'than.'—τὰ κακά, 'adversity.'—τὰ μὲν, 'the former' (i. e. prosperity).—ἔβρι, governed by ἐμποιεῖ.—τὰ δέ, 'the latter,' (i. e. adversity).—περὶ πλείονος ποιοῦ, 'esteem it of greater consequence.'—δόξαν, 'reputation,' the glory of a good name.—καταλιπεῖν, aor. 2 inf. act. of καταλείπω.—ὁ μὲν, ὁ δέ. See 31.

10-20. καὶ ὅς. See 32.—ἐξαπατηθεῖς, 'being deceived,' aor. 1 pass. particip. of ἐξαπατάω.—ἀνὰ κράτος, 'at full speed,' literally, 'at or with force or strength.'—αὐτός. See 33 (1).—τοῦτο, acc. neut. sing. from οὗτος, governed by φοβοῦμαι.—αὐτό. See 33 (1).—αὐτὸν γὰρ εἶδον, 'for I saw the man himself.' See 33 (4).—ἔδωκεν, 'he gave,' aor. 1

ind. act. of *δίδωμι*.—*θεατέον*. See 98, 100; the verb omitted, see 49.—*πράγματα*, nom. neut. pl. See 48.—*χαλεπὸν*, nom. to ἦν.—*λεχθέντων*, aor. 1 pass. part. of *λέγω*, governed by *ἀκριβειαν*.—*διαμνημονεύσαι*, aor. 1 inf. act. of *διαμνημονεύω*.—*οἱ...λέγοντες*. See 12.—*αὐτοὺς...λόγους*, ‘the same words.’—*πιστότεροι*. Why not *πιστώτεροι*?—*τῶν διαφερομένων σφίσιν αὐτοῖς*, ‘those who are at variance with, i. e. contradict, themselves.’—*διαφερομένων*, genit. pl. governed by comparative *πιστότεροι*. See 138.—*τὴν Ἀπικὴν*. See 13.—*ῶκουν*, imperf. ind. act. of *οἰκέω*.—*οἱ αὐτοί*, ‘the same,’ agrees with *ἄνθρωποι*.—*ἀέλ*, take with *ῶκουν*.—*οὐ...εὐθὺς*, ‘not necessarily,’ i. e. ‘not at once, without more ado,’ equivalent to *non continuo* in Latin.—*ἀνέκραγεν*, 3d sing. aor. 1 ind. act. of *ἀνυκράγω*.—*εἰδέτο*, imperf. of *δέομαι*, governing the gen.—*ποτε* (enclitic) ‘once on a time; once.’—*ἐαυτῆς*. See 38.—*ὅπως...ἑφάνη*, literally, ‘how she would weave,’ &c., may be rendered by the infin. ‘asked her to weave.’

21-28. *καὶ*. See Appendix on Particles, 146.—*ἐφῆρω*, aorist 1 subj. of *ἐφαίρω*. See 85.—*αὐτοῦ*. See 33 (4).—*ἂν γένοισθε*. See 74, 75.—*ἔδιωκεν*, ‘was pursuing,’ imperf. ind. act. of *διώκω*.—*ὃ δέ*, ‘and, or but it,’ &c. *δέ* is not only *but*, but also *and*, and in Homer *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse, *unconnected* with what goes before. It is often, therefore, omitted in translating into English.—*κατέφυγε*, ‘fled (for refuge),’ aor. 2 ind. act. of *καταφεύγω*.—*προσκαλουμένου*, gen. absol. ‘having called out to.’—*τοῦ λύκου*. See 13.—*ὅτι*. See App. on Partic. 189.—*θυσιάσει*, fut. of *θυσιάζω*.—*ἄλλ’*, see App. on Partic. 5 (h); elliptical expression, ‘that may be, or no doubt, but yet,’ &c.—*αἰρετώτερον*, comparative nom. neut. sing. of *αἰρετός*.—*διαφθαρεῖναι*, aor. 2 pass. inf. of *διαφθείρω*.

EXERCISE VI.

PAGE 21. LINE 1-10. *νῆες*, nom. pl. of *ναῦς*.—*Ἀριστοκράτους*, ‘of Aristocrates,’ gen. sing. of *Ἀριστοκράτης*.—*τοιαῦτα*. See 36, OBS. 2.—*οἱ μὲν...οἱ δέ*. See 31.—*τοιούδε*. See 36, OBS. 2.—*ἄπεκρίναντο*, aor. 1 mid. of *ἀποκρίνω*.—*συνεπληρώθησαν*, aor. 1 pass. of *συνπληρόω*.—*δέκα μάλιστα καὶ ἑκατόν*, ‘about a hundred and ten.’ *μάλιστα* is often added in loose accounts of number, &c. to show that they are *not exact*, much like the Latin *admodum*.—*ἄρχειν*, governs the genit. See 130.—*τῶν ἄλλων*, ‘the rest, the others,’ &c.—*Πανσωνίας*, brother of Leonidas, the celebrated Spartan leader at the battle of Plataeæ. On a certain occasion, he offered to subjugate all Greece to the dominion of the king of Persia. He was put

to death B. C. 467.—ἐποιεῖτο, 'held or entertained.'—ὑποχείριον, agrees with Ἑλλάδα, in acc. fem. sing. ὑποχείριος is of two terminations.—δάκτυλοι, scil. νίξουσιν.—ἄλλος, nom. to μέλει, *curæ est*, 'is cared for, or is a care to.'—ἄλλος ἄλλον, ἄλλος ἄλλη, &c. = the Lat. *alius alium, alius aliâ viâ*, &c., 'one to one and another to another,' &c.—κατέθειν, imperf. ind. act. of καταθέω.—ἄλλοι ἄλλοθεν, 'some in one direction, others in another.'—ἡσυχάζειν, imperf. ind. of ἡσυχάζω, to be still or quiet: render, 'it was still or silent in the rest of the army.'—πελταστίς, 'targeteers,' a species of light-armed troops, so termed from carrying a πέλη or light shield.

11-20. οὐδ' . . . οὐδέν, two negatives in Greek strengthen an affirmation.—καὶ τῶν ἄλλων ξένων, 'and the others (who were) strangers.' ἄλλος as here used may be rendered also; so ἅμα τῇγε καὶ ἀμφίπολοι κίον ἄλλαι, 'with her came (her) servants also.'—μεθ' ἐτέρου νεανίου, 'with another (i. e. a) young man.'—κοινῇ, dat. fem. from κοινός, ἡ, ὅρ, used adverbially; 'by common consent.'—τὴν πᾶσαν, See 36.—τοῖς πολλοῖς, 'the many, the multitude, most people,' &c.—ἐπιταρ 3d pl. aor. 1 ind. act. of πίθω.—πολλοί, 'many.'—ὀρέγονται, 'desire,' governs the genit. See 130.—ἡ ἑτέρα . . . τῇ ἑτέρᾳ, 'the one . . . the other.'—χρησθαι governs the dative.—ἀρίστων, gen. pl. of ἀριστός, superl. from ἀγαθός.—ἐπεπτόκεσαν, 3d pl. pluperf. ind. act. of πίπτω.—περιῆσαν, imperf. ind. of περιίμι, to survive, remain over, exceed, &c.—τῶν ἑαυτοῦ . . . καὶ παιδων, &c., governed by ὀρχοῦσιν.—ἐκαστος, nom. sing., which from its collective signification is frequently joined with a plur. verb.

EXERCISE VII.

PAGE 22. LINE 1-11. πάντα, acc. pl. masc. before ἀγαπᾶν in agreement with ἀνθρώπους.—τά, See 43.—ἀγαπᾶν, pres. inf. act. of ἀγαπᾶω, render 'loved,' in accordance with an idiom of our language whereby we use a *past* tense in a sentence beginning with 'that' (and other dependent sentences) when the verb on which they depend is in a *past* tense.—στρατηγός (στρατός, ἀρμυ, ἄγω, to lead) 'general, commander,' &c.—πέμπτος αὐτός, literally, 'himself the fifth' (33,1) = 'with four others.'—ἀναγνώσεται, 'shall read,' fut. from ἀναγιγνώσκω, to know accurately, to discern (by reading), to read, &c.—ἔφηνεν, 3d sing. aor. 1 ind. act. of φῶ.—τὴν σεαυτοῦ (scil. τύχην).—σκόπει, imperat. pres. of σκοπέω.—εὐρίσεις, 2d sing. fut. ind. act. of εὐρίσκω.—βελτίω, acc. fem. sing. of βελτίων, contracted from βελτίονα: comparative of ἀγαθός.—τῆς σῆς (τύχης), genit. depending on the comparative preceding.—ἐπέδειξαν, aor. 1 of ἐπιδείκνυμι.—καὶ, 'even.'—μετεπέμψατο, 'sent for,' aor. 1 mid. of

μετατέμνω.—ἐαυτοῦ. See 40.—αὐτῆς. See 33 (2).—φύλαττε, imperat. pres. of φυλάσσω, *to watch, observe, &c.*—σαντοῦ for σεαυτοῦ.—τρόπον, '*habit or mode of life.*'—ἐστι. Why without accent?—μὴ μόνον... ἀλλὰ καὶ, '*not only... but also.*'—τὸν ἐαυτοῦ. See 23.—τὸ σῶμα. See 19.

11-21. κόσμησον, aor. 1 imperat. act. of κοσμέω.—αὐτῆς for ἐαυτῆς, '*its own.*'—ὀνόμασε, aor. 1 of ὀνομάζω.—πρόνοιαν, '*foresight, prudence,*' &c.—δειλίαν, '*cowardice.*' For the two accus. see 107.—ὤς. See App. on Partic. 237.—παλαίσμαθ' for παλαίσματα with ἐστί understood; (see 48, 49:) '*our life is (full of) struggles.*'—οὔτε... οὔτε. See App. on Partic. 200.—ἀρμότιων, usually ἀρμόζων.—κατὰ φύσιν, '*naturally,*' i. e. according to nature and reason.—τῇ... σωτηρίᾳ, '*their present safety.*' See 25.—ἡγάπων, '*they were contented or pleased with,*' 3d pl. imperf. ind. act. of ἀγαπάω.—στέργειν, *to be contented with, or acquiesce in.*—στέρξω, fut. ind. act. of στέργω.—ἐαυτοῖς for σεαυτούς. It is a singular peculiarity of Attic Greek, that ἐαυτοῦ is sometimes used as a reflexive of the *second* and *third* persons (= ἐμαντοῦ, σαντοῦ): in the *singular* this occurs even in Attic prose.—ἐαυτῷ for σεαυτῷ.—πλουσίαν, understand γυναικῶν.—γέμας, aor. 1 part. act. of γαμέω.—ἔσῃ, 2d sing. fut. of εἶμι.—σκέπαι, imperat. aor. 1 of σκέπτομαι.—καὶ ἐκείνο for καὶ ἐκεῖνο.—διέλθε, aor. 2 imperat. of διέρχομαι, *to go through; also to narrate.*

22-32. αὐτόν. See 40.—ἔξεστι, impersonal from ἔξιμι.—ζῇν, pres. inf. act. of ζάω, *to live.*—τὰ ἐαυτοῦ. See 43.—τὰ, accus. after καρπούμενον.—ἐαυτοῦ for σεαυτοῦ.—αὐτός. See 33 (1).—αὐτόν for ἐμαντόν.—ἀπόλλυν, imperf. ind. act. of ἀπολλύνω, ἀπόλλυμι.—τὰ μὲν... τὰ δέ. See 31.—ἐπισκοπεῖ, 3d sing. pres. ind. act. of ἐπισκοπέω.—τῶν τοῦ. See 11.—δεῖ, impersonal of δέω.—τὸν σοφόν, acc. before infin. εἶναι.—ἀγαθόν τι τὴν πατρίδα, double accus. depending on ποιεῖν. See 107.—τοιούτος. See 36, OBS. 2.—ὣν δύναιτο. See 74.—πρὸς τὰ ἀφιστῶτα, '*against the revolted (cities or places),*' acc. neut. pl. perf. part. act. of ἀφίστημι.—τὸν (υἱόν) Καλλιᾶδου. See 23.—πέμπτον αὐτόν. See note above, line 2.—ζῇν. See note above, line 1.—ἴνα. See App. on Partic. 137.—ζώῃ, 3d sing. pres. optat. (Attic form) of ζάω.

EXERCISE VIII.

PAGE 24. LINE 1-13. ἤλλοντο, imperf. of ἄλλομαι.—ἀθάνατα, acc. neut. pl. (used adverbially) depending on φρονεῖ, 3d sing. pres. ind. act. of φρονέω.—τῷ... εἶναι, '*by being,*' &c. See 28.—ἀπολαύειν, governs the genit.—βραχέα, used adverbially, *in a little, or to a small extent.*—ἡσθεῖσα, aor. 1 part. of ἡσσάομαι, *to be inferior, to*

be worsted, &c.—πάντα, 'in all respects, or always.'—γυνή, nom. to πρωτεύει.—οὐκ ἔστιν, 'there is not.'—ὅστις. The indefinite relative sometimes takes the place of the definite. Cf. Crosby's Greek Gram. § 744.—πώποτε. See App. on Partic. 217.—ἀπόλετο, aor. 2 of ἀπόλλυμι.—ἐμῶν, gen. after δεῖσθαι, to request, &c.—βοηθῆσαι, aor. 1 inf. act. of βοηθῶ.—στρέφαντες, aor. 1 part. of στρέφω.—πονηρόν. See 45.—κινδύνων, gen. pl. of κίνδυνος, governed by superlat. σπανιώτατοι.—οἱ, relative pron. nom. pl. to ὠφελῶσιν.—ἄν... ὠφελῶσιν. See App. on Part. 26, c.—σφαλῆναι, aor. 2 pass. inf. of σφάλω, in the pass. to be balked or foiled, to fail, &c.—ἢ... ἢ, either... or.—φρονεῖν, infin. pres. after σε.—ἐλάσσονα, neut. pl. of ἐλάσσω, compar. of μικρός.—φρονεῖν ἐλάσσονα, 'think less' (of yourself), i. e. be more moderate in your claims or desires.—δύνασθαι, aor. 1 inf. of δύναμαι.—δύνασθαι μείζονα, be able to a greater degree, i. e. be more powerful (than you now are). See 44.—θάρσει, imperat. pres. of θαρσέω.—τοι. See App. on Partic. 227.—τὸ δίκαιον. See 27.—μέγα. See 44. *

13-20. ὅτε, when.—μὴ. See 93.—φρόνει μέγα, 'think not much,' i. e. 'be not proud or high-minded.'—τῇ φωνῇ, 'with his voice.' See 19.—ἔλεγεν, imperf. ind. act. of λέγω.—μὴ μέγαλα λίαν λέγε, 'utter not too lofty (or proud) things.'—ὁρῶσιν, 3d plur. pres. ind. act. of ὁράω.—μαθόντες, aor. 2 part. act. of μαθάνω. See 12.—βλεπόντων, gen. plur., governed by πρότεροι (priors), which may be rendered by the adverb 'before,' or 'sooner (than).' Comparatives in Greek govern the genit.—ἀλειψόμενος, aor. 1 part. mid. of ἀλείφω.—ὅμοιον ὄξει. See 113.—ὥστε. See 173, 174.—μηδὲ μικρόν, 'not even in a little (thing).'—μηδένα, acc. depending on βλάπτειν.—μέγιστα, 'very greatly.'—τοὺς χρωμένους, 'those using his (aid).'

20-31. τὸ τῶν Ἐφόρων, &c. The articles τὸ and τὰ with the gen. are used in the way of indefinite reference to any thing connected with what the substantive in the gen. expresses: τὰ τῆς τύχης, 'the events of fortune,' or simply 'fortune.' τὰ τῶν βαρβάρων, 'the affairs of the barbarians,' i. e. the barbarians and their goings on, or simply 'the barbarians.' So here τὸ τῶν Ἐφόρων = 'the Ephori,' or the proceedings of the Ephori (the Spartan magistrates so called). Apply this to the phrases in the next examples.—Θαυμαστόν ὡς τυραν. γέγ., 'become surprisingly tyrannical.' ἔστιν is understood (49), ὡς is 'how,' so that literally, 'it is surprising, how tyrannical.'—ἐδόκει, impersonal, 3d sing. imperf. of δοκέω.—ἔσεσθαι, 'would be,' fut. infin. of εἶναι, after a past tense.—ἴσσω (for ἴσσομαι), acc. neut. pl. of ἴσσω, comparat. of κακός.—εἶναι, 'were.'—ἄδηλα, scil. ἐστὶ.—τὰ τῶν πολέμων, 'things relating to wars, or wars

are,' &c.—περαίνονται ἄν. See 74.—καὶ, 'even.'—ἡδιστον, superl. of ἡδύς.—τὸ πράττειν. See 28.—τὰ αὐτοῦ. See 43, and *conf.* note above, line 20.—οὐδέν, scil. ἐστί.—ἢν, 'if,' requires the subjunct.—τῆς γῆς ἢ ἀρίστη. See 46.—εἶχεν, imperf. ind. act. of ἔχω.—καλλίστη, &c. See 46.—δικαιότατα, 'most justly.'—ἄν λέγοιτο. See 74.—σοφία, nom. after the verb.—τὸ ἄρχεσθαι, 'the being ruled over,' the rule of, understand ἐστί.—τοὺς ἡμισεῖς. See 46.

31-37. εὐγένεια καλόν. See 45.—προγόνων, 'of our ancestors.'—εὐάλωτον (from εὖ and ἁλίσκομαι) 'easily taken (and subdued) by,' &c.—τῶν understand ὄντων. See 23.—ἐν ἡμῖν, 'in our power or relating to us.'—For all these, in the neut. gend., consult 45, as above.

EXERCISE IX.

PAGE 25. LINE 1-8. πάντα τὰ κακά, nom. to γίγνεται. See 48.—ἐυρημένα, neut. pl. perf. pass. part. of εὐρίσκω.—τῷ λόγῳ. See 29, 150.—καλά, noble, excellent, &c.—γὰρ refers to something preceding or understood. See App. on Partic. 60, &c.—δῶρα, 'the gifts of a bad man.'—τὰ μειράκια. See 29.—The reference is to boys of about fourteen years of age.—διαλεγόμενοι, nom. pl. masc. persons being meant, though μειράκια is neuter. See 48.—τὰ τέλη, 'the magistrates,' persons being meant, the verb is in the plural.—ἐξέπεμψαν, 3d pl. aor. 1 ind. act. of ἐκπέμπω.—εἰ δὴ, (si jam) 'if,' or 'if now,' the εἰ strengthened by δὴ.—δῆλον, scil. ἐστί, 'it is manifest.'—ὥς. See App. on Partic. 236.—πρὸς τὸ αἰδίον, 'for eternity, = eternally.'—ἔβλεπεν, 3d sing. imperf. ind. act. of βλέπω, to look upon, behold, &c.—εἰ δέ, 'but if,' here the opposite supposition is only implied: it must be rendered 'but if not,' i. e. 'but if this world is not,' &c.—ὃ, '(a thing) which.'—θέμις (ἐστί) = *fas est*. It takes dat. of pers. and infin. of thing.—θέμις relates to what is established by ancient usage: θεσμός, to whatever is fixed by statute.—ἄξιον, scil. ἐστί.

9-22. οὐ ἔτι ὥρα (ἐστί) 'it is no longer time.'—ἤδη, 'already.'—note the force of the perf. inf. βεβουλευσθαι, from βουλεύω.—οἶνον γὰρ, &c. The following lines are iambic trimeters. γὰρ refers to something understood or expressed in what precedes the extract.—εὐροῖς ἄν τι, 'couldst thou find any thing.'—πρακτικώτερον, comparat. of πρακτικός, 'effective,' governing οἶνον in the genit.—πίνωσιν, 3d pl. subj. pres. of πίνω.—πλουτοῦσι, 'they are rich,' i. e. in their own opinion.—νικῶσιν, 3d pl. pres. ind. act. of νικάω.—νικῶσιν δίκας, 'they gain law suits.'—Such, according to the poet, are the effects of wine upon men.—ἄδην, adv. = *satis*, with genit.—ταῦτα. See 42.—μὲν οὖν, See App. on Partic. 162.—πύθοιτο, aor. 2 opt. of πυνθάνομαι.—ἡδέως ἄν τι μάθοιμι. See 74.—εἰκέις,

2d sing. pres. ind. act. of εἶκω.—παρέχων. The participle may be resolved into a sentence with ‘because,’ or a relative sentence with ‘who.’—οὐκ ἔχεις, literally ‘have not = are not able.’—construe σεαυτόν as if it were σὺ αὐτός before ἰάσιμος (εἶ). See 268.—Αἰγισθε, vocat. of Αἰγισθος, son of Thyestes, murderer of Agamemnon. See Odyssey i. 35, &c.—ἔτοιμοι, scil. ἐσμεν.—κοὺν, for καὶ οὐκ.—ἃ ‘(the things) which,’ = *what*.—ἔτοιμος, scil. εἰμι.—ἐπαρκεῖν governs the dative.—ὥς, ‘as.’

EXERCISE X.

PAGE 28. LINE 1-10. ἀναγρῶσεται, see note, Exercise VII. line 3.—ἵνα. See 59.—τὸν καλῶς τραφέντα, ‘the well nurtured,’ = the properly educated, &c. τραφέντα, aor. 2 pass. part. of τρέφω. It is the acc. before ἔσεσθαι.—ἀπόρτων, gen. pl. part. pres. of ἄπειμι.—μέμνησο, imperat. perf. of μιμνήσκειν, which governs the genit. μέμνημαι, like Latin *memini*, is perf. used with pres. signification. Hence ἵνα (δοκῆς) takes the subjunctive. See 58, 59.—πειρῶ (for πειράσκον) 2d sing. imperat. pres. of πειράσκειν, to attempt, endeavor, &c.—τὸ μὲν . . . τὴν δέ. See 31.—σῶμα, accus. sing. See 115.—τῷ μὲν . . . τῇ δέ, ‘by the one . . . by the other:’ the articles do not belong to the infinitives.—δύνη, 2d sing. pres. subj. of δύναμαι.—τὰ δόξαντα, aor. 1 act. part. of δοκέω. See 27.—προσοῦν, pres. infin. act. of προσώω governed by ἐπίστη.—συμφέροντα, acc. neut. pl. pres. part. of συμφέρω, used in sense of a noun, profit, advantage, &c.—διοίκει, imperat. pres. of διοκέω, to manage, govern, &c.—ὁμοίως, ὥσπερ, ‘in like manner, as,’ = like.—ἅμα καὶ, ‘at once, and,’ or, both, and.’

10-18. δίδου παρόρησίαν, ‘give boldness (of speech),’ 2d sing. imperat. pres. mid. of δίδωμι, contracted from δίδοσο.—τοῖς ἐν φρονοῦσιν, ‘to those who entertain right views.’ See 12.—ὥν ἄν. On ὅς ἄν, see App. on Partic. 18, c.—ἀμφιγροῆς, pres. subj. of ἀμφιγροέω (ἀμφι, ροέω).—διόρα, ‘look well to,’ pres. imperat. of διοράω.—καὶ . . . καὶ, ‘both . . . and.’—τέχρη, dat. sing. of τέχρη, used adverbially, = ‘artfully, cunningly, deceitfully,’ &c.—μή. Why μή, not οὐ? See 93 (3).—πλέον, comparat. acc. neut. sing. (used as adverb) from πολὺς. It governs χρησίων in gen. pl.—ὥς ἐλαχίστοις. See 144.—περιπίπτῃς, pres. subj. of περιπίπτω, ‘to fall into, to meet with,’ &c.—ἐνίκησεν, aor. 1 of νικάω. See 8.—ἐκκρουσθεῖς τοὺς ὀδόντας. See 111.—καταπιῶν, aor. 2 part. of καταπίω, to swallow or gulp down.—αἰσθῆται, aor. 2 subj. of αἰσθάνομαι. For μή, see 93 (3).

19-27. ὅποτε . . . ἀπόθαραι. See 82.—ἀνομίαν εἶναι, ‘there should be a state of lawlessness.’—ἡμεῶν. See 135.—ἵνα, with. optat. See

57.—ἄξιος, governs genit.—δῆλος ἦν ἐπιθῖμῶν. See 194. δῆλός εἰμι, 'am evident = am evidently: δῆλός ἐστιν ἀνιώμενος, 'he is evidently vexed.'—ὅπως. See App. on Part. 184. Cf. also 58.—πλείω (for πλείονα) acc. neut. pl. of πλείων, comparat. of πολὺς.—ἐβούλετο, imperf. ind. of βούλομαι, to wish or be inclined.—τοῖς μέγιστον δυναμένοις, 'to the most powerful.' See 25.—ἵνα μή. See 93 (3).—ἀδικῶν, nom. sing. pres. part. of ἀδικέω.—μή διδοίη δίκην, 'might not suffer punishment.'—διδοίη, 3d sing. pres. opt. act. of δίδωμι.—φάναι, pres. infin. of φαίμι, after τὸν Σωκράτην.—τοὺς ἄλλους ἀνθρώπους, cæteros homines = the rest of men, the others (except himself).—ὥς, conjunction, 'that.' See App. on Partic. 236. 'That,' after verbs of saying, hearing, &c. is expressed in Greek by ὅτι or ὥς, or acc. with infin.—τὰ φίλων. See 43.

PAGE 29. LINE 28-41. ὥς, 'as.'—ἀκίχουα, Attic perf. ind. act. of ἀκούω.—κοῦδὲ εἷς, 'and not even one (of them).'—εὑρηκέα, 'has yet found' or discovered.—ἔλεγον ὅτι. Cf. 61.—τέθνηκεν, 'is dead,' perf. ind. act. of θνήσκω. Properly the optat. τεθνήκοι should be used, being after a historical tense: the direct mode of speaking (*oratio directa*) expresses the importance of the announcement: the indirect (*oratio obliqua*) mode of speech is resumed in εἶη.—πεφηνγώς, perf. part. act. of φεύγω.—εἶη, optat. of εἶμι. See 61.—τῇ προτεραίᾳ, scil. ἡμέρᾳ. See 151.—ὥρμητο, pluperf. pass. ind. of ὀρμάω. The common reading (Xenoph. Anab. ii. 1. 3) is ὥρῳῶντο, the imperf. pass. of the same verb.—αὐτόχθεις (αὐτὸς and χθών), 'aborigines, indigenæ,' &c. The Athenians used particularly to boast in this manner.—οἰκοῦν, 3d pl. pres. optat. of οἰκέω.—ἤκουον, imperf. ind. of ἀκούω.—Γοργίου, Gorgias, a celebrated sophist and orator of Leontini in Sicily. The genit. depends on ἤκουον, 'they heard of or from,' &c. See 126. OBS.—ἡ τοῦ πέθειν, scil. τέχνη. See 28.—γὰρ, illative, referring to what goes before.—δι' ἐκόντων, adverbial phrase, willingly, of their own accord, &c.—ποιοῖτο, 3d sing. pres. optat. mid. of ποιεῶ.—Θηραμένης, Theramenes, a celebrated statesman and general of the Athenians, one of the thirty tyrants, and notorious for his frequent changes in politics.—ἀνάστας, aor. 2 part. of ἀνίστημι.—ὥστε, conjunc. goes with the infin. to express a result or effect caused by the action in the principal clause.—μηδέν. See 44.—οἷοιτο δέ, 'moreover, (he said that) he should imagine, &c. Note that the optat. is used after historical tenses. λέγει, above, is to be regarded as the historical present in this clause.—ἐξήρσεσθαι, fut. inf. mid. of ἐξήρσκειν.—κακείνον, for καὶ ἐκείνον.—ἄκῳρον, 'without κύρος, or authority.'—προβούλεμα, 'a preliminary decree.' It became a βούλεμα when passed by the Ecclesia.—παρειστήκει, plu-

perf. ind. act. of παρίστημι.—Ἀθηναίοις. See 149.—ῥέξουσιν, 3d plur. fut. ind. act. of ῥέγω.—βοηθήσοντες. See 191.

EXERCISE XI.

PAGE 31. LINE 1-10. ἔτι. See App. on Partic. 124.—ἐνδεῖσθαι, governs the genit.—λεξάτω, 3d sing. aor. 1 imperat. of λέγω.—ἄρα. See App. on Partic. 57, b.—ἐὰν γένη....ἔσονται. See 69 (b).—εἰ προσεῖχον, scil. τὸν ροῦν.—εἰ....ἂν ἐγένοντο. See 71 (d).—εἰ μὴ. See 93 (2).—διὰ, 'on account of.'—ἂν κατέστησεν, 'he would have reduced.' See 71.—καὶ. See App. on Partic. 152.—ἠπίστωσθε, 2d pl. imperf. ind. of ἐπίσταμαι.—φεικτέον ὁ πλοῦτος. See 45; § 20; and 29.—ἔδοξεν, aor. 1 ind. of δοκέω.

11-20. ἂν ἐκώλυνον. See 71 (d).—εἰ μὴ, 'unless.' See 93 (2).—ἕτερος...ἕτερον, 'one...another.'—ὅστις ἂν, quicumque = 'whoever' = with βασιλεῖς, whatever king.—χρημάτων, 'money.'—δεηθῆ, aor. 1 subj. pass. of δέω.—διελόντα, acc. sing. aor. 2 act. of διαιρέω, acc. before λαβεῖν.—(τόσα) ὅσα, such things as, = 'whatever.'—ἔνθε, aor. 2 act. of ἐνθίσσω.—ἐντυχε, aor. 2 ind. act. of ἐντυχάνω, to meet with, light upon, &c. governs the dative.—φράζουσιν, dat. pl. neut. agreeing with χρηματισί.—ἦσθα, 2d sing. imperf. of εἶμι. See last note on p. 30.—ἂπληστος. See 125.—ιδὼν, aor. 2 part. of εἶδω.—προσελθὼν, aor. 2 part. of προσέρχομαι.—ἔφη, 'exclaimed,' 3d sing. imperf. of φημί.—ἂν ἦν, 'there would be.'—ἐποίουν, 1st sing. imperf. of ποίεω.—εἰ γὰρ...γὰρ. See 68 (a).—δοῦναι, aor. 2 inf. of δίδωμι.

21-26. εἰ θεοὶ...εἰσὶν. See 68 (a).—δυσῶσιν, 3d pl. pres. ind. act. of δυάω.—εἰ φιλεῖς, 'if you love,' (as undoubtedly you do).—μήτε, voc. sing. of μήτις.—ἐφ' ἐκάστῳ, 'to each (every) person.'—τὸ γένος, acc. sing. governed by λέγε.—πῶς...δύναίτο ἂν. See Append. on Partic. 34.—ἔστιν, used impersonally, 'it is allowed, one can,' &c.—πάντα ἐξευρεῖν, 'search out (or into) every thing,' 2d aor. inf. act. of ἐξευρίσσω.—ἐὰν μὴ φεύγῃ τις, 'if one does not flee from = avoid.'—ὧς, relat. pron. agrees in number and gender with its antecedent πόρον. Note, that, as in this and the two following sentences, after ἂν (see 66) with the subjunctive, a present follows in the apodosis = the consequent clause.

27-32. τὸ γυμνῆν. See 28.—ἂν. How is this distinguished from another ἂν? See 66.—ἦν. See 65.—εἰ φοβησόμεθα. Sometimes εἰ with fut. indic. precedes an apodosis (consequent clause) expressed by the future indic. Consult note *, p. 30.—ἡμῶς αὐτούς. See 38.

EXERCISE XII.

PAGE 33. LINE 1-8. ὁμολογήσατε, 2d plur. aor. 1 optat. of ὁμο-

λογέω.—*ὁμόνοιαν*, ‘concord,’ acc. before inf. εἶναι.—*μέγιστον ἀγαθόν*, ‘a very great advantage.’—*ἂν ἀποφεύγοις*. See 75.—*ἦδη*. See App. on Partic. 134, a.—*γεγεννημένα*, acc. neut. pl. perf. part. of *γίγνομαι*.—*δυνηθείμεν*, 1st plur. aor. 1 optat. of *δύναμαι*.—*οὔτε... οὔτε*. See App. on Partic. 200, c.—*δύναιο*, 2d sing. pres. optat. of *δύναμαι*.—*οὐδεὶς*, scil. *δύναιτο ἀντειπεῖν*.—*ὅτι*, neut. sing. of *ὅστις*. It is sometimes written *ὅ,τι*: but the comma is now generally omitted.—*ὁμοίως ἐμοί*, in like manner with me = ‘as well as I do.’—*διελεγόμεν*, imperf. mid. of *διαλέγω*. *διαλέγεσθαι*, with dat. = ‘to converse with a person.’

9-15. *ῥήθη*, aor. 1 ind. of *οἶμαι*.—*ταῦτα*, acc. neut. pl. of *οὗτος*.—*γένεσθαι*, aor. 2 inf. of *γίγνομαι*.—*τί δῆ*. See App. on Partic. 106.—*ἅπαντα*, for *ἅπανα*, Attic neut. plur. of *ὅστις*.—*τοῦ θανάτου*, ‘his death.’ See 19.—*τελευτά*, imperf. ind. act. of *τελευτάω*.—*ἂν ἀκούσασαιμι*. See 74.—*οὐδ’ ἐνός*, ‘no one.’—*ἥδιον*, acc. neut. sing. comparat. of *ἡδύς*. See 44.—*ἀκούσασαιμι*. See 126.—*ὁ Σωκρατικός*, ‘the Socratic,’ a scholar of Socrates, so termed to distinguish him from Euclid, the famous mathematician of Alexandria.—*λέγοντος*. See 194.—*ἀπολοίμην*, ‘let me die, may I perish,’ &c. The optative is used in wishes. See 170.—*μή*. See 92 (2).—*τιμωρησαίμην*, 1st pl. aor. 1 optat. mid. of *τιμωρέω*. The aorists here used indicate quickness of action, suited to an excited state of feeling.—*δέ*. See App. on Partic. 75.—With *ἐγώ*, supply *ἀπολοίμην*, aor. 2 optat. of *ἀπόλλυμι*.—*ἡμῶς*, used here for *ἐμέ*.—*τὸν τῆς*. See 11.—*ἐκβάλαι*, aor. 2 optat. act. of *ἐκβάλλω*.—*τί ἂν ἔτι ἀγαθόν*, ‘what good thing would there be any longer for us?’

PAGE 34. LINE 16-25. *τι λαμπρόν*, acc. sing. neut. governed by *ἐργάσασθαι*.—*ἐπιθυμήσειεν*, aor. 1 (Æolic) optat. act. of *ἐπιθυμέω*.—*ἀνακαύσεις ἂν*, ‘you may kindle up,’ i. e. if you wish or try. The optative here denotes possibility, depending on the will of the person concerned. See 70.—*ἐν βραχεῖ*, ‘in a short space of time.’—*ἀποσβέσεις* (as above, for *ἀποσβέσαις*), aor. 1 optat. (Æolic) of *ἀποσβέννυμι*.—*ἄσμερος*, (from *ἵδομαι*, perf. part. *ἡσμέρος*), is always used with a verb, in the sense of ‘glad to,’ &c. = *would be glad to receive*, &c.—*ἦξετο*, aor. 2 of *ἔρομαι*, to ask, inquire, &c.—*εἰ*. See 276.—*τάς ἄρετάς*. See 29.—*τῶν ἄλλων*, ‘than the rest (of men).’—*ἔλαττον*, ‘less,’ neut. sing. of comparat. *ελάσσων*, positive, *μικρός*.—*ὅπως ἂν*. See App. on Partic. 25, b.—*ὥς μετὰ πλείστων* = *μετὰ ὧς πλείστων*, *cum quam plurimis*. When a superlative is governed by a preposition, its strengthening *ὥς* or *ὅτι* (144) is prefixed to the preposition.—*τὸν βίον*. See 29.—*Ἔρωτα*, ‘Eros’ (= Cupid), the god of love.—*ὅπως ἂν καρπώσῃται*: with the conjunctions *ὅπως*, *ὥς*

(not ἵνα), denoting *purpose*, the subjunctive is found with ἄν, pointing to a *condition* on which the realization of the purpose depends. Thus, 'I do it that I may' (ὅπως, ὥς): 'I do it that *so* I may,' &c. (ὅπως ἄν, less commonly ὥς ἄν).—μάθης, aor. 2 subj. act. of μάθῶ.—ἀκουσον, 2d sing. imperat. aor. 1 act. of ἀκούω.

EXERCISE XIII.

PAGE 35. LINE 1-10. ἦν, see 65.—νέος, *while young, being a youth*.—ἄν. See 65.—ἔξεις, fut. of ἔχω.—οὔτε πέφυκεν, &c. 'no one of us is either naturally immortal,' &c.—τι, enclitic = τιτί.—ξυμβαίη, used impersonally like Latin *contingere*, &c.—πιστεύω, with dat. and infin. has the signification of *to trust*.—ἔπαν=ἐπὶ ἄν. See App. on Partic. 120, 17, c.—πάνθ' for πάντα.—αὐτοί. See 33 (1).—συνεκπλευσεῖσθαι, fut. inf. of συμπλέω, which has both πλεύσομαι and πλευσοῦμαι in the future. This in -οῖμαι is called the *Doric future* (not to be confounded with the *Attic fut.* formed from -έσομαι). In the later writers πλέω has also πλείσω.—ἔως . . . κατὰσταίη. See 79 and 253 (2). With πρίν and ἡνίκα, and (in poetry) μέχρι, ἄχρι, ἔως, the subjunctive is sometimes found with ἄν (Krüger).—βοηθήσατε, aor. 1 imperat. act. of βοηθέω, which is construed with the dative.—μῆζον δύνασθαι, 'to be more powerful.'—μή. See 93 (1).—ἐτυχοίης. See 170.—ἐράς, 2d sing. pres. act. of ἐράω, which takes a genit.—παῦσαι, aor. 1 mid. imperat. of πᾶνω.

10-17. νῦν, See App. on Partic. 172.—ἤδη, See Ibid. 134.—ἀποζήμης, aor. 2 subj. of ἀποζήμω.—ἴσθι, imperat. of εἶμι.—δή. See 97, &c.—ἵνα, See App. on Partic. 137.—τυχῆς, aor. 2 subj. of τυγχάνω, *to meet with, to gain*, &c.—χωρίς, &c. The lines 13-17 are iambic trimeters. χωρίς, 'independently of'.—ἔτετα, scil. κακά.—ἦν. See 65.—πτιάσθαι, aor. 2 subj. act. of πτιάσθω. Sneezing was regarded as a good or bad omen according to circumstances. Hence it was a custom to call out when a person sneezed, Ζεῦ σῶσον, 'Jupiter preserve thee?'—ἦν εἶπῃ κακῶς, 'if one speak badly' = if one utter a word of evil omen.

18-30. ἐπέσχετο, aor. 2 of ἐπισχεῖν, *to promise*, &c.—ἐδείχθαι, aor. 1 of δέομαι, which governs the genitive. Cf. 184, REM. 2.—ἐφίετο, aor. 2 mid. of ἐφίημι. In the mid. it has the sense of *desiring, aiming after*, &c.—ἄρξεν. See 181.—τοῖς πολλοῖς, acc. bef. inf. ὑμνεῖν.—παρὰ, 'contrary to'.—τὸ δίκαιον, 'justice.' See 27.—ἡγεῖσθαι, imperat. of ἡγέομαι.—πλοῦτον, acc. sing. masc. from πλοῦτος, governed by ποιῆσαι.—ὅτιαν. See 65.—τοῦθ' for τοῦτο, from οὗτος.—ὅπως θησοίμεθα. Observe the *optative*, though after *principal tenses* (and subj. ῥομοθεῖωμεν). The *optative* is used in

final sentences (denoting *intention*, *purpose*, &c.) after *principal* tenses, when the *effect* is *doubtful*; and when the *opt.* is *potential*, and may be rendered by a circumlocution with *posse*. ὅπως.... νόμους θεσπίμεθα, quomodo leges ferre.... possimus. Hermann's Rule is: 'Placuit Græcis de præsentī futuroque consilio fere tum optativo uti si effectus dubius esset.' 'Observandum est etiam antiquos et diligentes scriptores optativum præsentibus jungere, ubi finem indicant hunc esse, non ut *quid fiat*, sed ut *possit fieri*.' Note that θεῖναι νόμους is *to enact laws*,—of an *absolute* prince who does not make them *for himself*. θεσθαί νόμους, *to enact laws*,—of the legislator of a *free state*, who makes them for himself as well as for his fellow-citizens. This difference is not, however, strictly observed. —καλῶς ἔχοντας, literally, '*having (themselves) well*' = *good, excellent*, &c.—ἐπιδύω. See App. on Partic. 120.—ρομοθετήσωμεν. See 80 and foot note.—πείθεσθαι with dat. *to obey*.—τοὺς μὴ πειθομένους. *μή* is used with participles *hypothetically*, i. e. when it may be resolved by *si quis*. See 243.—τὰ τῆς πόλεως. See 43.—φόμεν, 1st pl. pres. ind. of φημί.—αὐτοί. See 33 (1).—ὠφελῆσαι, aor. 1 inf. act. of ὠφελέω.—The infin. of the aor. has often a *past* meaning. It may so be rendered here: e. g. '*we assert that we aided*,' &c. but it is often without reference to *time* or the *completion* of the action.—τιχεῖν, aor. 2 inf. of τυγχάνω, which governs the genit. —τοῦ γίγνεσθαι. See 28.—ἀδύνατον, scil. ἐστί. See 49.—τοῦ λαβεῖν. See 178.—χαλεπόν, scil. ἐστί.—πέφνεν, perf. ind. of φύνω, used impersonally.

EXERCISE XIV.

PAGE 36. LINE 1-9. οὕς ᾤν. See 83 (2).—ἐαυτῶν. See 138.—τούτῳ πείθομαι, this verb with the dative signifies *to obey*.—σωφροδέστατος, superlat. of σώφρων.—κοσμιώτατα. See 41.—ἐνίκησε, aor. 1 ind. act. of νικάω. The aor. is often used in a *pluperf.* sense. —ἀπέστειλε, aor. 1 ind. act. of ἀποστέλλω.—θεὸν αὐτὸν ψιγίσσασθαι, '*to decree him a god*,' that is, to proclaim him a god by a public decree.—ἀναλώσομαι, 1st fut. part. act. of ἀναλίσκω. See 193.—οὐ καταπληγέξ, '*not being stricken (with fear)*' = '*not alarmed at this*,' aor. 2 part. pass. of καταπλήσσω.—ἀπέπνιξε, aor. 1 ind. act. of ἀποπνίγω.—ὅ τι ᾤν. See 83 (2).—μέλλης. See 230.—ὥσι, subjunc. of εἰμί.—μέχρι τοῦδε, &c. Construe, μέχρι τοῦδε οἱ ἔπαινοι λεγόμενοι περὶ ἑτέρων εἰσι ἀνεκτοί, &c.—ἐς ὅσον, '*inasmuch as*.'—οὔηται. See 83 (1).—ἱκανὸς εἶναι, '*to be able or sufficient*.'—τι ὧν=τι τούτων, ᾤ. See 210.—ἴτα ᾤν=ubique. See App. on Partic. 25, b.—ἐπερῶν, scil. οἴκημα.—ὅπότε, '*whenever*'—ἐν ᾧσιν, '*in town*.'

ἄστυ is used of *Athens* in the same manner as the English employ '*town*,' meaning *London*.—*διατρίβοι*, '*he stayed*.' *διατρίβειν* is to rub (or wear) away, *χρόνον*, *βίον* (*conterere tempus, terere vitam*), without acc. it means to *linger, stay*, &c.—*ἃ δόξειεν*, '*whatever, (in any case) seemed good to him*.' See 82.—*ἴδοι*, See 82, aor. 2 optat. of *εἶδω*, to see.—*ἰόντας*, '*marching*,' pres. part. of *εἶμι*, to go.

PAGE 37. LINE 17-26. *ἐπῆρει*, '*he used to praise*,' the imperfect (*ἐπαιρέω*) of an habitual action. See 8, OBS.—*πρὸς ἐσπέραν*, '*to the west*,' i. e. Western Armenia, which extended as far as the river Euphrates.—*ὑπαρχος*, '*lieutenant governor*.'—*ἦν*, construe with *γερόμενος*.—*ὅποτε παρῆν*. See 82.—*βασιλέα... ἀνέβαλλεν*, '*lifted the king upon his horse*.' Cf. Livy's '*regem in equum subjecit*.'—*ὑπερεφρόνει*. See 130.—*ἦδει*, pluperf. of *οἶδα* (*εἶδω*) in imperf. signification.—*χάριν εἰδέραι* = '*to thank*.'—*ἀμελεῖν*, takes the genit.—*καταμάθοι*, aor. 2 optat. of *καταμαρθάνω*.—*ἐστίν*, in the sense of *it is possible*.—*ἀπίοιεν*, 3d pl. pres. optat. of *ἄπειμι*.—*ταῦτά* for *τὰ αὐτά*.

EXERCISE XV.

PAGE 37. LINE 1-14. *βούλει*, 2d sing. pres. ind. of *βούλομαι*.—*σκοπῶμεν*, '*that we should consider* (the question).'—*πόθεν βούλει ἄρξωμαι*; '*what do you wish me to begin with?*'—*τράπωμαι*, aor. 2 subj. of *τρέπω*.—*ἀκούσω*, aor. 1 subj. act. of *ἀκούω*. The subjunctive used in this way (*subjunctivus dubitativus* or *deliberativus*) must not be mistaken for the *future*.—*εἶπομεν*. See 85.—*δή*. See App. on Partic. 101.—*πειραθῶ*, 1st sing. aor. 1 pass. subj. of *πειράω*.—*ἀνέβαρτες*, aor. 2 part. of *ἀναβαίρω*.—*καταλαμβάνωσι*, aor. 2 subj. of *καταλαμβάνω*, to seize upon, catch, come up with, &c.—*προστίττουσι τούτοις*, '*they order these*' (the same ones).—*ἄν*. See 85, OBS.—*ἐκλίσσωσι*, aor. 1 subj. of *ἐκλίσσω*, to give way, faint, yield, &c.—*δρεπάνω*. See 150.—*ἐπιβεβηκότος... ἐλεφαντιστοῦ*, genit. absol. See 202.—*οἱ μὲν*, scil. *πρῆμεις εἰσι*.—*ἴνα*. See App. on Partic. 137.—*φῶμεν*, 1st pl. pres. subj. aor. 1 of *φημί*.—*μή*. See 92 (2).—*θῶ*, '*that I make or cause*,' aor. 2 subj. of *τίθημι*.—*φοβηθῆναι*, aor. 1 infin. pass. of *φοβέω*.

15-27. *ἀμφισβητῶμεν*, '*that we dispute or quarrel with* (*πρὸς*).—*τὸ ὅλον πρῆγμα*, '*the whole affair*.'—*ἀφῶμεν*, aor. 2 subj. of *ἀφίημι*.—*εἰσίοιεν*, fut. ind. of *εἰσέρχω*.—*πότε... ἦ*. See 272.—*λέγω*, pres. subj. act. of *λέγω*—note the difference between *λέγω* and *φράζω*. The former relates to *speaking* in general: the latter has the further sense of *telling, declaring*, &c.—*σέ*, acc. sing. before *εἶναι*.—*Ἀισχίνη*, Æschines, a famous orator, the rival of Demosthenes.—*ἐμὸν*, scil. *ἐχθρόν*.—*ᾗ*, 3d sing. pres. subj. of *φημί*. According to

Krüger, the third person is also found in the *subjunctivus deliberativus* more frequently than is commonly supposed, though there is usually some various reading.*—παῖδας, acc. pl. before *μανθάνειν*.—μετὰ τινος μελωδίας, 'with (in connection with) a certain melody' or musical cadence or rhythm.—ἐνκολώτερον, 'more easily.'—παράλαμβάνωσιν, 'they may receive.'—Before ἵνα μὴ πληγῶ supply ποιῶ τοῦτο. πληγῶ, 1st sing. aor. 2 subj. pass. of πλήσσω.—τί ποτε. See App. on Partic. 212.—οὖν. See Ibid. 203.—ἄν λέγωμεν. See 85, Obs. and App. on Partic. 25, a.—γάρ, in reference to something preceding.—ᾤμην, imperf. ind. of οἶμαι, contr. of οἶομαι.—οὐκ ἔχω (ὅπως) *non habeo*=*non scio*.—ἄν ἀπιστῶ. See above on ἄν λέγωμεν. ἀπιστέω takes the dative.

EXERCISE XVI.

PAGE 39. LINE 1-11. ὑπέσχετο....παύσασθαι. See 76 (last paragraph). ὑπέσχετο, aor. 2 ind. of ὑπισχνέομαι.—καταπράξειεν, aor. 1 (Æolic) optat. of καταπράσσω.—πρόσθεν....πρὶν = Latin *priusquam*.—καταγάγοι. This is the *verbum proprium* of restoring an exile, who was said *κατελθεῖν*, 'to be restored,' 'to return.'—Ξενοφῶν, the son of Gryllus, a distinguished statesman, philosopher, and historian. He was a scholar of Socrates, and an enthusiastic admirer and courageous defender of that great sage. His writings are among the most valuable remains of antiquity.—Μεγαβύζω, Megabyzus, was the warden (*νεωκόρος*) or principal person in charge of the temple of Diana at Ephesus. (See Xenoph. *Anab.* V. iii. 6.)—ἐπέστειλεν, 'enjoined upon him.' The verb governs the dative.—αὐτός. See 33 (1).—σωθῆ, 3d sing. aor. 1 pass. subj. of σώζω.—ἀποδοῦναι χρήματα, 'to restore the money.'—εἰ δέ τι πάθοι, (if he suffered any thing,) a euphemism, like our 'if any thing should happen to any one,' = 'if he should die.'—ἀναθεῖναι, 'to dedicate it,' i. e. make a votive offering (*ἀνάθημα*) of it to the goddess.—καὶ...καὶ, 'both...and.'—ἄν εἶναι τίμιος. See 182.—ὅπου ἂν ᾧ. See 83 (1).—οὔτε...οὔτε, 'either...or.'—φίλον, 'a friend.'—ἄν ὠφελησται. See 83 (a).—ἐχθρόν, 'an enemy.'—ἱμας, acc. pl. (of σύν) before ὀρήσαι.—ἀπολωλότων, perf. 2 particip. of ἀπόλλυμι.—ὥς τάχιστα. See 144.—ἀντικατασταθῶσιν, 3d pl. aor. 1 subj. pass. of ἀντικαθίστημι.

* The following passages (from Arnold's 'Greek Construing') may be consulted to advantage:—Τί εἶπη τις; Dem. 21, 197; Plat. Soph. 225, ποῖ τις φύγη; Soph. Aj. 403; Ar. Plut. 438. Comp. Æsch. 3, 209, ποῖ τις ἔλθῃ; Soph. Œd. R. 170; Plat. Men. 92, ποῖ ἐλθὼν εἶρη τὴν ἀλήθειαν; Din. 1, 8, τίνος εἵνεκα καταδειχθῆ τοιοῦτον ἔργον; Dem. 20, 117. τί ποιήσωσιν; Dem. 20, 37.

12-25. *Πυθαγόρας*, '*Pythagoras*,' a celebrated philosopher of Magna Græcia, flourished about B. C. 600.—*τοῦ μεθύειν*. See 28.—*θεωροίη*, pres. optat. (Attic form for *θεωροῖ*) of *θεωρέω*.—*εἰ, ἔφη, ὁρῶν*, &c. '*replied, if he could see what they do who are intoxicated.*' This is a common Greek construction, by which, in place of the regular nom., the nom. is changed into an acc. and governed by the preceding verb, while in its place a nom. is understood. Regularly we should have, *εἰ ὁρῶν οἷα ποιοῦσιν μεθύοντες*.—*τηροίη*, pres. optat. (Attic form) of *τηρέω*.—*παρρησίας*, '*freedom, boldness (of speech).*'—*ἀρχομένους*, '*those ruled over = his subjects.*'—*ἀδικουμένους*, '*unjustly treated or injured.*'—*πάντα ποιοῦντες*, '*though you do every thing.*'—*δίκην*, acc. sing. governed by *λαβεῖν*.—*πῶς οὐκ αἰσχρόν*; '*how is it not disgraceful? = how can it be otherwise than disgraceful?*' or '*is it not disgraceful?*' '*must it not be disgraceful?*'—*καὶ ἡντιοῦν*, '*even a single one,*' acc. sing. fem. from *ὅστις-οῦν*, respecting the force of which, see Kühner's *Greek Gram.* § 95. b.—*εἰ μὴ*. See 93 (2).—*ἀπολείς*, 2d sing. fut. (Attic) of *ἀπολλύμι*.—*ὅτῳ = ὅτινι*, dat. of *ὅστις*.—*μή* is used with *relatives* (*ὅτῳ....μή*) when they are used *hypothetically*; so that *ὅς = εἰ τις, si quis*. *ἂ οὐκ ἔχει αὐτός = quæ ipse non habet*. *ἂ μὴ ἔχει, αὐτός = si ea ipse non habeat*, (or simply, *quæ ipse non habeat*.)—*προσείη*, optat. pres. of *προσέμι*.—*τέλειος*, adv. from *τέλειος, τέλειος*.—Resolve the participle *γενόμενος* into sentence, '*although you are,*' &c.—*ποτέ*. See App. on Partic. 212.—On the participle with *μή*, see 243.

EXERCISE XVII.

PAGE 40. LINE 1-13. *δίην*. See App. on Partic. 111.—*μεστοί*, nom. pl. of *μεστός*, which governs the *genit.*—*μὴ βούλεται*, '*is not willing (to do injustice).*'—*δίητα*. See App. on Partic. 113.—*ἀδική-θῶ*, 1st sing. aor. 1 pass. subj. of *ἀδικέω*.—*ἂν = ἂ ἄν*.—*δοκῶμεν, καταλείπομεν*. Note, that the *subj.* is used for the *imperat.* Its force is not so strong as that of the imperative.—*κατέθου*, 2d sing. aor. 2 mid. of *τίθημι*.—*μὴ ἀνέλη*, '*do not take up,*' aor. 2 subj. act. of *ἀναιρέω*.—*μηδὲν πλέον*, '*let nothing more,*' &c.—*ὅπως*. See Append. on Partic. 181 (2).—*διαβιάη*, aor. 2 subj. of *διαβάλλω*, to slander, calumniate, &c. The English word '*devil*' (*διάβολος, slanderer, accuser, &c.*) has similar signif.—*οἶσθω*, 3d sing. pres. imperat. of *οἶομαι*.—*με (ἐγώ)*, acc. bef. *λέγειν*.—On *ὡς* with *λέγειν*, cf. note, Exercise X. line 25; and App. on Partic. 244.—*διδασκίον*. See 45.—*μὴ ψεύσοι*. This and the two following examples of *μή* with the aor. imperat. are very unusual. See 56; also Elmsley on Soph. Ajax. 1150. *ψεύδειν* takes *genit.* of *thing*, acc. of *person*.—*μὴ δότω*

δίκεῖν (τούτων) ὧν. For ὧν, see 210.—τοῦμοῦ for τοῦ ἐμοῦ.—μετα-
σχεῖν, aor. 2 inf. of μετέχω.—ἀλλά. See App. on Partic. 5.—θάνω,
aor. 2 subj. of θνήσκω.

PAGE 41. LINE 14-30. ὥς, 'as.' The student will note that the female character was greatly undervalued in ancient times. Its elevation is owing entirely to the prevalence of Christian principles.—τὸ μονοειδές, 'uniformity.'—οὐδέποτε οὐδαμῇ οὐδαμῶς. The accumulation of negatives strengthens the assertion. See Kühner's *Greek Gram.* § 318. 6, &c.—ὅ, in the text written ὧ, with ι adscribed because a capital letter is used. Render, 'upon whom.'—καταψηφισθῇ, 'has passed sentence (of condemnation).'—παράδοθεις, 'let him, being delivered over.'—ἐνδεκα. The *Eleven* were the board at Athens who had charge of the prisons, the police, and the punishment of criminals.—τεθνήτω, the language of *command*, being a sentence of death. On the proceedings of the Greek courts of justice, consult Smith's 'Dictionary of Greek and Roman Antiquities' (Anthon's Ed.) p. 358, &c.—μετὰ, 'after.'—εἰσθθήτω, aor. 1 imperat. pass. from εἰσχω (ἐσχω) to *confine*, &c. Buttmann thinks that the Attics used εἰσχω in sense of *to shut out*, but εἰσχω in sense of *to shut in, confine*, &c.—τὰ οἰκετικὰ σώματα, 'the household servants or slaves.'—ἄν. See 66.—ἐχθρὰν, acc. bef. inf. εἶναι.—οὗτος, nom. to φησίν.—αὐτῷ, 'on his part.'—οὐ. See 96.—ἐάν μὴ προσποιῇται = ἐάν προσποιῇται μὴ, &c.; as with φημί. 'If any one pretends, or affects not,' &c.—ἀκούειν takes genit.—μὴ δ' ὑμεῖς, 'be unwilling yourselves,' &c.—αἵτιοι, construed with genit.—οὐ καλὸν εἶναι, 'that it is not honorable.' See 96.—εὖ λέγειν, 'to speak well of.'—εὖ ποιεῖν, 'to treat well.'—τοῖς φίλοις, 'his friends.'—οὐκ ἔξιπ, 'it was not allowed' (any one) = no one was allowed.—εἰσελθεῖν παρὰ, 'to go into.'—ὅποτε μὴ σχολάζοι, 'when he was not at leisure.' Here a condition is implied: *if he was not at leisure at that time.*

EXERCISE XVIII.

PAGE 42. LINE 1-12. ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς, 'we, you, &c. should desire virtue.' See 99, 100.—ἐπιχειρητέον, 'it should be set about,' i. e. we, you, &c. should, &c. See 99, 100.—ἀσκητέον... ἀσκητέα. See 101.—οὐκ ἀθυμητέον (ἡμῖν) τοῖς παροῦσι πράγμασι, 'we must not despond at the present (state of) affairs.'—οὐδέ, *ne quidem* = 'not even.'—Before δοκεῖ understand τὰ πρόγματα.—ἔχεν (ἐαυτά) = εἶναι.—τὰ πρόγματα nom. pl. neut. See 48.—μέτριον = 'moderation.'—μᾶλλον ἢ, 'rather than.'—τοῖς τοῦν ἔχουσι, 'those who have understanding, should, &c.—ἀπαλλάττεον, from ἀπαλλάσσειν (aor. pass. ἀπηλλάχθην or ἀπηλλάγην) to *get rid of*. The verb takes the *acc.* and *genit.*

13-23. *πειστέον*, 'we must persuade.'—*πειστέον*.... νόμοις, 'we must obey the laws.' See 103.—*Ῥπάνιν*. The river Hypanis (hod. *Kuban*) rises in the chain of the Caucasus and falls into the *Sea of Azof*, a little above the Cimmerian Bosphorus, or *straits of Jenicali*. There is another Hypanis, now called the *Bog*.—*ἔξ ἑωθινοῦ*, scil. *χρόνον*, 'from the morning.'—*ἅμα δυομένῳ*, scil. *ἡλίῳ*—*at sunset*.—*βιώσαν*, neut. sing. aor. 1 part. act. of *βιόω*.—*ἡμέραν μίαν*. See 117.—*Ἐφήμερον*, *Ephemeron*, so called from living only a part of a day. They are said to appear in immense numbers a short time before sunset, flying about in the most singular manner. They are rarely noticed in our country, though found in great abundance in Carniola, where they are used for manure.—*ἦν*. See 65.—*ἦν ἐθέλῃσω*. See 69.—*ἔφη* 'declared.'—*καθήσω*, fut. ind. act. of *καθίημι*.—*ἀποκρεμασθέντες*, 'having hung yourselves therefrom,' aor. 1 pass. part. of *κρεμάω*, used here in middle sense.—*βιάσῃσθέ με*, 'ye shall (strive to) force me (downward).' *μετεωριῶ* for *μετεωρίσω*, fut. ind. act. of *μετεωρίζω*.

EXERCISE XIX.

PAGE 43. LINE 1-8. *ταῦτα*. See 42.—*ἀπεστερήκαμεν*, 'we have deprived the enemy,' &c. *τὴν ταῦν*. See 19.—*ἐξέδυσε*, 'he stripped,' aor. 1 ind. act. of *ἐκδύω*.—*ἐγραψόμεν*, aor. 1 mid. of *γράφω*. See 108.—*παιδεῖαν*.... *ἐπαιδευσεν*. See 103.—*μιμήσεις*.... *μιμῆσθαι*. See 108, 113.—*ὥρκωσαν*, 3d pl. aor. 1 ind. act. of *ὥρκόω*, to make one swear, bind by oath, &c.—*τὸν ἄνδρα*, acc. after *τύπτειν*.—*ὁμολογῇ*, 'he confesses that he struck,' &c. See 181.

8-18. *χιτῶνα*, 'tunic,' an under-garment with sleeves, made of woolen or linen. Out of doors, a mantle was worn over the tunic. See 'Dictionary of Antiquities,' Art. *Tunica*.—*παῖδα*, acc. sing. governed by *ἐκδύσας* (*ἐκδύνω*).—*ἔχοντα*, agreeing with *παῖδα μικρόν*.—*αὐτόν*, i. e. the small boy.—*ἡμφίεσε*, aor. 1 act. of *ἡμφιέννυμι*.—*ἐκείνον*, scil. *χιτῶνα*.—*αὐτός*. See 33 (1).—*μέλλετε*. See 230.—*τάγαθά*, for *τὰ ἀγαθά*.—*πράττετε*. With two accus. *πράττειν* has the sense as here to exact.—*ἐπιθυμοῦντας*, with genit. of person=*loving* or *desiring eagerly*, &c.—*ἡρώτων*, 3d pl. imperf. ind. act. of *ἐρωτάω*.—*τὰ δόξαντα* (aor. 1 part. of *δοκέω*) *τῇ στρατιᾷ*, *ea quæ placuerant exercitui*, 'what had been resolved upon by the army.'—*ὁ χρόνος καὶ ἡ ἐμπειρία*.... *ἐκδιδάσκει*, on the use of the verb sing. with two or more nouns in the nom, see Kühner's *Greek Gram.* § 242, Rem. 3.—*τι δεῖ λέγειν* (*τοῖα*) *οἷα ὑβρίζει τοὺς ἀσθενοῦντας*, freely, 'what should be said of those outrages which he commits against the weak and defenceless?' See 107, at the end.

19-30. ἄριστα, neut. pl. of ἄριστος, used *adverbially*.—ἀγαθά ἀντιποιεῖ. See 107.—ὁ δρῶν. See 12.—καὶ, 'also.' ἔτετρα, scil. κακία.—τοὺς ὄντας. See 12.—ἐγγυτάτω, superlat. of ἐγγίς, 'near,' governing the *genit.*—ταυτί. See note, Exer. V. line 4.—ἐλογάσω, 2d sing. aor. 1 mid. of ἐργάζομαι.—τὴν θεόν, 'the goddess.'—ἀπεστέρησθε. Note, that besides the construction with *two accus.* verbs of depriving have the following constructions: (1.) στερεῖν, ἀποστερεῖν, τινά τιος, *acc. of person, gen. of thing*, very often (seldom ἀφαιρεῖσθαι τινά τιος, and then in the sense of *restraining, preventing*). (2.) ἀφαιρεῖσθαι, ἀποστερεῖν τινός τι (*gen. of person, acc. of thing*)=to withdraw something from somebody. This is more rare. (Kühner.) Φωκίας (Φωκίαι, ὦν) Phocææ, a fortress of the Leontini in Sicily.—Πύλας, Pylæ, the usual shorter name for Thermopylæ, the pass under the mountains from Thessaly to Locris, considered the *gates* of Greece.—τὰ στερεόμενα, neut. pl. nom. to ἐργάζεται.—τὸ ἔργον ἐργάζεται. See 108, 113.—ἀφηγήμεθα, 'we have deprived,' perf. pass. of ἀφαιρέω.—τῶν φίλων, *of your friends*; See 19.

30-40. νῦν δῆ. See App. on Partic. 173.—With the second πολλοί understand αἰτοῦσι.—ἂν ἐπαινέσειεν, 'would praise,' aor. 1 optat. (Æolic form) of ἐπαινέω.—εἰσπράξασα, compare note on πράττειν, line 12 above.—ἀκρόπολιν, the Acropolis, which at Athens served as the Treasury.—ἀνήμεγεν, aor. 1 of ἀναφέρειν.—μαθὼν, 'having learned,' aor. 2 part. act. of μαθαίνω.—τῷ κίμνοντι, 'with him that labors.'—θεός, 'the deity.'—οὐκ ἂν δύναιο, 'you would not (in my judgment) be able,' &c.—καμών, aor. 2 part. act. of κάμνω.—αὐτός. See 33 (1).—ἔτιμεν, aor. 2 ind. act. of τέμνω.—Δημοσθένους εἰπόντος, *genit. absol.* See 202.—ἀποκτενοῖσι, 3d pl. fut. ind. act. of ἀποκτείνω.—ἐὰν μανῶσι, 'if they become insane,' aor. 2 subj. of μαίνομαι.—ἐὰν σωφρονῶσιν, 'if they become sane,' 3d pl. pres. subj. act. of σωφρονέω. Supply the verb ἀποκτενοῦσι before ἐμέ and σε. On the use of ἂν in this sentence. see 69.

EXERCISE XX.

PAGE 45. LINE 1-10. ἐνίκησε...τὴν μάθην. See 113. In this sentence the ordinary *accus.* of the object is found together with this limiting *accus.*—βαρβάρους, i. e. all who were not Greeks. It does not mean necessarily those who were deficient in cultivation or refinement.—ἐξόχῃ μέγας. With this verb the adj. is in the case and gender of its noun: hence μέγας or πολὺς ῥεῖ = 'flows with a full or strong stream.' ἐξόχῃ, aor. 1 pass. of ῥέω, always used in active

signification.—πλείων καὶ πλείων, 'more and more strongly.'—ἐπέθ-
ξει, imperf. ind. act. of ἐπιθόξω.—πολύς with ἔγκειμαι has the sense
of *being forward* or *vehement* in attacking.—ἐκκοπεῖς τοὺς ὀφθαλ-
μούς, 'having had his eyes knocked out.' See 111.—ὄν... ἀποθάνοι.
See 113.—ἐξδήμους στρατίαις, 'foreign service.'—ἀπὸ τῆς (χώρας)
ἐαυτῶν. See 23.—ἐξήρουν, imperf. of ἔξιμι.—τὸν ἱερὸν πόλεμον, 'the
sacred war.' Respecting this war (which broke out B. C. 355), its
origin, &c., consult Anthon's *Classical Dictionary*, article *Phocis*.—
Κέρκυρα, 'Corcyra,' now *Corfu*, an island west of Greece, in the
Ionian Sea.—θίσιν ἔκειτο. See 113.—τὸν συμφέροντα τῇ πόλει, &c.

11-18. δεδιώς, perf. part. of δέιδω.—δέξατο ἄν, 'would you (ac-
cept =) consent?'—ἡδόμενος, &c. 'enjoying the greatest pleasures.'—
ἄν γένοιτο. See 70.—εἰ κέμοιεν. See 70.—αὐτοί. See 33 (1).—
κέκοιεν, 3d pl. aor. 2 optat. of κέμω.—ἢ, 'than.'—χειμῶτος ὥρα, 'in
time of a storm.'—οὐκ ἔστιν, 'it is not possible.'

19-33. τὴν φρόνησιν. See 29.—τἄλλα for τὰ ἄλλα.—τὰ καλὰ. See
27.—τὴν... ἵπασαν. See 36.—προϋθυμήθη, aor. 1 of προθυμέο-
μαι.—τὴν σύμβασιν, 'the agreement or treaty.'—εἰ. See 67.—ἀπο-
κρίσθαι, aor. 1 inf. of ἀποκρίνομαι, used as a noun. See 28.—
σκόπτει, 3d sing. pres. ind. act. of σκόπτω, 'to mock, jeer at, revile,'
&c.—διδάσκειται. See 111.—Note the difference between ἐχθρός
and πολέμιος.—περισπλάττει πᾶσαν τὴν οὐσίαν, 'he was stripped of
all his property.'—λόγος, 'tradition or report.'—νῆσον, acc. before
inf. κρύπτεσθαι.—φανῆραι, 'appeared,' aor. 2 inf. pass. of φαίνω, in
a middle sense.—φανέρτος δὲ τοῦ θεοῦ, 'but that, the god having
appeared,' genit. absol. See 202.—ἄραδαμειν, 'it ran up,' aor. 2
inf. act. of ἀρατρίζω.—στήναι, 'stood (firm and steadfast).'—ἐν μέ-
σοις τοῖς κήμασιν, 'in the midst of the waves.'—αὐτὸ. See 33 (1).—
ἐκλήθισαν, aor. 1 pass. of καλέω.—εἰς δύραμιν, = 'as far as lies in
one's power,' = *as far as possible*, or *practicable*.—νέμεται, 3d
sing. perf. pass. of νέμω.—κατὰ with numerals has a distributive
sense, as καθ' ἓνα, 'one by one;' κατὰ δέκα, 'ten at a time, by
tens;' &c.

EXERCISE XXI.

PAGE 46, 47. LINE 1-7. Θηβῶν, 'Thebes,' genit. of Θῆβαι.—
Μέγαρα, 'Megara.' The one here spoken of was a city of Sicily
near Syracuse, the earlier *Hybla*. Μέγαρα is nomin. plur. neut.—
ψευδόμενος... λυγθάνει. See 197.—παράμεινον, aor. 1 imperat. of
παράμεινω.—τὸν βίον. See 117.—ἡμέρα τρίτη. See 151.—εἰργάζοιτο,
imperf. of ἐργάζομαι.—ταύτην τε καὶ τὴν, &c. See 117.—πέμπτης,
scil. ἡμέρας.—ἀρίστου. This was the morning or mid-day meal,

answering to Lat. *prandium*.—ἦδη. See Append. on Partic. 134.—ἐπιδεδήμηκεν, perf. ind. act. of ἐπιδημέω.

8-15. *τοντί*. See note, Exercise V. line 4.—τὸ αὐτό. See 33 (3).—ἔπραττον, 1st or 3d pl. imperf. ind. act. of πράττω. Render either way here.—ἀπηγγέλλθη, aor. 1 pass. of ἀπαγγέλλω.—Πανάκτιον, '*Panactum*,' a fortress of Attica on the borders of Bœotia.—Διογένει δοῦλος ἦν, '*Diogenes had a slave*.'—ὄρομα. See 115.—τὸ γένος... τὴν πατρίδα. See 115.—πάντα. See 115.—οἷζ οἰόριτε, '*it is not possible*.' See 228.—τί, governs ἀπάντων in gen. pl.—τί δῆ. See App. on Partic. 106.—τούτῳ, governed by χράομαι.—τῇ κρήνῃ. Construct with ἐρχῶντο.—τὰ πλείστον ἄξια, *ad res maximi momenti*.

16-25. *πρότερον*. See 44.—τὸ δεύτερον, '*the second time*.'—ἐπέπισσε, aor. 2 indic. act. of ἐπιπίπτω.—παυμένει, aor. 1 indic. act. of παυμένω.—ἐναιατοῦ, genit. governed by comparat. ἔλασσαν (from μικρός).—ἀναδοθῆναι, '*was produced*' (literally, *was given upward*).—φασι, 3d pl. pres. ind. of φημί.—ἀναγῖναι, '*sprang from the soil of Attica*,' aor. 2 inf. act. of ἀναγύω.—ἐξ ὄφως ὀδόντων, in reference to the story of Cadmus. See the *Classical Dictionary*.—ἀναβεβλαστηκέναι, '*arose*' (literally, '*budded*' or '*sprouted up*'), pluperf. inf. act. of ἀναβλαστάνω.—τὸ ἅπαν, '*in all*.'—γεγενῆσθαι, perf. inf. of γίγνομαι.—γνώτε... ὄν. See 194. γνώτε, aor. 2 imperat. of γινώσκω. ὄν, neut. sing. accus. of ὢν participle of εἶμι.—τὸ μέγιστον, '*above all, what is most important*,' &c. Consult 117, Obs.

EXERCISE XXII.

PAGE 48, 49. LINE 1-13. διασπάζουσι τὰ ἐμὰ τοῦ κακοδαίμονος '*they are plundering my property, wretched man that I am*.' See 122, Obs. 2.—πόρρω τῆς ἡλικίας. See 120.—τῆς ἀναιδείας, '*what impudence*.' See 122, Obs. 2.—ἡ μεγίστη. See 119.—οἱ δύο. See 119. = '*the two kings*.'—αἰφιλότιμοι (soil. φύσεις). See 119.—τῷ ἐπαίνῳ. See 150.—τῷ πῶδε, see 115.—ἡ Μήδεια, '*Medea*,' i. e. the well known or distinguished person so called. See 13.—χρῶνται, '*is painted*' by the artist.—τῷ παιδῇ, '*her two children*,' dual. acc. from παῖς.—δεινὸν ὑποβλέπονσα, '*sternly looking at*,' as it were from under the eyelids with a lowering or scowling expression.—δέ, '*moreover*.'—τῷ δὲ ἀθλίῳ, '*while the two wretched ones*.'—καθῆσθον, 3d dual pres. indic. of κάθημαι—γελῶντε, nom. dual pres. act. of γελᾶω.—εἰδοίτε, perf. part. act. of εἶδω, contracted from εἰδηκότε.—καὶ ταῦτα, '*and that too*' = Latin, *idque, et ea, et hæc*, &c.—With ἀθύρατον, understand ἐστί. See 49.—πολλοὶ τῶν ἀνθρώπων. See 119.—λογισμοῖς = '*reason or judgment*.'—εἶχον, 1st or 3d pl. imperf. of ἔχω.—τινές, nom. pl. to ἐπεκρίθησαν.—Δημοσθένους, '*Demosthe-*

nes, the celebrated orator and statesman. He was born B. C. 385, and died at the age of above sixty years. The genit. here is *objective*; usually translated by prepositions, *with, to, for, towards, against, &c.*—φιλία. See 150.—Ἀθηναίων, objective genit. as above.—ἐπεκούρησαν, 3d pl. aor. 1 ind. act. of ἐπικουρέω.

13-18. οἱ ἥσσοτες, 'the weaker party,' comparat. of κακός.—ἐπέμενον, imperf. of ἵπομένω.—τῶν χειριστόνων, 'on account of or for better things.'—τῶν κακῶν συνουσίας, 'intercourse with the wicked.'—ἀλλήλων, objective genit. ἀμίσχων ἀλλήλων, 'want of intercourse with one another.'—ἀθρόοι, 'in a body.'—ἔπραξαν, 3d pl. aor. 1 ind. act. of πράσσω.—λύετε, (λύω) 'you will break.'—Λακεδαιμονίων, 'with the Lacedæmonians.'—ἑώρων.... ἐσόμενον. See 194. ἑώρων, imperf. Att. of ὁράω.—σφίσιν. When used? See 40.

19-32. ὁ λόγος, reason or good sense (or something equivalent).—παρκαλεῖ, urges, incites, encourages, &c.—βαρβάρων, 'against the barbarians.' All who were not Greeks, were so termed.—Πλαταιῶν, 'against Plataeæ,' a city in Bœotia.—Χαλκιδέας, 'the Chalcidians,' inhabitants of Chalcis, the most celebrated and important city of Eubœa, situated on the narrowest part of the Euripus.—Ἐπιπολῶν, 'Ἐρίπολα,' a piece of ground near Syracuse, which it overlooked, flat on the side towards the sea, but precipitous on the other side.—ῆ Ρόδος, 'Rhodes,' a celebrated island on the coast of Caria.—τῆς ἀρχῆς, objective genit. See above.—ἔνοχος, 'obnoxious.'—τῶν κακούργων, render the genit. in this and the seven following examples, by *on account of, about, concerning, &c.*—ἦν, 'there was.'—ἔστω, imperat. pres. of εἰμί.—ῥιψθέντων, aor. 1 pass. part. of ῥίπτω.—τοῦ πράγματος, 'concerning the affair.'—ἀκονσίων (contracted for ἀεκονσίων) 'involuntary.'—τῆς προθυμίας, 'on account of their zeal or readiness.'—ἀποδώσω, fut. ind. act. of ἀποδίδωμι.—πέπεισμαι, perf. pass. of πείθω.—ἐκὼν εἶναι, a phrase, 'willingly at least.' It is confined to negative sentences.—μηδένα.... ἀνθρώπων, 'no man.'—ὥς ἔπος εἰπῆν, 'so to say, to speak generally,' showing that a general assertion is not *absolutely* true.—δοῦλον, 'slavish.'—ἐστὶ is understood.

32-41. ἔτιχς, aor. 2 ind. act. of τυγχάνω, construe with ἐλθών.—κατὰ τοῦτο.... εἰς τοῦτο, &c., in these sentences note that the neut.ers τοῦτο, τοσούτο, τόδε, with a preposition, often have the substantive in the accusative. See *Matthiæ, Greek Gram.* § 319 et 353. Hence κατὰ τοῦτο τοῦ καιροῦ is equivalent in sense to κατὰ τοῦτον τὸν καιρόν: εἰς τοῦτο τῆς ἡλικίας is equivalent to εἰς ταύτην τὴν ἡλικίαν, &c.—τοῦ καιροῦ. See 135.—ἀφίεται, perf. of ἀφικνέομαι.—χείρων, comparat. of κακός. The comparative degree governs

the genit.—τούτω τέχης. See above.—ἀφικέσθαι, aor. 2 infin. of ἀφικνέομαι.—τοσοῦτον ἀπαιδευσεύας, same idiom as above.—εἶναι is construed with the genit. in the sense of *numbered among, accounted (one of) &c.* See Kühner's *Greek Gram.* § 273 (3).—οἱ μανθάνοντες. See 12.—εἰσὶν, 'belong to those who,' &c., with the genit. λαμβανόντων.—νομοθετική, scil. τέχνη='the legislative art.'—ὁμολόγησας, aor. 1 ind. act. of ὁμολογέω.—εἶναι δικαιοσύνην, 'that justice is (one of), &c.'

41-51. ἡ Σπάρτη. See 13.—εἶναι, in the sense given above = *belong to*, with genit. τοῦ πολεμεῖν.—τὸ εἶθελειν, 'the willingness.' See 28.—τοῖς ἄρχουσι, 'the archons,' the chief magistrates at Athens: dat. governed by πείθεσθαι.—τῶν λυσιτελούντων ἐστὶν = *λυσιτελοῦν ἐστὶν*. The phrase is founded on the construction of the genit. accompanied by εἷς.—ἐν τοῖς τελείοις (scil. ἀνδράσιν) 'among the men,' considered as a class, following the ἐφρηβοί, those who were just arrived at man's estate.—διαγέγωνται, aor. 2 subj. of διαγίγνομαι.—τῶν ἐπὶ ἑπτὰ, '(one) of the seven,' &c.—ἐκλήθη, aor. 1 pass. of καλέω.—Κάλλιστον, 'Callarus,' name of a slave.—κληροῦσθαι, 'to be chosen by lot.'—ἐμὲ θές, *count me, consider me*, &c.—πεπεισμένων, perf. pass. part. of πείθω.—τὴν μαγειρικὴν, scil. τέχνην.

EXERCISE XXIII.

PAGE 50. 1-12. ἔγενσε, 'he allowed his slaves to taste of,' &c. See 126.—ἐγγύτατα αὐτῷ εἰμι γένους, literally, 'I am very near to him with respect to birth' = 'I am very nearly related to him.' See 127.—τοῦ τρόπου, 'in your disposition.'—τοῦ ἐπιμελεῖσθαι. See 127. OBS. 2.—ὦν, genit. pl. governed by ἐπιμελεῖσθαι, understood.—οἶ, 2d sing. of οἶομαι.—ἀκρασίας, 'intemperance,' genit. sing. governed by comparative κωλυτικώτερον.—δεῖ. See 125.—δεῖ.... τέχνης = 'one art is necessary to another.'—καὶ ἄγαθοῖς, for καὶ ἄγαθοῖς.—δείσει, fut. of δέω, used impersonally.—ὁ μηδὲν ἄδικῶν, = *si quis non injuste facit*. See 243.—τὰ ἐλλείποντα, 'the deficiencies.'—ἐστίν, 'are.'—ἦθους.... ψαύει. See 126.—πυρὸς θιγόντα, 'that he who touches,' aor. 2 part. of θιγγάνω, which means to touch lightly, less strong than ἅπτομαι.—ἔστι = 'it is possible.' In this sense it is not *enclitic*.—ἐκὼν εἶναι, 'willingly at least.'

14-24. ἐλάβετε, aor. 2 mid. of λαμβάνω.—ὑποτελεῖς φόρον, 'subject to tribute.'—φειδωλοὶ εἰσὶν, 'they are sparing.'—τυγλόν. See 45.—μέλλοτος, 'the future.'—τίνας λέγεις; 'who do you say are?' &c.—φιλομαθῆ, acc. sing. masc. from φιλομαθής.—ἀπάρτων. See 127.—Δήμητρα, 'Ceres,' acc. sing. fem. before ἐπειθεῖν.—εὐρεῖν, aor. 2 inf. act. of εὐρίσκω.—κατὰ τὴν Αἴτην, 'on Mount Aetna.'—

ἐπελθεῖν ἐπὶ, 'went over.'—τῆς οἰκουμένης, 'of the world,' i. e. referring to the *habitable* (οἰκίω) world. Supply γῆς.—τῶν δὲ, &c. Construe εὐεργετῆσαι δὲ τοὺς τῶν ἀνθρώπων προσδεξαμένους μάλιστα ταύτην, 'and that she benefitted those of mortals who received her with especial kindness.' More literally, *those who especially received this goddess.*—ἀντιδωρησαμένην, 'bestowing in return,' (for their kindness and attention).

EXERCISE XXIV.


PAGE 51. LINE 1-10. ἔχει. With the genit. ἔχειν is to *keep a person off from any thing*; to *withhold, restrain, &c.*—τὸ πρόσθεν. See 25.—τῆς ἄγαν κολακείας. See 25.—ἐπισχίσετε, 2d pl. fut. ind. act. of ἐπέχω.—ἔσχον, aor. 2 of ἔχω.—ἀνίης, 2d sing. pres. ind. act. of ἀνίημι.—μεθιένται, 3d pl. pres. mid. of μεθίημι, governing the genit.—σινέσει, dat. See 150.—τῶν ἄλλων, 'the rest.'—ἐμπειρία. See 150.—πολὺν προέχον, imperf. ind. act. of προέχω.—ναυτικά, 'naval matters.'—ὑπερφέρομεν, 'we surpass.' See 130.—θύων, 'though sacrificing.'—οὐδὲν ἡγεῖτο μειοῦσθαι, 'was counted in no respect inferior to those,' &c.

10-21. χειρωσάμενος, 'having subdued,' aor. 1 mid. part. of χειρόω.—τὸν λυμαينوμένον, 'who had been ravaging the country.'—οἰκοῦντας, pres. part. acc. pl. governs τὴν πόλιν.—ἀπὶλλάξεν, 'released, set free,' &c., aor. 1 ind. act. of ἀπαλλάσσω.—πανουργία, ἀλλ' οὐ σοφία. See App. on Partic. 5, c.—Ἄνολίδων, referring to the cities in Æolis, a region of Asia Minor.—παρεσπᾶτο, imperf. mid. of παρυσπᾶω.—ἐπειδάν. See 65; App. on Partic. 120. It goes with subjunct.—γυμνωθῇ, aor. 1 pass. of γυμνόω. It takes the genitive in the sense of *to be stript of*, &c.—ἐφιλοῦτο ὁ λόφος τῶν ἱππέων, *the hill began to be cleared (to be left defenceless) by the cavalry.*—βούλου, imperat. pres. of βούλομαι.—ἑμαρτημάτων, construe with καθαρύνειν.—ὥς δυνατὸν (scil. ἐστίν)= 'as far as possible.'—ἤμαρτε, aor. 2 ind. of ἑμαρτάνω, *to miss.*—διήνεγκε, 'surpassed' aor. 1 ind. act. of διαφέρω.—σοφία. See 150.—ἐκράτησαν, 3d pl. aor. 1 ind. act. of κρατέω.

EXERCISE XXV.

PAGE 52. LINE 1-7. συμφέροντος, particip. pres. of συμφέρω, used as a noun in sense of *profit, advantage, &c.*—μύνησο, 'remember,' 'call to mind,' imperat. perf. of μνησσομαι.—ἵνα δοξῇς... ὀλιγοῦν = 'that it may seem (probable) that you,' &c.—ἐν πᾶσι τοῖς ἔργοις, 'in all our deeds.'—οὐχ οὕτω... μνημονεύομεν ὥς λαμβάνομεν, &c.—ἐπιλαθόμενον, aor. 2 mid. particip. of ἐπιλανθάνω. In

mid. it means *to let a thing escape one, to forget, &c.*—θανμαστόν, scil. *ἐστίν*. See 49.

8-15. πάντων, 'all (things),' governed by ἐπιμελεῖται, 'takes care of, watches over,' &c.—τῶν τριάκοντα, 'the thirty (tyrants)' or rulers appointed on the taking of Athens by the Spartans, B. C. 404.—κατηγόρου. See § 27. OBS. 1.—ἐρήμη δίκη. The expression indicates a trial in which one party does not appear, and judgment goes against him by default, as contumacious.—κατέγνωσαν, aor. 1 of καταγινώσκω. See § 27. OBS. 2.—κίδεται. See 130.—ἤριζον, 'were contending,' imperf. ind. act. of ἐρίζω.—ἀνέμου... γενομένου, genit. absol. See 202.—ὁ μὲν... ἡ δέ. See 31. .—προαῖς, 'blasts.'—ἐξέφυγεν, aor. 2 ind. act. of ἐκφεύγω.—ἀντιστάσα, aor. 2 part. of ἀντιτίθημι.—ἔπεσεν, aor. 2 ind. of πίπτω.

EXERCISE XXVI.

PAGE 53. LINE 1-7. ἐπετίμα, imperf. ind. act. of ἐπιτιμάω. It takes the dative.—ἁμαρτάνοντι, 'when committing a mistake,' i. e. in military affairs.—τοῦ δέ. See 31.—φῆσαντος, 'having declared.'—μηκέτι τοῦτο ποιήσειν, 'that he will not do this again.' See 181.—οὐκ ἔστιν, 'it is not permitted.'—νυκτός. See 135.—χειμῶνος, 'in the winter.'—τῆς αὐτῆς ἡμέρας, 'the same day.' See 33 (3).—πνθέσθαι, aor. 2 inf. of πνθάνομαι.

7-15. ἀφίχται, 3d sing. perf. ind. of ἀφικνέομαι.—χρόου συχροῦ. See 135.—ἠρώτηξε, 3d sing. perf. ind. act. of ἐρωτάω.—τριάκοντα ἡμερῶν, in answer to the question *within what time?* See 135.—ἀπίτω, 3d sing. pres. imperat. of ἄπειμι, *to go, depart, &c.*—ἐξαμαρτεῖν, aor. 2 inf. act. of ἐξαμαρτάνω, *to commit an offence, &c.*—ταὐτόν, (Attic) contracted for τὸ αὐτό, 'in just the same way,' used adverbially.—οὐκ ἄνδρός σοφοῦ, scil. *ἐστίν*, 'it is not the part of = it is not becoming to, a wise man.' Like the Latin, *sapientis non est, Christiani est, &c.* See Kühner's *Greek Gram.* § 273. Rem.* 2. (c.)—οὗ ἂν δέη, 'wherever it may be necessary.' See App. on Partic. 26.—ἄνδρός, scil. *ἐστίν*.—οὐ παντός, 'is not the part of every one,' = it is not every one who can endure, &c.—κακούργου μὲν ἐστι, 'it becomes a wretch (and coward).'
--κρίθεντ' ἀποθανεῖν, 'having been sentenced to die' = to die by the sentence of the law.—στρατήγου, 'it becomes a general.'
--μαχόμενον τοῖς πολεμίοις, scil. ἀποθανεῖν, 'to die fighting with the enemies of his country.'

16-23. τεθνήξει, 'will continue dead,' 3d sing. 3d fut. pass. of θνήσκει. See 161. Note the continued meaning implied in this tense.—ἀναπτήσα, 'having flown upward,' aor. 2 part. of ἀναπέτομαι.—ὡς αἰώνιον ἀποθανούμενοι, 'as if destined to die on the mor-

row; as if they had only to-day, and so were determined to make the most of it; 2d fut. part. mid. of ἀποθνήσκω.--ὥς . . . βιωσόμενοι, 'as if destined to live for ever;' as if they should never be compelled to leave them.--κοινὸν τύχη, scil. ἐστίν. See 45.--κεκτημένων, gen. pl. of perf. part. κτάομαι.--ταῦθ' for ταῦτα.

EXERCISE XXVII.

PAGE 55. LINE 1-13. ἀηδόνας, gen. sing. See 138.--σεμνότερον . . . βεβαιότερον. Why short vowel in antepenult? When is the long vowel used?--πῶς, indefin., somehow.--θηριωδεστέρα, comparat. from θηριώδης.--ὁ ἐπαινῶν. See 12.--τοῦ ψέγοντος, genit. governed by comparative.--ἐπαχθέστερος, comparative from ἐπαχθής.--Δαρείου καὶ Περσέως, &c., the opening sentence of the Anabasis of Xenophon.--γίγνεται, the present for the past. It gives animation to a narrative, what is past being represented as present. It is called the historical present.--Ἀρταξέρξης, Artaxerxes Mnemon, so called because of his retentive memory (Μνήμων).--Κῦρος, Cyrus the Younger.--φιλοπενθέστεροι, nom. pl. fem. of φιλοπενθέστερος, comparat. of φιλοπενθής.--ιδὼν, aor. 2 part. of εἶδω.--ἐκκειμένῃ, 'lying exposed.'--ἐπέσχετο σώσειν αὐτήν, 'promised that he will save her;' 3d sing. aor. 2 ind. of ὑπισχνέομαι.--λήπεται, 3d sing. 1st fut. indic. mid. of λαμβάνω. On εἰ with indicative, see Kühner's *Greek Gram.* § 339.--μείζω contr. for μέζονα.--ἡ κατὰ. See 141.--ἐπεπόνθεσαν, 3d pl. pluperf. of πάσχω.--βελτίους, contr. for βελτίους, comparat. from ἀγαθός.--With βελτίους, understand εἰσίν.--κηλούμενοι, beguiled, seduced, &c.

14-23. ἡ ὥς with comparat. μεγαλοπρεπέστερον. See 141.--προσδεῖσθαι, takes the genitive.--διήνεγκεν, 'differed (from other men);' supply ἕλλον; 3d sing. aor. 1 ind. act. of διαφέρω.--ὁπότε μὲν . . . βασιλεύοντες, 'whenever they who were then ruling directed their view toward the man himself.' On the use of the optat. here, in the place of a past tense of the indicative, to signify repetition, see 82.--τρόπους, 'his manners' = his moral character.--ἀποβλέψαιεν, 'looked (away from Ecagoras himself to, &c.)'--τολμῶν for τολμῶ, optat. of τολμᾶω.--περὶ αὐτούς, 'against them.'--νομίζεν, 'they thought' (and with good reason) = they were confident.--εἰρήκασιν, perf. ind. of ἐρῶ (as if from ἔρω).--οὐς οὐδεὶς ἂν, &c. 'as no one would have dared,' &c.

EXERCISE XXVIII.

PAGE 56. LINE 1-11. ὅσους ἰδύνατο πλείστους ἀθροίσας, 'having collected as many men as he possibly could.'--τοὺς ἀγωνιζομένους,

'the contending parties.'—πλεῖστα... ὠφελεῖν, 'being able to be of more service than any other individual.'—τὸ θεῖον, 'the Deity,' acc. bef. inf. εἶναι.—μηδενὸς δεῖσθαι, 'in want of nothing.'—ἐγγυτάτω, superlat. of ἐγγύς. It takes the genit.—ὅτι μάλιστα. See 144. The ὅτι added to the μάλιστα indicates that the youth ought in the highest degree to cultivate and improve their minds.—ρέονς... καλούς, acc. bef. inf. εἶναι.—μανικώτεροι ἢ. See 143. Why μανικώτερος and not μανικότερος?—φύονται, 'are naturally.'—συντομώτερον ἢ σαφέστερον, 'with more brevity than clearness.'—διαλεχθῆναι, aor. 1 inf. pass. of διαλέγω—ἐκόμεν, aor. 2 mid. of ἐκνέομαι.—προθίμως μᾶλλον ἢ φίλως. See 143.—παρέσχε, aor. 2 ind. act. of παρέχω, to furnish, supply, &c.—πέριττα, &c., see 146.—τούτοις, 'with these,' i. e. with the superfluous abundance of my wealth. See 150.—ἐξασκοῦμαι, 'I supply.'

12-18. ἡμῶν, gen. pl. governed by μυριοπλάσια. See 146.—ἡ πᾶσα πόλις. See 36.—πολλοστὸν μέρος, 'the smallest part.'—ᾧ, for ᾧ, the relat. being attracted; i. e. put in the case of the antecedent (τούτων, understood). See 210.—προσεδοκᾷτε, imperf. ind. act. of προσδοκάω.—διήνεγκε. See note, Exer. XXVII. line 16.—τῷ δωρεῖσθαι, 'in the being gifted.'—σῶμα, 'person.' Callias was noted for personal beauty, but his habits were dissolute.—τῆς πόλεως, genit. depending on the superlat. ἄξιοπρεπέστατον.—εἶχεν, imperf. of ἔχω.—πλεῖστοι γῆς, 'most abundant in the world.' πλεῖστος may be taken as referring to rank or worth as well as number.

19-29. πάντων τῶν δειῶν, 'of all terrors.'—διήρει, 3d sing. imperf. of διαίρει.—ἄριστα, 'the best,' superlat. of ἀγαθός.—ἔπλει, 3d sing. imperf. of πλέω.—παντὺς, &c., genit. depending on superlat. ἄριστα.—Παναθηναίων, 'Panathenæa:' there were two festivals of the Athenians so termed, the greater and the less, in honor of Minerva. The greater was celebrated in the third year of each Olympiad; the latter annually, or according to others in the same month in each of the other three years. Consult *Dictionary of Greek and Roman Antiquities*.—μόρου τῶν ἄλλων ποιητῶν. Here we should say (Homer) *only of all the poets*; if we were to say, *he only of all the other poets*, we should make him one of the other poets. But ἄλλος is often so used. Thus Od. 2, 412, μήτηρ οὔτι πέπυσται οὐδ' ἄλλαι δμῳαί, *neither my mother nor her maids*. So Plat. Gorg. (473, D.) ἐπὶ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, and (485) κατήγορον ὄντα καὶ αὐτοῦ καὶ τῶν ἄλλων οἰκείων. In a nearly similar way (as in the next example) the Greeks place the gen. after superlatives, though the gen. expresses a class to which the individual of whom the superlative is spoken *does not* belong. Milton imitates

this, when he says, '*The fairest of her daughters, Eve;*' which to us makes Eve *one* of her own daughters.—*τὴν ἰδὴ*, &c. See 25.—*πέπτηνται*, 3d pl. perf. of *πτάομαι*.—*οἷα βέλτιστα*, &c. In this and the following example we have the superlative strengthened by *οἶος* or *ὅσος*, *quantus*. Instead of saying 'the *very* greatest,' this idiom says '[such] as the greatest,' '[*so great*] as the greatest;' there is of course an ellipsis: '*such* as are the greatest;' but the grammatical structure is neglected, and the *οἶος* or *ὅσος* attracted into the case of the relative. See next example. In other examples, *δύνασθαι* or *οἶος τε* (*εἶναι*), *δυνατόν* or *ἀνυστόν* (*εἶναι*), &c. are introduced. Compare '*quantis maximis itineribus poterat . . . ducebat, quantam maximam vastitatem potest . . . ostendit.*'

EXERCISE XXIX.

PAGE 57. LINE 1-9. *Τὰ αὐτά*. See 33 (3).—*πάσχω σοί*, '*I suffer the same as you.*' See 149, *identity* being implied.—*κατὰ τὸν αὐτὸν χρόνον*, '*about the same time as,*' &c.—*γενόμενος*, '*who lived.*'—*αἰ*. See Append. on Partic. 2.—*ἐπιτάττειν*, '*to enjoin upon the youths.*'—*ὀνειδίζουσιν*, with *dat.* of person and *accus.* of thing: '*they reproached the Thebans with,*' &c.—*τί ἐγκαλῶν ἡμῖν*, '*reproaching or censuring us on what account,*' &c.—*ἀπολλύναι*, pres. inf. of *ἀπόλλυμι*.—*ἀνθρώπῳ*. See 149.—*συγγιγνώσκουσα*, '*agreeing with,*' See 149.

10-22. *παραινθούνται*, with *acc.* to encourage, exhort, &c.—*σπουδαιότερον*, construe with *θυμωθεῖς*.—*ᾧ*, acc. neut. pl. of *ὅς*, with antecedent *ταῦτα* or *τὰ* understood.—*ὅλοιθ'* optat. of a wish, aor. 2 optat. mid. of *ἔλλυμι*.—*ὃ* *q* *θορῶν*. See 12. It takes the dative of the person.—*σύ*, scil. *ἀγέσκεις*.—*ἡμέρων*. See 135.—*ἦεσαν*, 3d pl. imperf. ind. of *εἶμι*. It is followed by the acc. only in such phrases as *ὁδὸν ἵεναι*, to go on a road.—*τῇ ὁδῷ*. See 150.—*ἐλάννε*, imperat. pres. of *ἐλαύνω*.—*δόμον*. See 150.—*κατελήφε*, 3d sing. perf. ind. act. of *καταλαμβάνω*.—*Ἰλαρηβολιῶνος*, the ninth month of the Attic year, answering to the last half of March and first of April.—*ἐκτῇ*, scil. *ἡμέρᾳ*. See 151.—*φθινόροτος*. The *μὴν φθίνων* was the last half of the month. See Liddell and Scott's Greek Lexicon under *φθίω*.—*τοῖς ἐπινικίοις*, scil. *ἑσπερίαις*, '*the Epinicia,*' a thanksgiving sacrifice for a victory, or a feast in honor of it.—*ἐν νυκτί*, '*at night.*' The preposition *ἐν* is often joined to the noun indicating time.—*βέλτιον*, comparat. of *ἀγαθός*.—*οἱ ἐν τῷ καιρῷ πόνοι*, '*labors in their season,*' or *seasonable labors*.—*λάθοι . . . ὦν*. See 197, 198.

28-38. *ρομίζετε*, imperat. pres. of *ρομίζω*.—*τοὺς συγκρούποντας*,

'they who conceal,' acc. bef. inf. εἶναι.—ὁμοίαν, &c. There is an *abridged comparison*: her garment was not (of course) like her slaves; but like those garments which her slaves wore.—φόβῳ. See 150.—ἴσοι, 'makes equal,' 3d sing. pres. ind. act. of ἰσώω.—δούλῳ ἔοικας. See 149. ἔοικας, perf. 2 with pres. signif. from root εἶκω, to be like.—ὅμοιοι. scil. εἰσίν.—ἴσον ἔχειν, 'to have or hold in equal esteem.'—δεῖ, 'there is need of,' with the genit.—πλησμονή, 'satiety.' See 29. On μὲν and δέ, see Append. on Particles.—οὐ μόνον τῷ ἔχοντι, 'not only to its possessor.'—φίλος 'is a friend,' ἐστὶ being understood.—ἔμοιγε. See App. on Partic. 69.—τύραννος ἅπας, scil. ἐστὶ. See 36.—προσιόντας, pres. part. of πρόσσμι, to approach, &c.—οἷς (ἀντιπάλοις) μάχεσθαι, &c.

EXERCISE XXX.

PAGE 59. LINE 1-13. ἐλοίμην ἂν, 'I would choose for myself = I would prefer,' aor. 2 mid. optat. of αἰρέω.—ὧν, attracted for ἃ. See 210.—νόμους ἔθeto. See note, Exer. XIII. line 26.—κατεστήσατο πολιτείαν, compare the Latin *ordinare. constituere rempublicam*.—πορίζου, 'procure or get for.'—περιεβόλετο, aor. 2 mid. of περιβάλλω. In the mid. with the sense of to aim at, to get possession of, &c.—εὗρόμην, 'I found for myself = I procured or got;' aor. 2 mid. of εὕρισκω.—μῶρος (= μῶρός ἐστι).—προσίσταται ἥσσαν = draws defeat upon himself; courts defeat; literally, lets or makes it come near (him).—Θερσίτου, 'Thersites,' the ugliest and the most abusive of the Greeks before Troy. He reviled every body, from the prince and chieftain downward, but principally Achilles and Ulysses, until slain by the latter.—ἐνδονομένην πίθηκον, having entered into (the body of) an ape. ἐνδύειν in the mid. takes acc. of the place.—ἀποτέμνεσθαι, to cut off for oneself, with a view of appropriating.—ἀμύνεσθαι, 'to defend oneself against,' or avenge oneself upon, &c.—ὕφει, dative of instrument. See 150.—τοὺς ὁμοίους, these, in aristocratic states, were all citizens, who had equal right to hold state offices (as the whole people in a democracy) = the peers: so especially at Sparta.—τὸ λίαν, 'excess.'—φυλάσσεσθαι, 'to guard oneself from = to be on one's guard against.'—ἔστι, 'it is lawful,' impersonal.—παρέχοντα, acc. sing. masc. bef. παρέχειν; with πράγματα and the dat. of person, it means to cause trouble or suffering to one, &c

15-24. ξαντὸν παρέχειν, with the accus. to show or bear oneself so and so.—θράσος, acc. neut. sing. governed by παρέχει.—ἡ ξύρεσις. See 29.—παρέχεται. In the mid. παρέχομαι is often used much like the act., the reflex. sense often disappearing.—χείρω, acc.

neut. pl. of *χέρω*, comparat. of *κακός*.—*παρέσχετο*, aor. 2 mid. of *παρέχω*.—*ἡ ψυχὴ*, construe *ἡ ψυχὴ παρέχεται τὰ θνητὰ σώματα ζῶντα, ὅσον χρόνον*, &c.—*ὀρόωδεται*, 3d sing. pres. imperat. of *ὀρόω*.—*ποιούμενος*, *making for himself, causing*, &c.—*δειρὸν ἐποιούρτο*, *took it ill, esteemed it a grievous thing*.—*εἰ μὴ εἴσονται*, ‘if they shall not know,’ 3d pl. fut. mid. of *εἶδω*.—*τῷ πλῆθει*. See 150. *σφῶν*, gen. pl. of *ὄν*, of *himself*, &c.—*ποιῶν φίλον*, ‘make a friend of.’—*ὡς ἀντὶ....*, *as if instead of*; we should say, ‘instead of.’—*ἀνέθεσαν*, aor. 2 ind. act. of *ἀνατίθημι*.

EXERCISE XXXI.

PAGE 60. LINE 1-9. *Ἀντιόχῳ*, ‘*Antiochus*’ the Great, king of Syria and Asia, B. C. 233. He reigned thirty-six years.—*προσαγορευθέντι*, ‘*surnamed*,’ aor. 1 part. pass. of *προσαγορεύω*.—*πρὸς ὄπλα*, *to ‘the clashing of arms.’*—*ὥρχοιντο*, ‘*were accustomed to dance*,’ imperf. of *ὥρχομαι*. On force of imperf., see 8, Obs.—*ποιῶσθαι*, *to make for themselves*—*to make Pyrrhus their leader*.—*καλεῖν*, supply *αὐτόν*.—*παρητήσατο*, ‘*declined*,’ literally *asked away from himself*, 3d sing. aor. 1 mid. of *παραιτέω*.—*κτῶ* (for *κτίον*) 2d sing. pres. imp. of *κτιόμαι*.—*τὸν πλοῦτον*, ‘*wealth*.’ See 29.—*οὐ χαλεπῶς*, ‘*without difficulty*.’—*τὸν μέγαν*, scil. *πλοῦτον*, with *ἐκτισάμην* understood.

9-19. *πειρῶ* (*πειράου*), 2d sing. pres. imperat. of *πειράω*.—*ὡς βιωσόμενος*, ‘*as if about to live*.’—*καὶ....καὶ*, ‘*both....and*,’ i. e. live in such a way as to be always ready to die, whether death be near at hand or afar off.—*ἡδέως ἔχει*, scil. *σεαυτόν*, ‘*have thyself pleasantly*—*be courteous*.’—*χρῶ*, pres. imperat. of *χράομαι*, which takes the dative.—*ἐθέλω*, 2d sing. aor. 1 ind. mid. of *θεάομαι*.—*ἄπερ* neut. acc. pl. of *ὑπερ*.—*ἐγώ*, scil. *ἐθεασάμην*.—*οὐκ ἂν ἐπ’ αὐτῷ*, ‘*you would not have ceased*.’—*ἐξέδοτο*, aor. 2 mid. of *ἐκδίδωμι*.—*οἱ μὲν....οἱ δέ*. See 31.—*ἄρχεσθαι*, ‘*to be ruled or governed*.’ After the passive verb the agent is expressed by *ὑπὸ* with the genit.; sometimes by *πρὸς* (with *gen.*) to denote the *powerful and immediate influence* of a person: by *παρὰ* (with *gen.*) when the person is to be denoted as one from whose *neighborhood, sphere of action, external or internal means*, the action has proceeded: now and then by *ἐκ*, to denote the *source* from which it flows, &c.—*σώφρονες*, &c. nominatives after *ρομίζονται*.—*οἱ δέ*, scil. *ἐθέλοντες ἄρχεσθαι*. After *δοῦλοι* supply *ρομίζονται*.—*κεκνησθαι*, perf. inf. pass. of *κινέω*.—*πάνν ὕκον*, ‘*altogether swine-like*.’—*ὡς*, ‘*although*.’—*οὐδεὶς πείθει αὐτόν*, ‘*no one persuades himself*.’—*τοῦτο*, ‘*of this thing or fact*.’

20-27. *ὁπότε....βούλοιο*. See 82.—*ἡμῶς αὐτούς*. See 38.—*καὶ*

τὸ λυποῦν, 'even grief.'—ὥς ἀνάξια, 'how unworthily.'—ταῦτα. See 115.—ἰδίῃ, used adverbially, *by oneself, privately*, τί supply βλάβη-τομαι.—μέμνησαι, 2d sing. perf. mid. of μινύσκω.—ἡρωτήθης, aor. 1 pass. of ἐρωτάω.—πεισθείη, aor. 1 optat. pass. of πείθω.

EXERCISE XXXII.

PAGE 61. LINE 1-7. πεπηγέμαι, perf. 2 inf. of πήγνυμι.—ἐξημποτέριζε, perf. ind. act. of ἐξαμποτερίζω, with τὸν λόγον to put a question so that two opposite answers can be given to it.—ἀνάγκη δὴ, scil. ἐστί. See App. on Partic. 98.—ἐμυσται, 3d sing. perf. pass. of μίջομαι. It is used impersonally.—κατεαγόντων, perf. 2 part. of κατάγνυμι. τῶν...κατεαγόντων = *qui aures contusas habent*; scil. pugnis, cæstibus.—αὐτῷ for ἐαυτῷ.—πεποιθέναι, perf. 2 infin. of πείθω.

8-15. τῇ βακτηρίᾳ, 'with his staff.' See 150.—ἀνέωξε, aor. 1 act. of ἀνοίγω. This verb prefixes the temporal to the syllabic augment; ἀνέωγον, ἀνέωξα, inf. ἀνοῖξαι. ἀνέωγα belongs to later Greek writers: ἀνέωγμαi was used by the older authors.—ἦι, imperf. of εἶμι.—τῇ φωνῇ. See 150.—ἔφη, 'he called out.'—ἐγρήγορας, 'are you awake?' perf. 2 of ἐγείρω.—ἡμῖν. See Kühner, § 284, 3. (9).—With τοιαύτη understand ἐστίν.—πεφνυῖα, nom. fem. sing. perf. part. act. of φύω.—διαπεφύσθηται, 3d sing. perf. pass. of διαφυσάω, in the pass. *to vanish*, &c.—ἐύρων, aor. 2 part. act. of εὐρίσκω.—πεπηγότα, 'stiffened,' perf. 2 part. of πήγνυμι.—κατέθετο, 'placed or put it' (more literally, *put it down beneath*).—θερμανθείς, aor. 1 pass. part. of θερμαίνω, *to warm*.—ἀναλοβών, 'having resumed.'—ἔπληξε, aor. 1 ind. act. of πλήσσω.—τὸν εὐεργέτην. See 19.

EXERCISE XXXIII.

PAGE 63. LINE 1-8. ἐδεήθη, aor. 1 ind. pass. of δέω (δεήσω, &c.). δέομαι, as deponent, means *to beg a person to do*, &c.—ἀφεῖναι, aor. 2 inf. of ἀφίημι.—ὑπηρετήκοι, 3d sing. perf. optat. of ὑπηρετέω. See 166.—δὴ. See App. on Partic. 98.—οὔκουν. See App. on Partic. 204.—ἐξαπατῶμενος, pres. pass. part. of ἐξαπατάω.—ναὶ μά. See App. on Partic. 159, d.—ἡσυχνόμεν...εἰ...ἐξαπατήθην = '*I should be ashamed, if I had been deceived*.' On the omission of ἂν, see App. on Partic. 21.—αἰσχιον, comparat. of αἰσχος.—τυφλός, scil. ἐστί.

9-18. Κερασούντιοι, the people of Cerasus, a city of Pontus (Asia Minor) on the sea-coast, south-west of Trapezus.—καθ' ἑαυτούς, 'against them.'—ἔσθαι, pres. inf. mid. of εἶμι. Others read ἔσθαι from ἦμι, which is stronger.—δρόμῳ. See 150.—ἐπνίγετο, 'was

drowned.'—*μὴ ἐτύγχανεν ἐπιστάμενος νεῖν*, 'chanced not to know how to swim.'—*καὶ . . . δοκεῖτε*; 'and what do you think of these persons?' that of their conduct in thus fleeing.—*ἔδεισαν*, aor. 1 of *δεῖδω*.—*μὴ*, &c. 'lest some madness,' &c.—*ὥσπερ κυσίν*, 'as (is wont to do) upon dogs.'—*ἐμπεπτώκοι*, 3d sing. perf. optat. act. of *ἐμπίπτω*.—*μεμνήσομαι*. See 164, a.—*ἐν ᾧδου* scil. *οἴκῳ*, 'in the house (or dwelling) of Hades = Orcus, the god of the infernal regions.'—*προσσειάζεται*, 3d sing. fut. perf. of *προστιάσσω*.—*τελευτήσωμεν*, 1st pl. aor. 1 subj. of *τελευτάω*.—*σεσιγήσονται*. See 162.—*ἀποκτείνας εἴη*. Note, that the circumlocution with the participle (as in the perf., *ἀπεγνωκότες εἰσί*, &c.) is also found in other tenses.

19-29. *ὢν*, gen. pl. of *ὅς*, governed by *δέονται*.—*κατεσκευάκασιν*, 3d pl. perf. ind. act. of *κατασκευάζω*. The perf. sometimes denotes an abiding effect. Compare the two examples following.—*ἵποθῆκας*, 'counsels, advice,' &c. The ancients called didactic poems, such as Hesiod's, *ἵποθῆκαι*.—*ὥς*, 'how.'—*καταλελοίπασιν*, perf. 2 of *καταλείπω*.—*καὶ*, 'also.'—*διόλλυνται*, 'are perishing.'—*ἤδη*. Observe that when an adverb like *ἤδη* refers an aorist of such general truths to what has happened up to the present time, we use the perf. definite with 'have.' *ἤδη ἔπτεσεν*, 'have before now been defeated.'—*γέ*.—See Append. on Partic. 68.—*μέλλον* is frequently used in Attic without an infinitive, where *εἶναι* or *γίγνεσθαι* may be supplied; as *ὁ μέλλον χρόνος*, 'the future time.'—*τέμων*, aor. 2 part. act. of *τέμνω*.—*θάτερον* for *τὸ ἕτερον*, 'the one' (of two).—*γάρ*. Construe, *γὰρ ἐξεργάσατο τὸν παρασχόντα τὴν δίκην ἢ βελτιονα*, &c.

30-41. *πειπόνθασιν*, 3d pl. perf. of *πάσχω*.—*κριθῆναι*, 'to have been tried' (and condemned), aor. 1 inf. pass. of *κρίνω*.—*ἀπολογισαμένου*, 'having spoken in defence of.'—*Περικλέους*, with *ἀπολογ.*, is the gen. absol. Pericles was a very celebrated Athenian statesman and general, and renowned for eloquence. He died during the prevalence of the plague at Athens, recorded by Thucydides.—*πέντε ταλάντοις*, 'five talents = about five thousand dollars.'—*ζημιωθῆναι*, 'he was fined.' The punishment for impiety was death. Pericles succeeded in having this penalty changed into one of fine and exile.—*τάλας*, 'I, wretched one.'—*ὥφελε*, 'would that Cyrus were alive.' *ὀφείλω* (debeo), owe, ought. *ὀφειλήσω*. Aor. *ὥφελον* (un-Attic *ὄφελον*) used only in wishes. *ὥς ὥφελε ζῆν Σωκράτης* (how Socrates ought to be alive), *would that Socrates were alive!* *εἴθε κλέος ἔλαβες*. *εἰ γὰρ ὥφελον* (sc. *πρότερος ἰδεῖν*) *Plat. de Legg.* 4, 432, C.; and *Crit.* 44, D. With *ὥς Xen. ἀνορτίσας ἡμαρτες*. *ὥς μήποτ' ὥφελον* (sc. *ἁμαρτεῖν*)! *II.* 4, 62. There is very frequently an ellipsis of *ἂν* in expressions which denote the idea of necessity, duty, rea-

sonableness, possibility, liberty, and inclination, e. g. *χοῖν*, ἔδει, ὠφε-
λον, &c.—*καθεῖν* for *καθίσειν*, ‘that we will seat him on,’ &c.—*οὐκ*
ἔδει. See note on previous example.—*τὸ εὖρος*. See 117 and OBS.
Cf. Kühner’s *Greek Gram.* § 279, REM. 10.—*πραέων*, ‘tame.’—*θεοὺς*
ἐνόμιζον, ‘held for gods’ (namely, as I then saw. Xen. Anab. i. 4.
9).—*ἀδικεῖν οὐκ εἶων*, ‘did not permit (any one) to injure them.’
εἶων, 3d pl. imperf. ind. act. of *εἶω*. The imperf. (*ἐνόμιζον*, *εἶων*)
appears sometimes to stand instead of the pres., since an action
which continues into the present time, is referred to a past time in
which it occurred, or which was known to the speaker.—*πρὸς τὸ...*
τεῖχος, ‘to what was called the wall of Media.’ This appears to
have been a wall stretching across the narrow isthmus between the
Tigris and Euphrates, and was about seventy miles in length. It
was probably built to protect the lower and most fertile portion of
Mesopotamia from the incursions of the Medes. It was wide
enough for two persons to ride abreast, and is still in many places
some thirty or forty feet in height.—*ἀπέχε*, imperf. ind. act. of *ἀπέ-*
χω, in intrans. sense, *to be distant from*, &c. with gen. of the place.

EXERCISE XXXIV.

PAGE 66. LINE 1-8. *ὁ ἄνθρωπος*, &c. = ‘it is the nature of
man to love.’—*οὕτως... ὥστε*. See 174.—*ἀντ’ εἰρήνης*, ‘in preference
to peace.’—*ὥστε... αἰσέται*, ‘that he (actually) chooses,’ &c.—*φιλο-*
τιμότητος, *very ambitious*.—*ὥστε ὑπομεῖναι*, ‘so as to bear.’—*δυνατὴ*
γενέσθαι. See 172.—*γεγηρακώς*, perf. part. act. of *γηράω* or *γηρά-*
σκω.—*καταληφθεῖς*, aor. 1 pass. part. of *καταλαμβάνω*.—*κατ’ ὀλίγον*,
&c. ‘by little and little gently falling asleep.’

9-15. *τί πράττοι*. Cf. note on p. 116, line 20.—*τῷ ἀδελφῷ*, i. e.
death, which was styled by the ancients the *brother of sleep*.—*τὰ*
ἐν τῷ βίῳ, ‘the affairs of this life.’—*οὕτως... ὥστε*, ‘so... that we
all,’ &c.—*τοσοῦτον*, ‘to such an extent or degree.’—*ἀπολειμμένοι*
εἰσὶ, ‘have departed from,’ with gen.; perf. pass. 3d pl. of *ἀπολείπω*.
—*ἐπὶ τοὺς Μένονας*, ‘upon the soldiers of Menon.’—*ὥστε*, ‘so that,’
&c. See 174.—*ἐκπεπλήχθαι*, ‘were struck with astonishment,’ perf.
pass. inf. of *ἐκπλήσσω*. In pass. *to be panic-struck, amazed*, &c.

16-23. *ὥστε*. See 175, OBS. 1.—*τὰ πολλὰ*, ‘for the most part.’—
ὥστε. See 175, OBS. 1.—*μηδέποτε μηδέν*, &c. Two or more nega-
tives in Greek strengthen the negation.—*λήσειν*, ‘that you will escape
observation.’—*καὶ*, ‘even.’—*λάθης*, aor. 2 subj. of *λανθάνω*.—*γε*, ‘at
least.’—*συνειδήσεις*, ‘you will be conscious of it.’—*μίαν μάχην*, ‘in one
battle more.’ See 115.—*ἔφη*, ‘exclaimed.’—*νικήσωμεν*, 1st pl. aor.
1 subj. of *νικάω*.—*ἀπολώλαμεν*. See 159.

EXERCISE XXXV.

PAGE 68. LINE 1-9. προθύμου. See 182.—μοὶ....εὐδαίμονι. See 182.—οὐκ ὀρθῶς ἔχει, 'it is not right.'—τὸ κακῶς πάσχοντα ἀμύνεσθαι, 'for one who suffers wrong to avenge himself.'—ἀποδράσασθαι, fut. inf. of ἀποδιδράσκω, to flee, shun, &c. See 181, and 76, last paragraph.—ἀνάγκη, scil. ἐστί. See 49.—εἶναι παιδῶν, 'to be (the father) of children.' See Kühner's *Greek Gram.* § 273, 2.—κεκράτηκε, takes the genit.; perf. act. of κρατέω.—τοῦ with γίγνεσθαι, 'by becoming or being.'

10-20. τοῦ...ὀρᾷσθαι. See 178.—ἀγνή. See 182.—ἰσχὺς, πρὸς τὸ ἰσχὺς εἶναι, 'strength, with reference to its being strength' = strength, considered simply as strength = strength, as strength.—ἀντὶ τοῦ εἶναι, 'instead of being.'—κατέστη, aor. 2 of καθίστημι.—ὀλίγοι...ὥς εἶναι, 'few...to be' = too few to be, &c.—προθύμου, 'zealous.' See 182.—ὥς γένεσθαι = 'to be.'—ἔδοξε, 'it seemed good,' impersonal, from δοκέω.—συσκευασαμένοις, 'having packed up,' aor. 1 part. mid. of συσκευάζω.

22-30. οὐκ ἔστιν, 'it is not possible.'—οὔτε...οὔτε, 'either...or.'—ιδιώτην, 'an individual;' usually a private person as opposed to a king, ruler, &c.—ἔστιν, as above.—ἐπιθοκοῦντα, 'a perjurer.'—τί δῆ. See Append. on Partic. 106.—ἐκπεσόν (literally, 'having fallen out from') = 'having been driven out from.'—ἀπωλόμεθα ἂν, &c. 'we would have been ruined (in reality) if we had not been ruined (to all appearance).' The exile was the making of his fortune.—ἀπολώλειμεν, 1st pl. pluperf. ind. mid. of ἀπόλλυμι, with the reduplication.

EXERCISE XXXVI.

PAGE 69. LINE 1-13. οὔτε ἥσυχον, &c. 'it is not easy to restrain either;' &c.—μεθέρτα, aor. 2 part. of μεθίημι.—πεπραγμένον, perf. pass. part. of πράσσω.—ἀνάγνωθι, 'read,' aor. 2 imperat. of ἀναγινώσκω, to know accurately, to discern (by reading), and hence to read.—ἐκ, render 'on,' not as having that meaning, but because the Greeks spoke as contemplating the objects differently as suspended from the pillar; as looking down fighting, &c. from the towers.—ἐκ τῶν πύργων, 'on the towers.' See previous note.—ἕστασαν, 3d pl. pluperf. ind. act. of ἵστημι.—ἐκ δεξιῶς, 'on the right' (a dextra).—τοῦ ἰσθμοῦ, 'the Isthmus' of Corinth.—ἐκ τῶν πόδων, &c. = 'from head to foot' generally in reference to measurement.—ἤρσθη, aor. 1 imperat. of δέω, to bind.—ἤρτηται, 3d sing. perf. pass. of ἀρτάνω. In pass. it usually signifies to depend upon, &c.—ὀρμιστέον, verbal from ὀρμίζω. See 100.

13-27. ἐκ πόσου. We should say, 'within what space.' The

reference to *the distance behind* the one of the point from which the other starts.—ἐλοι, aor. 2 optat. of αἰδέω.—ἐξ ἀνάγκης, of necessity, necessarily.—παρατιθέμεθα, 'we entrust or commit.'—ἐκρατεῖτε, 2d pl. imperf. ind. act. of κρατέω: ἐκ, spoken of cause = 'in consequence of.'—τὸν νοῦν, 'your mind.'—μηδέν (τούτων) ὧν, &c. attraction of the relative.—ἐχρῆν, 3d sing. imperf. from χρῆ, impersonal from χράω.—ἐξ ἅπαντος τοῦ νοῦ, 'in consequence of his whole disposition.'—τὰ ἥδιστα. See 27. Construe with ποιεῖν.—ἐκ παντός τρόπου, by all means, in every or any way, &c.—ἐκ τῶν ἔργων, 'in accordance with,' &c. ἐκ expresses any result.—ψηφον φέρειν, 'to cast one's vote.'—ἄρχικός, 'fitted to command.'—ὡς δυνατόν, 'as far as was possible.'—ἐκ τοῦ τοιούτου, &c. 'from such a disposition as he also had.' ἐκ has here the causal sense noted above.—τὴν πυρὸς τροφήν, 'aliment for the flame.'

EXERCISE XXXVII.

PAGE 70. LINE 1-7. ἐπὶ τῷ εἶναι, 'on condition of their being.' ἐπὶ with the dat. often marks a condition. ὅμοιοι, 'equal' = on an equal footing. See 187.—τηλικούτος, 'so powerful.'—ὥστε.... μὴ δοῦναι δίκην, 'as not to be punished.' See 174.—παραβάς, nom. by attraction. See 187.—γέ, see App. on Partic. 68, &c.—ἡδύ (ἐστὶ) πατήρ. See 45.—ἀντί, 'instead of.'—τιμωρεῖν takes the dative. ἔοικεν, perf. 2 with pres. signif. of εἶκω, used impersonally.—ἔνααι. inf. pres. of εἶμι, to go, &c.

8-20. A heathen's notion of a future judgment.—παρὰ τὸν δικαστήν, 'before the judge.' The δικαστής decides in a court of justice according to right and law: the κριτής in the other relations of life according to equity and his knowledge of human nature. (Passow).—ἐπιστήσας, aor. 1 part. act. of ἐφίστημι.—οὔτου, Attic for οὔτινος, gen. of ὅστις.—τοῦ μεγάλου βασιλέως. After the Persian war, the king of Persia was called βασιλεύς (without the article) or ὁ μέγας βασιλεύς, as afterwards the Roman emperor.—ἐπιλαβόμενος, aor. 2 part. mid. of ἐπιλαμβάνω.—ότουοῦν, gen. from ὅστισοῦν. See App. on Partic. 203.—κιτεῖδεν, note the force of the aorist here to mark indefinite time.—οὐδὲν ψυχῆς, 'nothing belonging to or in the soul.' ἀλλὰ διαμεμαστιγωμένην, &c. Compare Tacitus, *Annals*, vi. 6.—'Neque frustra præstantissimus sapientiæ firmare solitus est, si recludantur tyrannorum mentes, posse adspici laniatus et ictus; quando ut corpora verberibus, ita sævitia, libidine, malis consultis, animus dilaceretur.'—οὐλῶν, gen. pl. of οὐλή, a scar, a healed wound, &c. ἐξομόρξατο, aor. 1 mid. of ἐξομόργνυμι=ἀπομάττομαι, to stamp or imprint upon.—τεθράφθαι, perf. pass. inf. of τρέφω.—γέμουσαν,

pres. part. of γέμω, used only in pres. and imperf. *to be filled, loaded, to be full of* a thing.—ἐνθύν, with a genit. = *straight to* (a place).—ἀνατλήναι, inf. of aor. 2 ἀνέτην, besides which only fut. ἀνατλήσομαι is used (ἀνά, τλήναι, τλάω), *to bear, suffer, undergo*, with body or mind (Liddell and Scott).

EXERCISE XXXVIII.

PAGE 71. LINE 1-9. παρὰ, 'from.'—καὶ οὗτοι μέντοι, 'and these too.'—αὐτοῦ, i. e. Cyrus.—ρομίζοντες.... ἄν.... τυγχάνειν. See 76 with note †.—ὄντες ἀγαθοί, 'because they were brave men.' See 190.—παρὰ Κύρῳ, 'with Cyrus.'—ἁξιώτερας τιμῆς, 'favor more in accordance with their merits.'—πῶς ἂν τις δύναιτο ἢ δικάσαι.... ἢ κρῖναι, &c.—δίκην δικάσαι, 'to give judgment,' in a legal question.—μὴ.... ἀκούσας, 'who has not heard.' See 243, 3d Example.—γυνή τις χήρα, 'a certain widow woman.'—τίκτουςαν, 'which laid.'—ἀναλώσας, 'when or after he had spent.'—ἀπήχξατο, aor. 1 mid. of ἀπύγχω: in the mid. *to hang oneself*.—ὥτα οὐκ ἔχουσιν, 'because it has no ears.'

10-20. γινώσκοντες.... ὅμως, 'though they know nevertheless,' &c.—κραιῶν, 'if he has gained the victory over,' &c.—ἂν σωφρονοῖ, 'he would be temperate.'—ῥίψας.... κατέαξεν, 'threw (a stone) and broke, &c.' See 191.—μεταξὺ, with participle, may be resolved by a clause with whilst, μεταξὺ περιπατῶν = *inter ambulandum* = 'as he was walking.'—εὐθὺς ἰδὼν, *quickly having seen* = 'the moment he saw.'—εὐθὺς ἦκων, 'immediately on his arrival.'—εὐθὺς γενομένοι, 'as soon as we are born.'—καταλιπὼν, aor. 2 part. of καταλείπω.—οὕτως, after the partic. See App. on Partic. 207.—ἔχων, ἔγων δέ. These participles with φέρων and χροόμενος are often translated by 'with.'—φέροντες, see preceding note.

21-29. ἐδίδασκεν, 3d pl. aor. 1 ind. act. of διδάσκω.—ὃν τρόπον, 'in what way or manner.' See 115.—ποιήσιν, 3d pl. Æolic. aor. 1 of ποίω.—ἐσπλέοντι, 'as one sails into.' See 190.—ἐκβάντι, 'to one going from Syria.' On this construction see Kühner's *Greek Gram.* § 284, 10 (a). Xenophon means to say that Cyrus the Great subdued all those nations which dwell between the confines of Syria and the Red Sea.—ὡς συνελόντι ἐπιῆν, see App. on Partic. 250.—τῶν χρησίμων, gen. pl. depending on οὐδέν.—πολλὰ ἄλλα παραλιπόντι, see note above and reference to Kühner.—οὕτω σκοποῦμένῳ, 'to one who thus regards it.'—καλόν, scil. ἐστίν.

EXERCISE XXXIX.

PAGE 72. LINE 1-7. δίκην δώσοντα, 'to be punished.' See 193.

—σύνουδα, &c. ‘*I am conscious of being wise,*’ or *that I am wise.*—οὐδέποτε, μηδέποτε are commonly employed only *generally* or with reference to the *future*; ‘but οὐδέποτε like *nunquam*, is occasionally found with *past tenses* even in the best writers.’—σιγήσαντι, ‘*of having held my tongue.*’ See 194.—ἐκκλησιάζοντες, fut. part. of ἐκκλησιάζω. See 193.—βάρβαρος, i. e. the Persian king. Note that βάρβαρος refers to every one not a Greek, and suits our English term *foreigner* better than *barbarian*.—τῷ στόλῳ, the article denotes the *well-known* great armament.—Ὠρεΐταις, the Oritæ, the inhabitants of Oreus, a city of Eubœa.—πεπομφέναι Φίλιππος. See 181; perf. inf. act. of πέμπω.

8-19. λήζω with some other verbs takes the participle.—ἵσχω, part. from a form of ἔχω used only in pres. and imperf.—ἐπίσχεις, 2d sing. imperf. of ἐπίσχω, *to leave off*, &c.—ὦν διατελῶ, ‘*I continue to be.*’—διαγεγένημαι ποιῶν, ‘*I have continued to do.*’ See 194.—πάντα χρόνον. See 117.—Γρύλλος, &c. an account of how Xenophon received the news of his son’s death.—περί, ‘*at,*’ indicating the neighborhood of Mantinea.—τηνικαῦτα, ‘*at that time,*’ i. e. about the same time, for Xenophon was living at Corinth, some considerable distance from Mantinea.—ἐστεμμένον, ‘*crowned with a garland*’ = having a garland round his brow. This was the ancient custom when sacrificing.—ἀπαγγελέντος.... θανάτου, gen. absol.—ὅτι, (scil. ἀπέθανε) γενναίως, ‘*that he died bravely.*’—ἀλλύ. See App. on Partic. 5, h.—ἦδεν, &c. See 194; pluperf. ind. of εἶδω.

20-25. διαχειριζόμενον, ‘*was performing or managing.*’—ὦν, ‘*that I was.*’—ὄντα, ‘*to be.*’ οἶδα takes the participle. See 194.—διαβεβλημένος, ‘*that you have been deceived,*’ perf. pass. part. of διαβύλλω.—ἰδὺν, scil. ἐπί.—πυνθάνεσθαι, *to learn, know*, &c.—ἄνδρα φίλον, ‘*a friend.*’—ξεῖνον, ‘*a guest.*’—εὖ προήσσοιτα (for προάσσοιτα) ‘*has fared or come off well.*’—αἰσθόμενος, aor. 2 part. of αἰσθάνομαι, *to perceive*.—χαλεπαίνοντα, ‘*was ill tempered towards his mother.*’

EXERCISE XL.

PAGE 74. LINE 1-9. ἔφθην αὐτοὺς ἀφικόμενος, ‘*I arrived before them;*’ ἔφθην, aor. of φθάνω. This is the *older aorist*; but ἔφθασα is used once even by Thucydides, and from Xenophon downwards is the more common form (B.).—οὐκ ἂν φθάνοις ποιῶν τοῦτο, ‘*you cannot do this too soon.*’—λανθάνω τι ποιῶν. (1) *am concealed from myself* doing it = *do it without knowing it; unconsciously, unknown to myself.* (2) *am concealed from others* doing it = *do it without being observed; secretly; without being seen or discovered.*

—πῶ, imperat. pres. of κτάομαι.—ἄτε ἐμβάλων, see 196.—ἀπροσδοκίως, ‘unexpectedly.’—Κριτίας, one of the thirty tyrants, a man of dissolute habits and bad character. He had been exiled by the people on a former occasion, which served not a little to enrage him when power came into his hands.—προπετής, ‘impetuous.’—ἄτε φυγών, ‘since he had been (made to flee =) exiled.’—γεγενημένης...συμφορᾶς, gen. absol.—ἐθανατώθη, ‘was condemned to death.’—τῶν τελῶν, ‘the magistrates’ termed the Ephori, who at Sparta were five in number, and had by degrees become virtually supreme.—γήμεας ἔχεις, ‘you have married.’—ἔχω with past partic. = the Latin *perspectum habere*, &c. implying the *continued condition* (as it were). This (says Arnold) is the origin of the compound perfects of modern languages, ‘to have married,’ &c.

10-21. πλοῦτος ἀφανής, ‘hidden wealth,’ which you have, &c.—ῥῖζου, 3d pl. imperf. ind. act. of οἰκέω.—εἶχον ἀνακεκομισμένοι, ‘they had brought together or collected.’—τυγχάνει ὄν, ‘happens to be (or simply is).’—τὸ ἀδικεῖν, ‘injustice.’—οὐκ ἂν, &c. ‘would not be likely to become.’—τὺς φύσεις. See 115.—ἀνὴρ πᾶς, scil. ἐστί.—ἦν, see 65.—τίχη, aor. 2 subj. of τυγχάνω.—λήσειν, fut. inf. of λανθάνω. See 197.—διὰ τέλους, throughout, forever, &c.—λέληθεν ὢν, ‘he has unawares been.’—συνουσίω, dat. pl. pres. part. of σύνειμι, to be with, associated with, &c.—τριηραρχήσαντες = ‘the trierarchs,’ commanders of triremes.—δεδρακας, perf. act. of δράω.—ποιήσας, ‘by making.’

EXERCISE XLI.

PAGE 74. LINE 1-14. ληστέω, robbery, piracy, &c.—ἠκίσθησαν, 3d pl. aor. 1 pass. of οἰκίζω.—ἀπὸ σκοποῦ, ‘away from the mark.’—ἀφαστώτωρ, perf. part. act. of ἀφίστημι.—ταυτόν for τὸ αὐτό.—διώοντες, ‘trenches or canals.’ It is an adjective properly.—ἄρχη, ‘the authority.’—ἐπὶ...καθίσκουσα, ‘reaching to.’—ἀπὸ ἵππων, ‘on horseback.’ So also ἀφ’ ἵππων in the same sense.—ἀπὸ νεῶν, ‘from the ships.’ i. e. from the decks of the ships, as if engaged in a land battle.—ἐπιζομάχουν, 3d pl. imperf. ind. act. of πεζομαχεῖω.—Ἰμέρα, a city of Sicily, a colony of the Zancleans.—ἐσθλὰ τέκνα, acc. bef. inf. γίγνεσθαι.—τέ....καὶ, ‘both....and.’—λελειτούργηκε, perf. ind. act. of λειτούργεω.—ἀπὸ, in assigning cause, means, and instrument, &c. has the sense of *by, by means of, with*, &c.—χρημάτων, ‘money.’

16-29. φέρειν ἀναγκαίως, ‘to endure of necessity.’—τὰ. See 43, and Kühner’s *Greek Gram.* § 263, a.—ἄξιον, scil. ἐστί.—ἀπὸ...ἐκ. On the precise difference between these prepositions, consult Kühner, § 288.—πολύ τι, ‘considerable.’—πρό, instead of, on account of

&c. See Kühner, § 287.—*Πινδαρον*, governed by *ἐτίμησαν*.—οἱ πρό ἡμῶν γεγονότες = 'our ancestors.'—ῥήματος, 'saying.'—τὴν πόλιν, 'the city' (of Athens).—ῥοίσμα, *support, pillar*, &c.—ὠνόμασεν, aor. 1 ind. act. of ὀνομάζω.—πρό, *for, in behalf of*, &c.—ἐκκλεέστωτο, scil. ἐστί.—θαρεῖν, aor. 2 inf. of θνήσκω.—τὸ φαίνεσθαι is construed with participle αἰρουμένους.—πρό, 'instead of.'—γονεῖς, acc. pl. governed by ἔχειν.—πρό παντός, 'before every one.'—ἀποστήσεσθαι γὰρ, &c. 'for (if they do so) they will refrain from,' &c.—ἀσχημοσύνης, gen. sing. depending on ἀπὸ in ἀποστήσεσθαι.

EXERCISE XLII.

PAGE 76. LINE 2-12. τελεῖται, 'is done or accomplished.'—ἡ ὀρμιοθῆ, 3d sing. aor. 1 subj. pass. of ὀρμίζω, 'if any one of us is brought to a safe anchorage.'—ἐβάλετο. See 69.—Πομπήιον, &c. gen. absol. 'when Pompey and Cæsar were at variance.'—ὃν φύγω, 'whom I am to avoid, or flee from.'—πρὸς ὃν φύγω, 'which one I am to flee to.' One was too unworthy for him to join himself to, the other was not good enough for a patriot to follow.—καὶν, 'even though.'—καὶν...πράττωσι, 'even though they be not unfortunate.'—εἰ ἔχομεν...ἂν ἦμεν. See 71.—ἐνεκά γε τῶν, &c. 'as far at least as our eyes are concerned.'—ἔζων, imperf. ind. act. of ζάω.—οἱ πλεῖστοι, 'most of persons.'—ἐννατῆται, 'on the ninth day.'—τοῦ ἐντὸς καίματος, 'the internal burning heat.' The extract is from Thucydides's graphic account of the plague at Athens.

14-24. τῶν σαμάτων θηλινωμένων, 'when the bodies become weak.'—καὶ αἱ ψυχαὶ, 'the (animal) spirits also.'—τὸ πάλαι, 'anciently.'—ἐτρώποτο, aor. 2 mid. of τρέπω.—Κύρου βασιλείοντος, 'when Cyrus was king.' See Kühner, § 312, REM. 5.—πλοῖμωτέων ὄντων, 'as navigation advanced' = as circumstances became favorable for navigation.—ἄκρίτων, 'undecided.'—διαλλαγῶμεν, aor. 2 subj. pass. of διαλλάσσω.—σημιαθέντων, 'these things having been pointed out.' Understand τούτων or τῶν πραγμάτων before σημαιθέντων: aor. 1 pass. part. of σημαίνω. The participle in the gen. sometimes stands alone when its subject can be readily supplied from what goes before, or is some indefinite word like πράγματα, ζητήματα, ἄνθρωποι, &c. which may be understood. See Kühner's *Greek Gram.* § 312, REM. 4.—ἄκωτος, 'though Gylippus was unwilling.'—ὥστε with infin. See 174.—οὐχ οἶόν τε, 'it is not possible.'—μή...ὑποδεικνύντο, genit. absol. See note above, respecting a frequent ellipsis.

25-35. οἱ μὲν....οἱ δέ. See 31.—ὥς, 'when.'—ἐπύθετο, 'he learned,' aor. 2 of πυνθάνομαι.—ἐξῆχθαι, 'had been bridged over,'

i. e. the Asiatic and European sides had been joined by means of a bridge. See Anthon's *Class. Dict.*, art. *Xerxes*. ἐξέυχθαι is the pluperf. inf. pass. of ζεύγνυμι.—προῖγεν, 'set forth.'—ὥς. See 205.—σημανθέντων. See note above, line 20.—ἐξεβοήθει 'he marched forth' to the borders where the enemy had made an incursion; imperf. ind. act. of ἐκβοηθέω.—ἀδήλου ὄντος εἴτε, &c. 'it being uncertain whether,' &c.—ἀπολήφονται, fut. of ἀπολαμβάνω.—ὤρμητο, 3d pl. pluperf. pass. of ὀρμῶ.—πρόφασιν, used absolutely in acc. in sense of *pretendedly*, &c.—παντὰ τρόπον, acc. absol. used as πρόφασιν above, meaning, 'in every way, manner,' &c.

EXERCISE XLIII.

PAGE 78. LINE 1-13. τὸ διαλεκτικόν, *argument, reason*, &c.—τᾷ ἀληθείᾳ for τὰ ἀληθῆ.—ὢν by attraction for ἄ. See 210.—ὁ ἐρωτώμενος = *the inquirer*.—τυγχάνει οἷσα = ἐστί.—ὢν, as above.—οἷς for ἄ. See 210.—τῶς ἄλλας. ἄλλος with the article means, *the rest, the other, all besides* what has been mentioned, &c.—κρεῖττον, scil. ἐστί.—ἐμπεσεῖν, aor. 2 inf. of ἐμπίπτω.—οἱ μὲν...οἱ δέ, 'the former...the latter.'—ἡμῶν governed by ἀπέχειν, 'has shorn away,' that is, has stripped or deprived us of.—φάρμακον, 'remedy.'—οὐδέν, scil. ἐστί.—εἰπόντος, gen. absol.—ἐμπεπτώκαμεν, 1st pl. perf. ind. act. of ἐμπίπτω.—τί μᾶλλον ἢ; 'how, in what respect, more than they among us?' The ellipsis is τί μᾶλλον ἡμεῖς εἰς ἐκείνους ἐμπεπτώκαμεν, ἢ ἐκεῖνοι εἰς ἡμᾶς ἐμπεπτώκασι;—ἔγρημε, aor. 1 of γαμέω.—παρελήφαμεν, perf. ind. act. of παραλαμβάνω, *to receive by hearsay, to learn, hear*, &c.—θαννασιὸν ποιεῖς, 'you act strangely.'—ὅς...δίδως, 'in giving,' &c. See 208.—οἶον = ὅτι τοιούτων, 'in having such children.'—ἐκύρησε, aor. 1 ind. act. of κυρέω (κύρω).

14-25. πιστεύσομεν, 'we will confide in.'—ὃν ἂν...δῶ, 'whom Cyrus may give us.' ὃ is for ὃν by attraction. See 210. δῶ = dederit, aor. 2 subj. act. of δίδωμι.—ἀνάγκη, scil. ἐστί.—κύλλιστα, 'in the best manner.'—καταναλώσαντες, 'having wasted or squandered,' aor. 1 part. act. of καταναλίσκω.—ὢν...περδῶν. See 209. περδῶν properly belongs to the clause with τούτων.—ρομίζοντες εἶναι, 'because they accounted them base.' See Kühner's *Greek Gram.* § 312, 4, b.—οὐκ ἔστιν, 'there is not.'—ἥσπερ ἐξουσίας. See 211.—μενεῖ, 3d sing. fut. ind. act. of μένω.—ἀκούω. See 126.—τί τὸ δίκαιον, 'what justice is.'—ἀπ' ἄγγελε, aor. 1 ind. act. of ἀπαγγέλλω.—τὰναντία for τὰ ἐναντία.

EXERCISE XLIV.

PAGE 79. LINE 1-13. κρεῖττον, 'it is better than one,' &c.—κατ-

έφυγον, aor. 2 of καταφεύγω.—ἐξήσαν, 3d pl. imperf. of ἔξιμι.—ὄχνοις, scil. χωρίοις.—τὰ ἐπιτίδεια, 'their provisions.'—ἀνακεκομισμένοι ἦσαν, 'they had caused to be carried up' = they had collected together.—ἐν νέοις, 'among the young.'—διαφερόντως, especially, extremely, &c.—ἐν αἰτία ἔχειν τινά, 'to hold one guilty, to accuse,' &c.—ἐν ὀργῇ ἔχειν (ποιεῖσθαι) τινά, 'to get in a passion with, be angry at any one.'—ἐν σοὶ πάντα ἐστίν, 'it depends altogether on you.'—τὰ πράγματα. The meaning depends very much on the context. It may be referred here to the *public property*.—ἐλπίδες, scil. εἰσί.

14-24. ἐν τῷ ὄρχειν, 'in the ruling or governing,' &c.—τὸ ἄλλο. See note, Exercise XLIII. line 5.—οἰκεῖν ἀνὰ τὰ ὄρη, 'dwell in the mountains.'—ἀνὰ πᾶσαν γῆν, 'through the whole country.'—ὀρῶσιν, 3d pl. pres. ind. act. of ὀράω.—ἀνὰ πᾶσαν ἡμέραν, 'day by day, every day.'—ἀνὰ πέντε, 'at the rate of five,' &c. Note that with *numerals* ἀνὰ has a *distributive* sense. It has also sometimes a *causal* sense, denoting *manner*.—παρασάγγας, the parasang was a Persian measure of length, according to Herodotus (ii. 6) equal to thirty stadia. Modern English travellers estimate it variously at from three and a half to four miles.—ἡμέρας, See 135.—ἔχων ἀνὰ στόμα, 'having on the tongue or in the mouth' merely.—βίον συλλέγειν, 'to gather or collect means of subsistence.'—προφαίνεται, 'he appears in sight.'—ἀνὰ κράτος, 'at full speed.'—ἔτιπῳ. see 150.—ἡγάγεν, 'has led.' See 9, b.—ἀπέβησαν, aor. 2 ind. of ἀποβαίνω.—ἐκκαλύπτων, disclosing, revealing, &c.

25-35. Σικελοί, Siceli (Siculi). They migrated from Italy into Sicily.—Δελφούς... Ἄμμων. Apollo had his celebrated temple at Delphi, in Phocis, a province of Greece; Jupiter was worshipped under the name of Ammon and had a magnificent temple erected to him in Libya in Africa.—εἰς, 'towards.'—ἐξέλιπον, aor. 2 of ἐκλείπω.—εἰς, may be rendered 'for,' it is an *abridged* construction for *they left it (and entered) into* = *settled in*. It may also be so rendered after notions of being *fit*, &c. *for* a purpose.—The next sentence is also an *abridged* construction.—κατέλυσε, aor. 1 ind. act. of καταλύω, to dissolve, break up, &c.—τὰ βουλευτήρια, 'the deliberative assemblies.'—ἐς τὴν νῦν πόλιν, 'for (=in reference to the establishment of) the present city of Athens. Theseus consolidated the small and weak boroughs into one city, and had the administration of justice dispensed from Athens to the people at large.—σις, aor. 2 part. of ἵστημι.—κατέστην, 1st sing. aor. 2 ind. act. of καθίστημι.—ἄρχεσθαι, 'to make a beginning.'

EXERCISE XLV.

PAGE 81. LINE 1-10. καταγελῶσιν, 3d pl. pres. ind. act. of καταγελᾶω.—εἰσὶν οἱ, see note * p. 80.—εἰσὶ τῶν, &c. ‘some of the islands are joined to the main land.’—ἡπείρωνται, 3d pl. pres. ind. pass. of ἡπειρόω.—ἐστὶν ὅστις. See 218.—ἔστιν ὅτι (ὅτιν) ἄλλω, ‘is there any other person to whom you,’ &c.—τῇ γυναικί, ‘to your wife.’—πιφανάκις, perf. ind. act. of φανάκιζω.—Construe οὐδεὶς with χρησαμένων from χρᾶσθαι, ‘to have dealings with, intercourse with,’ &c.—ἐφ’ ᾧ. See 219.—ἡρέθησαν, ‘they were chosen.’—συγγράψαι νόμους, ‘they should draw up laws.’

11-18. ἔσθ’ ὅποι; ‘whither?’—οὐκ ἦν ὅπου. See 217.—ἐνθα, somewhere, in some places. See 217.—ἔστιν ὅπως, ‘is it possible that a woman,’ &c.—κτίσει, 2d sing. fut. of κτάσθαι. On the termination of 2d sing. in ει, see Kühner’s *Greek Grammar* § 116, 11.—οὐκ ἔσθ’ ὅπως, *nullo modo*. See 217.—μετείληφεν, perf. ind. act. of μεταλαμβάνω.

EXERCISE XLVI.

PAGE 82. LINE 1-9. διὰ Χαλύβων, ‘through the country of the Chalybes.’—διὰ βίου, ‘through (=throughout) life.’—ἄφεις, aor. 2 part. of ἀφίημι.—ἤς, 2d sing. pres. subj. of εἰμί.—τῶν (πραγμάτων) οἰδέν, &c.—διὰ τέλους, ‘completely.’—εἰδαιμοροῦν, neut. sing. part. pres. of εἰδαιμονέω.—εἰζὸς, scil. ἐστὶ.—διὰ δέκα, &c. Note that with *gen. of time* διὰ signifies either *after* such a time, or (distributively) *after every* such interval; where we use ‘every’ only (e. g. *every ten years*). It has also this meaning with *local* relations, as in the example above; διὰ δέκα, &c.—μέλλουσι. See 228.

10-20. διὰ πλείστου, ‘at the greatest distance.’—ἴσμεν, 1st pl. of οἶδα, 2d perf. from εἶδω.—δι’ ἐρμηνέως, ‘through = by means of an interpreter.’—τὸ πρᾶττεν. See 28.—ἡ ἀνθάδεια, *self-will, perversity, vanity*, &c. See 20.—σύνοικος, scil. ἐστὶ.—διὰ τοῦς. With the accus. διὰ means ‘through,’ of a *cause*.—ἐστίασε, aor. 1 act. of ἐστιᾶω.—αὐτῇ. See 33 (1).—τῶν.... ἡδονῶν, ‘the pleasures enjoyed through the senses.’

EXERCISE XLVII.

PAGE 83. LINE 1-13. χαρίζομαι, &c. ‘I gratify such a man as you.’—θαννασιῶς ὡς ἄθλιος, ‘surprisingly miserable.’ See 224, OBS.—πάγον, gen. absol., ‘ice, frost,’ &c.—οἴου δεινοτάτου, on οἴος with the *superlat.*, see Exercise XXVIII. line 26.—ἐξήει, 3d sing. imperf. ind. of ἔξιμι.—οἱ δὲ οἱοί περ, &c. ‘such men as you are.’—

θαυμαστὰ ὅσα, instead of θαυμαστόν ἐστιν, ὅσα.—οὔρεσι Ionic for ὄρεσι.—ἔργον, scil. ἐστί.—ἀνδρὶ . . . πολεμιστῇ, 'with such a combatant as you.'—κατὰ χειρὸς ὕδωρ, 'water (to pour) upon the hands.'—κατὰ τῶν, &c. With the genit. κατὰ means, down from, down, under. Render by the second of these meanings.—κατὰ τῆς γῆς, 'down into (or under) the earth.'—τά, see 43.—καθ' ἱερῶν, 'by the sacred offerings or victims.'—κατ' Ἰσοκράτους, 'against Isocrates.'

15-24. πολίτην, acc. bef. inf. ἐσκέφθαι, perf. inf. of σκέπτομαι, to look at, examine, &c.—καθ' ὑμῶν, 'against you.'—ἀλλά. See App. on Partic. 5, e.—ὑπὲρ ὑμῶν, 'for (in behalf of) you.'—ἐνίκων, 3d pl. imperf. ind. act. of νικάω.—καθ' Ἑλλάδα, 'in (= throughout) Greece.'—τῶν . . . ἐπιθυμιῶν, 'sensual desires.'—κατὰ πόλεμον, 'during (or in time of) war.'—κατὰ γῆν, 'by land.'

EXERCISE XLVIII.

PAGE 84. LINE 1-12. ὥς. See App. on Partic. 237.—πῶς γάρ; 'for how can it be so?' = 'by no means.'—γνοίη, aor. 2 optat. of γιγνώσκω. See 226 (3).—κατέκλασε = κατέκλανε, from κατακλαίω.—κἂν θάνῃ τις, 'even though one die.'—ἥς τῷ ὕδατι, 'with whose water.'—δύναται, 'is able (to accomplish).'—λόγος, 'eloquence.'—οὐκ ὂν δύναιο, 'you could not (really and truly).'—μὴ καμῶν, 'without having labored.' Active labor and exertion are essential to real happiness.—κώπην ἐλαύνειν, 'to pull (handle) an oar.'—Ἐπαμινώνδας, &c. An illustrative story of his poverty.—καὶ αὐτόν, 'and that too.'—ῥυπῶντα, pres. part. of ῥυπάω.—οἴκοι, 'at home.'

13-23. ἐφ' ἑμῶν αὐτῶν, 'by ourselves, of our own accord.'—οὔτοι. See note, Exercise V. line 4.—ἀπολωλέναι, perf. inf. act. of ἀπόλλυμι.—ἐκπλαγέτος . . . ἐμοῦ . . . συμπρόσβειων . . . πυνθανομένων, genitives absolute.—Ἀθήνησι, 'at Athens.'—ἐπιλέλησμαι, perf. pass. of ἐπιλανθάνω = to forget, &c.—ἡ μέγα, &c. See App. on Partic. 131.—πληρωθησομέναις, fut. pass. part. of πληρόω. When spoken of ships, the verb means to man, &c.—ἡρέθικας, perf. ind. act. of ἐρεθίζω.

EXERCISE XLIX.

PAGE 85. LINE 1-12. οἱ πρόσθεν, &c. 'our front teeth are adapted for cutting.'—οὐ ἦν οἷος, 'he was not a man to, of such a character to, do any thing (however mean) for the sake of gain.'—ἐρέτιχον, imperf. ind. act. of ἐρτιγχάνω.—οἷος τε. See 228.—μνηθῆναι, aor. 1 pass. of μνέω.—ἐγὼ . . . οἷος, 'I am always such a man as,' &c.—τῷ λόγῳ, 'by reason.'—καλόν. See 45.—οἷον ἄρχει. See 228.—ἄλλοτε ἄλλαχῇ, 'now here, now there.'—ἀρθροῦν τὴν φωνήν, 'to pro-

duce articulate sounds.'—*ἱκανῶς*, 'sufficiently.'—*οἷων ζητεῖν*, 'as (to be able) to seek.'—*ὅσον ἀποζῆν*, 'enough to live off.'—*ὥς ἔπος εἰπεῖν*. See App. on Partic. 249.—*ὀλίγου ἅπαντες*. See 229.—*ἐπεποιήκεσαν*, 3d pl. pluperf. ind. act. of *ποιέω*.

13-24. *τὴν ἀρχήν*, used adverbially, 'at first,' &c.—*ὅπως*. See 233. *ὅπως* is properly 'how,' and it cannot be used for 'that,' except when for 'that' we might substitute 'that by this means,' or 'that so.' With the future indic. it is always strictly 'how.'—*ἔσονται*. The future with *ὅπως* expresses a definite intention, for the accomplishment of which vigorous measures are to be pursued. (R.)—*πέφυκεν οἷα*, 'is (naturally) able, or such as.'—*ὥς*. See App. on Partic. 236.—*δέοι*. The use of the optat. is here to denote the opinion of the individual. 'They reported that Clearchus said, that the soldier ought in his opinion,' &c.—*στρατιώτην*, acc. before infin. *φοβεῖσθαι*, to fear, dread, &c.—*μέλλοι*. See 230.—*φυλακῶς φυλάξειν*, 'to keep guard (well or properly).'—*ἵεναι πρὸς*, 'advance against.'—*δεδιώτες*, perf. part. of *δεῖδω*.—*μέλλω ἔπεσθαι*. See 230, REM.

EXERCISE L.

PAGE 86. LINE 1-14. *αὐτός*. See 33 (1).—*ἐφορᾷ*, 3d sing. pres. ind. act. of *ἐφορώω*.—*ἀπέδοτο*, aor. 2 mid. of *ἀποδίδωμι*.—*εἶχεν*, imperf. of *ἔχω*.—*τὰ ἀμφὶ τὸν πόλεμον* = *war and all that belongs to it*.—*τὰ αὐτῶν*. See 43.—*ἀμφὶ ἀγορὰν πλήθουσιν*, 'about the time of full market.' This was the fore-part of the day, between the hours of nine and twelve, when the market-place was full, and business was actively carried on. *ἀμφὶ* is used as a loose definition of time; *about* such an hour, &c.—*πύσχειν*. See 181.—*τεθνήσκω*, perf. part. of *θνήσκω*.—*ἔχειν*, used intrans. = *hold itself* = *be*.—*ἡ ἰατρικὴ*, scil. *τέχνη*.—*περὶ*, 'of.'—*σοφῶς νόμιξε*, 'consider as wise.'—*τοὺς λέγοντας*, 'those who reason.'

15-25. *ὑμῖν . . . μελήσει*, 'your affairs or circumstances will be our care.'—*ἐμνήσθη*, aor. 1 of *μυμνήσχομαι*, to call to mind, bethink oneself, &c.—*διηρέχεν*, aor. 1 ind. act. of *διαφέρω*.—*περὶ πολλόν*, 'of great importance.'—*ποιοῦτον*. See 98-100.—*οὐ τὸ ζῆν*, 'not life (merely).'—*τὸ εὖ ζῆν*, 'a good life.'—*περὶ σμικροῦ ποιῆσθαι*, 'to esteem of little value or consequence.'—*φανῆραι*, aor. 1. of *φαίνομαι*.—*περὶ πάντος ἐποιεῖτο*, 'deemed it all-important.'—*οἱ τριάκοντα*, 'the thirty tyrants.'

EXERCISE LI.

PAGE 87. LINE 1-8. *ὅπως*. See 234.—*προπίνω σοι*, 'I drink to you.' It was the custom on festal occasions to make a present to

a person when one drank his health.—*αἰρήσεις*, ‘you will take him.’—*οὐ μὴ δείσῃς*. Dawes (*Mis. Crit.* p. 228) laid it down as a rule, that the subjunctive of the *aor.* 1 *act.* and *mid.* was never used with *ὅπως*, *οὐ μὴ*, but that the *ful. indic.* was used instead. This rule is now given up by the best scholars; but Buttmann thinks that the *subj.* of the *aor.* 2 was employed with a *kind of predilection*, and that, when the verb had no such tense, the *ful. indic.* was used in preference to the *subj.* of the *aor.* 1. (Arnold.) The student will note the violations of Dawes’s rule (*ὅπως μὴ ποιήσῃτε: οὐ μὴ δέσῃς*) by which its incorrectness is proved.—*οἱ ἐστιῶντες τῶν φίλων*, ‘those of his friends who entertained.’—*τὸ μέλλον τῶν τραγημάτων*, ‘the articles of confectionary which were about to be served up.’—*περιεχρύνουν*, ‘were accustomed to gild.’ Alexander pretended and wished to be thought to be a god.—*τοῦ Καρύνου*, genit. absol.—*ἐνθῆως*, ‘at the beginning of the entertainment.’—*δωρεά*, ‘as a gift or present.’

9-24. An extract from Æschines’s oration against Ctesiphon, in opposition to Demosthenes, who delivered in reply his celebrated oration *De Corona*.—*εἰς τινὰς δυσχωρίας κατακεκλειμένον*, ‘encamped in a dangerous position.’—*μὴ νικήσῃσι μόχρῃ*, ‘except by our gaining a victory.’—*ἐκ γῆς*, ‘by land.’—*δύναμιν προσμεταπεμφάμενος*, ‘having obtained a reinforcement.’—*προσγελὼν*, ‘smiling upon.’—*ξένους* = ‘mercenaries.’—*ὥς ἀναιρήσοντες*. See 193.—*ἔπειτα* (then) in enumerations = *deinde*, in the next place; secondly, after *πρῶτον μὲν* ... &c.—*ἀγαθοί*, ‘brave.’—*παρὰ*, ‘at.’—*ἐκ παρτάξεως*, ‘in regular battle.’—*ἀφ᾽ ἑσῶν*, 3d pl. *aor.* 2 ind. *act.* of *ἀφίμι*.—*ὑποσπόνδους*, referring to those allowed by a truce to remove their dead from the battle-field, hence equivalent to *defeated*.—*τὸ...* *πόλεμον* = ‘a defeat.’—*ἀποτύχη*, ‘is unfortunate’ = meets with a defeat.—*εἰκός*, scil. *ἐστὶ*.—*συμφορὰν*, ‘calamity.’

EXERCISE LII.

PAGE 88. LINE 1-11. *τιγγάνει ὄντια*, often, as here, = *ἐστί*.—*καὶ* (= *καὶ ὅν*) ; *καὶ* = *even*. A proverbial phrase, said to be taken from boys learning to swim with a bundle of rushes.—*ὑπὸς*, genit. of *ὄψις*.—*λεπτή*, ‘slight.’—*ὑχούμεθα*, ‘we stay ourselves.’—*ἐπὶ*, ‘on (the borders of).’—*εἰώθα*, perf. 2 in pres. signif. of *ἔθω*, *to be wont*, accustomed, &c.—*ἐπ’ οἶκον*, ‘to or towards home.’—*ἐπ’ οἶκον*, ‘homewards.’—*ὅποτέρωσσε*, &c. ‘in which direction he would incur (the least) danger by retreating.’—*ἐπὶ*, ‘to.’—*Κύνος*, ‘Cycnus.’—*ἐτρώθη*, *aor.* 1 pass. of *τιτρώσχω*.

13-27. *καθεῖρξε*, *aor.* 1 ind. *act.* of *καθείρηνμι* (*καθείργω*) *πτε-*

φυγας προσθετός, = *artificial wings*.—ἐξέπτη, aor. 2 ind. act. of ἐξίπτημι.—τελευτᾷ, 'ends his life = dies.'—ἐκλήθη, 'it was called.'—αν = εἰν, with subj. in conditional and indic. in consequent clause. See 69.—μυθών, aor. 2 part. act. of μανθάνω.—ἀναβάς, 'having mounted.'—ἐπὶ, 'in (the time of, midst of) dangers,' &c.—τῶν ἄλλων, 'than the others' = *the rest of men*.—ἐπὶ with verbs of speaking means (occasionally) *of, concerning, &c.*—δραστήων. See 98–101.—ἐν ἀφθόνοις τραπεῖς, 'having been reared in plenty.'—ἐπὶ τούτῳ, 'on that account.'—ἐγώ γε, 'I for my part, I at least.'—τεθαύμακα perf. ind. act. of θαυμάζω. See 9.

EXERCISE LIII.

PAGE 90. LINE 1–11. εἰ δὲ γενησόμεθα, &c. 'if we shall fall into the power of the king.'—μὴ οὐχὶ... ἀποθαρῆν, 'our being put to death.' See 241.—παθόντος, 'after suffering,' &c.—μὴ ἐλθεῖν, 'from coming.'—δεδοικα μὴ θάσω, 'I fear that I shall die.'—μὴ οὐ θάσω, 'that I shall not die.'—μὴ ἡμαρτήκαμεν, 'that we have missed (lost) both.'—ἀποσπάσαι, 'to draw off.'—κνκλωθῆν, aor. 1 optat. pass. of κνκλώω.—ὅρα μὴ... εἶη. See 238, Obs.—μύτην, 'to no purpose.'—μὴ ἡμαρτήκαμεν. See above on line 5.

12–26. ἐσπέρως. See 135.—Σκίῳρι, Sciron, the Attic name for the wind which blew from the Scironian rocks in the isthmus of Corinth; hence a *north-west wind*.—Κέω, gen. of Κέως, the island of Ceos, one of the Cyclades, opposite the promontory of Sunium.—ἅμα τῇ ἑῷ, 'at day-break.'—ἐρόσων, imp. of ῥοσέω. For the accus. with this verb, see 108.—τὰς τρίζας. See 115.—ἀνῳδει, 3d sing. imperf. of ἀνῳδέω.—ταγέρτος... τινός, gen. absol.—εἰωθός, neut. sing. perf. 2 part. of ἔθω.—ὑπελάμβανον, 'they supposed.'—τῇ ἕξῳ θαλάσῳ, i. e. the ocean.—οἴκοθεν, 'from home.'

28–32. μετὰ, with acc. 'after.'—θρεπτεῖοι. See 101.—μετὰ θεοῦς = next after the gods, in order of worth, rank, &c.—θειότατοι. See 45.—μετὰ χειρῶς, 'in hand.'—μεθ' ἡμέρας, 'during the day,' in the day-time.

EXERCISE LIV.

PAGE 92. LINE 1–9. μὴ ὄντα, 'not being so (in reality).' See 242.—ὄν by attraction for ᾧ.—δακρίς, aor. 2 part. pass. of δέκρω, to *flog*, &c.—οὐ ζήτοῦμενον. See 243.—πω. See App. on Partic. 216.—εἰωθεν, 'is accustomed.'—τὰ οὐκ ὄντα, 'things that do not exist.'—ὁ μὴ ἰατρός. See 243, for the reason why μὴ and not οὐ is here used.—ὄν gen. pl. depending on ἐπιστήμων.—οὔτιοι. See App. on Partic. 227.—φίλα, scil. ἐστί.

11-20. *τραφέντα*, aor. 2 part. pass. of *τρέφω*.—*εὐθύς*, used adverbially, *immediately*, &c.—*τουτοῦ*. See note, Exercise V. line 4.—*τὸν βίον*, acc. bef. inf. *εἶναι*.—*ὥστε*. See App. on Partic. 252; see 245.—*δόξαν*, '*reputation*.'—*ἐμαυτὸν πάρεσχον*, '*showed myself*.'—*ὥστε*, construe with *μηδὲνα κερῶσθαι*, perf. inf. of *κράομαι*.

22-28. *μὴ γυμνάζεσθαι*, '*is not to practice gymnastic exercises*.'—*κελεύει μὴ*. See 244, REM.—*παράγασθαι*, *be induced, led*, &c.—*μὴ δὲς . . . πταίνειν*, proverbial.—*αὐτῇ*. See 33 (1).—*μὴ*. See 244, REM.—*ἅκοντας*, '*against our will*.'

EXERCISE LV.

PAGE 93. LINE 1-11. *παρά* with the genit. signifies *from the side of* which something comes or issues, *from beside, from along side of*, &c. (Liddell and Scott).—*ὦν*, '*when you are*.'—*ἔξουσιν*, 3d pl. fut. ind. act. of *ἔχω*.—*παρά*, after such verbs as *to receive, learn, bring, come*, means '*from*.'—*εὐρήσετε* construed with participle *οὐσας*.—*διὰ*, '*for the sake of*.'—*καὶ . . . καὶ*, '*both . . . and*.'—*ἐπέδραμε*, aor. 2 of *ἐπιτρέχω*, *to overrun*, &c.—*λόγον ἄξια*, '*worthy of note*.'—*ναυτικά* = *fleets or naval armaments*.—*τὸ παρ' ἐμοῦ* = '*yours*.'

12-21. *χρήματα*, '*money*.'—*παρά*, '*with, among*,' &c.—*νενομίσμεθα*, '*we have been esteemed*.'—*γάμους γαμεῖν*. See 108, 113.—*παρ' ἑαυτοῦ*, *apud se* = *in relation to himself*.—*παρὰ τὴν θάλατταν*, '*towards the sea*.'—*παρά*, *by* = *on the banks of the river*.—*παρ' ὅλον τὸν βίον*, *during the entire course of life* = *one's life long*.—*παρὰ τὸν πόλεμον*, '*in the course of the war*.'—*παρ' ἡμέραν*, *day by day* = *daily*.—*τὰ τέκνα*, i. e. the Dioscuri, Castor and Pollux, who lived day and day alternately in heaven and under the earth.

EXERCISE LVI.

PAGE 94. LINE 1-12. *ἕως γε*. See 252.—*αὐτοῦ*, '*here*.'—*ὧς*. See 144.—*ἀνεψύχθη*, aor. 1 pass. of *ἀνείγω*—*πρὶν*. See 254.—*χὼ* contracted for *καὶ ὁ*.—*δυσχέρεα*, scil. *ἐστίν*.—*τὰ μὴ προσεικότα*, '*what is unseemly*.'—*ἡνίκ' ἄν*. With *πρὶν* and *ἡνίκα*, and (in poetry) with *μέχρι*, *ἄχρι*, *ἕως*, the subj. is sometimes found with *ἄν*. (Krüger).—*οὐκ ἀνυσχετά*, '*insufferable things*.'—*πρὶν ἄν*. See 254 = '*till*.'—*τοῖς πρότερον φίλοις*, '*his former friends*.'—*ἐὰν ἡμάρτη*, '*if he committed a fault*,' while in this state of intoxication.

13-22. *ἣν* (for *εἰ ἄν*, See 65, 66) *πλήν . . . ὄρησε*. See 69.—*δέ* = '*and*.'—*πρὸς ὑπερβολήν*, '*to excess*.'—*ἤδη*, '*now*.'—*αἰσχρὰ πάσχει* ('*he suffers base things* =) *he acts disgracefully*.' As before noted, both persons and things are said in Greek '*to suffer*' (*πάσ-*

χειν) whatever of any kind happens to them, or in whatever way they may be influenced or affected (Anthon).—μέχρι ἄν. See 252.—εἶεν (εἴησαν) 3d pl. pres. optat. of εἶμι.—παρκαίνοι. The *iterative* optative (or optative of *indefinite frequency*. See 82) is now and then found after a (not historical) present or future (Krüger).—παράμενειν, construe with ἐκπονοῦντι ὁρθῶς.—δεόμενος.... τυγχάνοιμι, 'if I chance to want' = if I should want to see, &c.—ἔως... εἴη. See 252.

EXERCISE LVII.

PAGE 96. LINE 1-14. ἄρ' εὐτυχεῖς; are you prosperous? See 258.—ἄρ' οὐκ ἔστιν ἀσθενής; 'is not he ill? = he is ill, isn't he?' [Yes].—ἄρα μή. See 260.—ἦ που τειλόμην ταῦτα, 'have you indeed dared to do this?' [No]. τολμάω is used of things requiring courage, here of a *wicked* courage, an impious daring. It has also the meaning of *sustinere*, to bear to do so and so.—ἦ γάρ, 'now, if,' &c.—ἀποκρινεῖ, 'you will answer him will you not?' [Yes].—ἀγροικίζομαι, 'I am not behaving rudely, am I?' [No].—τί, 'in any respect.'—ἀδικεῖ. The pres. of this word is used for the perf., for a man *continues* to wrong us till he has made us reparation. (Heindorf, *Protag.* 463). Hence render, 'he has not injured,' &c.—νέω-τερον for νέον (a new thing; news) and that *per euphemismum* for κακόν. (Heindorf.) Render 'bad news.'—Πλοῦτος ὢν, 'you Plutus.'—ἔπειτ' οὐκ οἶε, 'do you then really not think,' &c.—φροντίζειν, 'regard.'—ὡς βέλτιστοι. See 144.—ἄλλοι οὖν, 'what! do not the covetous,' &c.—ὑστατα, 'last.'—οὐ καλεῖς, 'do you not call,' &c. See 259.—ἂν ἔξη. See Append. on Partic. 25, a.—τί, scil. ἐστίν.—στερεσ-θαι, inf. pres. of στερομαι, collat. form of στερέομαι, στερίσκομαι, but with a notion of *state* or *condition*.—ἄρ' ὁφείλος τι, scil. ἐστίν.—μῶν τί ἐστιν, 'is there not any one of the many,' &c. See 260, and above, line 4.—ἔχεις, scil. σεαυτόν.—ἔστι 'is it possible,' &c. with the infin.—ἄρα μή. See 260. = 'do you not wish?' &c.

15-25. ἦ γάρ, 'did you then,' &c. See 260, OBS. 2.—ἐφύτευσας, aor. 1 of φυτεύω, to plant. Cyrus had just told him that he had planted, &c. The question is like our mode of expression, 'what! did you really (or actually, or indeed) plant?'—ἦ που, 'has he (Jason) indeed dared to do this most shameful thing?' See 260, OBS. 3. Ægeus (according to Klotz) is still pondering over the expected affirmative answer, with surprise and somewhat of doubt (*subdubitans*).—οὐ μέντοι. See 260. OBS. 1.—μὴ οὖν οὐ δύνωμαι, 'do you think then that I am unable, &c. See Kühner's *Greek Gram.* § 344, 5 (d).—γραφική, scil. τέχνη = 'the art of painting.'—τῶν

ὁρωμένων, 'of things visible' = all that is seen.—ἀνωφελεῖς ὄντες, 'though they are hurtful.'—ποιεῖσθαι, 'be rendered.'—λουόμενοι. In the active λούειν is, to wash; in mid. to wash oneself, bathe.—μὰ τὸν Δι', ἔφη, *profecto non ægre ferunt.*

EXERCISE LVIII.

PAGE 97. LINE 1-14. τῷ τόπῳ, 'in the region (island) of Eubæa.'—πρός, *by* = near.—πρός πατρός, 'on the father's side.'—πρός ἀνδρός scil. ἐστίν, 'it is like, or characteristic of, a good man.'—εἶναι πρὸς τινος is (1) to be consistent with, like, or characteristic of; (2) to be on his side; (3) to make for him, to be for his interest; to be a good thing for him.—τίθεσθαι τὰ ὅπλα, 'to station (ourselves, yourselves, &c.) in battle array.'—πρός, 'in accordance with.' See above.—τὸ λογιστικόν = the reasoning faculty = reason or judgment.—πρός Πρωταγόρων, 'on the side of,' &c.—πρός παιδων, &c. πρὸς with the gen. is used in adjurations.—πρός θεῶν, &c., 'in the eyes of, &c.'—αἱ . . . τέχναι, 'the mechanic arts.'—πρός 'by.'

15-26. πρὸς ταῖς πηγὰς, 'at the fountains.'—χαλεπόν, scil. ἐστίν.—ξεῦξαι, aor. 1 inf. of ζείγνυμι.—λαθεῖν, aor. 2 inf. of λανθάνω. See 197.—καὶ, indeed or but.—πρὸς τὸ πείθεσθαι διδάσκειν, 'to the learning of obedience.'—πρὸς τί; 'wherefore, to what end?'—πρὸς βίαν, a periphrasis for the adverb, 'forcibly.'—πρὸς ἡδονήν, 'with pleasure.'—ἀκούειν. See 126, and OBS.—λέγει . . . διαφέρειν. See 181.

EXERCISE LIX.

PAGE 99. LINE 1-11. εἰ, 'whether.'—λέξας, 'by having said.'—ἐπνυθάνομαι, imperf. ind. of πνυθάνομαι.—μαθὼν, aor. 2 part. act. of μαθάνω.—μεμνημένος, perf. part. of μνησκόμαι. The perf. μέμνημαι is both mid. and pass., in Attic always with pres. signif. like Lat. *memini*.—ἰρώτων, 1st sing. or 3d pl. imperf. of ἐρωτάω.—εἰ μηδὲν φροντίζει, 'whether he does not at all regard.'—σκεπτεόν. See 98-100.—πότι. See App. on Partic. 212.—τὸ . . . ἀκοῦσαι. See 126, OBS.—πόσα, nom. neut. pl. of πόσος, *how much, how many, &c.*—τυγχάνει ὃν = ἐστί.—οἶδεν, perf. 2 of εἶδω, in a pres. sense.—ὤς. See App. on Partic. 238.—ὅπως. See App. on Partic. 184.—τίς ἀνδρῶν. τίς is construed with the gen. pl. of a noun.—ὅστις. See 266, 269. Consult Crosby's *Greek Gram.* § 762.

12-22. ὅπως. See 269.—οὐκ ἔχω, *non habeo* = *non scio*.—φροντιστόν. See 99.—οἱ πολλοί, 'the mass, the multitude, &c.'—ὅ τι. See 268.—ἐπαύων περὶ, 'he who understands respecting,' &c.—γελῶν, 1st sing. pres. (Attic) optative of γελᾶω.—φύσιν. See 115.—

ἄξις, 2d sing. fut. ind. act. of ἄγω.—ὅς εἰμι ἐγώ. See 268.—ὅπως... ἔπραξεν, 'how he did the thing.'—ἀποκρίναι, 'answer,' aor. 1 mid. imperat. of ἀποκρίνω.—ὁποῖα σοι φαίνεται, 'which of the two is your opinion.'

EXERCISE LX.

PAGE 99. LINE 1-10. τίθειν, perf. ind. act. of τίθημι.—παρὰ, 'from.'—λαβέ, 'receive it' = obtain it by your own efforts in the path of virtue and rectitude, &c.—τοῖς ἀποθανοῦσιν, 'to or for, i. e. of the dead.'—ἑῷδιον, scil. ἐστί.—θεῖναι, to place (in view) = to produce, aor. 2 inf. act. of τίθημι.—ἦ. With ἦ supply μᾶλλον.—ἡδεται, 'he delighted,' construed with a dative.—ὄψει, 2d sing. fut. of ὀπτομαι.—ὑπὸ λύπης, 'from or through grief?'—οὔτε... τε, both does not... and.—μακρῶ, construe with ἀρίστη. It is often used like πολὺ to strengthen the comparat. and superlat. = *by far*, Latin *longe*.—βασιλεῖα, 'palace,' &c. nom. pl. of βασιλείον.—ὑπό with dative means *under*, after verbs of *rest* only.

12-19. ἵψ' ἡμῖν. With dat. ὑπό expresses *subjection* or *dependence*.—τιράννοις, 'kings,' i. e. absolute sovereigns. The later and more common sense is that of *tyrants, usurpers*.—ὑπὸ τὸν ἥλιον, 'under the sun.' ὑπό with the accus. means *under*, after verbs of *rest* as well as verbs of *motion*.—Θυρέαν, 'Thyrea,' a city and district of Argolis on the borders of Laconia.—Αἰγινήταις ἐκπέσουσιν, 'to the exiled Æginetæ.'—διὰ τὰς εὐεργεσίας γενομένας σφίσι, 'on account of the services rendered to them.'—ὑπό (of time) = *at the time of, about the time of, &c.*—ἐπανάστασιν, 'insurrection.'

EXERCISE LXI.

PAGE 100. LINE 1-14. ἔφονται; 'will they follow?'—τούτω τὸν ροῦν, 'attend to this.'—εἰ, 'whether.'—σκοποῦμεν, 'let us consider.'—εἴτε εἰκὸς οὕτως ἔχειν, 'whether it is likely to be so.'—πότερος; 'whether of the two?'—τὸ παρόν, present circumstances, the present state or condition of things, &c.—ποτέρως; 'in which way (of two)?'—ἀργοῦντες, 'by being indolent.'—ἦ, 'cr.'—φῶμεν, 1st pl. pres. subj. of φημί.—χορῆζετε, 'you desire,' usually with the infin. in this signification.—ἐν ἄδου. Supply οἴκῳ.—μή. See 260, OBS. 1.—παρὰ Λύσανδρον, 'to Lysander.'—εἰδὼς ἥξει, = 'he will return with information from' = he will inform them on his return.—βουλόμενοι, 'with the intention of enslaving,' &c.—ἀντέχουσι περὶ, &c. 'they held firm respecting' = 'they were firmly bent on destroying the walls,' &c.—πίστεως ἕνεκα, 'for the sake of (securing their) fidelity.'

15-27. An extract from Æschines's oration against Ctesiphon,

but really directed against Demosthenes; the latter answering, in that splendid effort of genius known as the oration *De Coronâ*.—οἱ μὲν ἄλλοι ἀλαζόνες, 'other boasters.' The γὰρ refers to the preceding context.—ἄσαφῃ, 'obscure.'—ἔλεγχον, 'refutation, detection,' &c.—ἐξώλειαν ἐπαρώμενος, *imprecating curses upon.*—εἰς ὅποτε, 'by (or at) what time.'—κλέπτων τὴν ἀκρόασιν, 'cheating you into hearing' = insinuating himself into your confidence.—τῶν χρηστῶν = 'of truth and uprightness.'—τῆς Ἰλιάδος, 'than the *Iliad*.'—τῶν λόγων, 'than the speeches.'—τοῦ βίου ὃν βεβίωκε, 'than the life which he has led.'—στρατοπέδων, 'armaments.'—οὐδέποτε συλλεγησομένων, 'never to be raised.'

EXERCISE LXII.

PAGE 102. LINE 1-9. σκέψαι ἑάν, 'see whether.'—ἄρρήτον, 'unsaid.'—ἑάν, *if I may by any means persuade you; i. e. that I may see whether I can, &c.*—τὰ τῆς, &c. See 43.—οὐκ ἀγαθόν. See 45.—ἑάν ἡς... ἔσῃ. See 69.—εἰ. See 275.—οἷός τε. See 228.—εἰ. See 275.

10-18. οὐκ ἀγαπᾷ, εἰ, 'he is not well pleased that,' &c.—μὴ δίκην δέδωκεν, 'he did not suffer punishment.'—εἰ, 'whether.' See 276.—ἢ ἄλλως ἔχει; 'or whether the fact is otherwise.' See 273.—ἂν = ἑάν. See 277.—πρὸς Διός, 'by Jupiter!'—φθόνῳ. See 150.—ἀκούσῃ. See 126, OBS.—ἂν = ἑάν. See 277.—μή. See 92 (2).—ὁπόσοι. See 263.—ἱκανοί. Supply before ἱκανοί, ὅσοι (τόσοι) εἰσίν.—τοὺς κακοὺς, 'cowards.'

EXERCISE LXIII.

PAGE 103. ἦχον, imperf. of ἦκω.—ἐρησόμενοι. See 193.—τί ἂν, &c. 'what they must do,' &c.—τὰς ἡμέρους τροφάς, 'the cultivated means of sustenance.' Triptolemus instructed men in agriculture.—τις δε ὑμῶν ἰδρύσατο βωμόν τῷ, &c.—οἱ περιεστώτες (contr. from περιεστηκότες), 'they who stood around.'—τῷ τίνος ἔργῳ, 'whose work is it that the,' &c.—ποτέρου, refers to one of two.—ἔλοιθ' for ἔλοιτο, aor. 2 mid. of αἰρέω.—ῥητορικὴ τέχνη, *the art of speaking*, &c.—ἐκ ποίας πόλεως, 'from what city am I to look for.... who will do,' &c.

EXERCISE LXIV.

PAGE 104. LINE 1-8. βελτίους, nom. pl. of βελτίων, compar. of ἀγαθός.—πέιθωμεν, 1st pl. pres. subj. of πεῖθω, used imperatively.—ὑμφοτέρα. See 283.—ἔστιν (with infin.) = *it is possible, one can, &c.*—ὥρκωσε, &c. 'caused all the soldiers to swear the most solemn oaths.'—ἡ μὲν. See 281.—δημοκρατίσσεσθαι, *that they would most*

assuredly live under a democracy (alone).—*ἐάλωσαν*, 3d pl. aor. 2 of *ἀλίσκομαι* (the active being supplied by *αἰρέω*).—*αὐτοῖς ἀνδράσιν*. See 282.—*ἐνεπὶμψασαν*, aor. 1 ind. act. of *ἐμπύπτωμι*.

9-17. *τυχών*, aor. 2 part. of *τυγχάνω*.—*διωλιπών*, 'having waited,' i. e. not having shown himself in his true character.—*χρόνον*. See 117.—*ἦκε φερόμενος*, 'returned with violence.' See 287.—*φύσιν*, 'natural disposition.'—*τῷ λόγῳ . . . ἔργῳ*, 'in pretence. . . in reality.'—*εἰς*, 'at.'—*ἐφ' ὑμῶς*, 'against you.'—*δέ*, 'and.'—*ταύτης*, *this design or plan*.—*λήψεσθαι*, fut. infin. of *λαμβάνω*.—*περιίημι*, imperf. ind. of *περιίημι*.—*ὑπέβαλεν*. See 287.

EXERCISE LXV.

PAGE 106. LINE 1-10. *δίκαιός ἐστιν*. See 289.—*ἀνὴρ δοκεῖ εἶναι ἄξιός πλείστου*, &c.—*φθάρη*. See 197. = *the first to do*, &c.—*ἔφθασαν καὶ*. See 291, REM. (at the end) = *no sooner had the . . . than they*, &c.—*οὐκ ἄρ*, &c. see 291, REM. According to Liddell and Scott, (*vid. φθάρω*, 5) in questions with *οὐ*, *φθάρω* denotes impatience to have the thing one asks about done, and so is mostly used to express a strong exhortation or urgent command. Hence the example = *make haste and speak* = *speak quickly*.—*οὐκ . . . περαινῶν*; = *statim reliqua conclude*.—*διήγησαι*, aor. 1 imperat. of *διηγέομαι*.—*ὁ τι*. See 226.

11-26. On the origin and business of the Cicadæ: consult the Dictionary of Greek and Roman Antiquities, Art. *Cicada*.—*γεγονέναι*, 2d perf. inf. of *γίγνομαι*.—*ἔξεπλόγησαν*, 3d pl. aor. 2 pass. of *ἐκπλήσσω*.—*ἠμέλησαν*, aor. 1 ind. act. of *ἀμελέω*. It takes the genit.—*ἐλαθον*. See 198.—*λαβόν*, neut. part. aor. 2 of *λαμβάνω*.—*ἐλθόν*, neut. part. aor. 2 of *ἔρχομαι*.—*Ἰεσφιζόρη . . . Λοατοῖ*, &c. names of the Muses.—*ἴασι*, 3d pl. pres. ind. act. of *ἵημι*.

FABLES AND ANECDOTES.

The Fables are taken from the collection which goes under the name of Æsop, the distinguished fabulist, who flourished about B. C. 620. They were probably not written by him, but handed down by oral tradition, and committed to writing at a later period.

PAGE 109. LINE 1-15. For notes on Fable I., see Exercise XI. line, 8.—ἐπὶ τὸ . . . τίτειν, 'for bringing forth.' See 23.—διὰ παντός, scil. χρόνου = 'during her whole life.'—ἔνα, scil. σκῆμα.—ἀλλά. See App. on Partic. 5, h. With ἀλλά supply τίτω.—ἐκαθέσθην, aor. 1 ind. pass. of καθέζομαι.—ἤλει, imperf. ind. act. of αἰλέω. See 7.—δέ, on the force of this particle, consult App. on Partic. 75, *et seqq.*—οὔτε . . . οὔτε, 'I neither knew . . . nor,' &c.—ἔγνων, aor. 2 ind. cf. γιγνώσκω.—ἐάν. See 69.—μελήσει, fut. of μέλει, impers.—χειμῶνος ὥρα, 'in the winter time.'—ἐύρων, aor. 2 part. act. of εὐρίσκω.—πεληγῶτα. See 158, 159.—λαβὼν . . . κατέθετο. See 191.—ἀναλαμβάνω, aor. 2 part. act. of ἀναλαμβάνω, to take up again, resume, &c.—τὸν εὐεργέτην, his benefactor.—κρεμαμένους, perf. pass. part. of κρεμάννυμι. κρεμᾶμαι is the shortened form of the passive.—ἐπειρᾶτο. Note the force of the middle, for himself, for his own advantage, &c.—καταφαγεῖν, aor. 2 inf. act. of κατεσθίω.—πολλά, 'much.'—ἔλεγεν, 'she exclaimed.'

PAGE 110. LINE 1-12. ἐσιώς (for ἐστηκώς) perf. part. act. of ἵστημι.—ἐπειδή. See App. on Partic. 120.—ἐλοιδορεῖ, note force of the imperfect. See 7.—ὁ λύκος. See 13.—οὗτος, αὕτη, are used (instead of the *vocat.*) in exclamations: *Yeu there!*—With τόπος supply λοιδορεῖ.—λουσάμενος, aor. 1 mid. part. of λούω, to wash: mid. wash myself, bathe.—ἐμέμφετο, imperf. of μέμφομαι, which is construed with dat. of pers. and acc. of thing, in the sense of to object a thing to another, to censure him for, &c.—ἀλλά, in reference to what is readily conceded by the boy, *O yes, true, but,* &c. See App. on Part. 5, h.—σωθέντι. Supply μοι.—εἰς τὰ ὀπίσω. See 25. Supply χεῖρα.—κακὴ κεφαλὴ, 'you cowardly fellow?'—κεφαλὴ (the head) as the noblest part is used by periphrasis for the whole person.—οὗτινος gen. sing. of ὅστις.—ὑπηνέγκας, 2d sing. aor. 1 ind. act. of ὑποφέρω.

13-25. λύκος ἄμρόν, &c. Compare Exer. V. line 24-28, and notes.—ἐπενδύθει, aor. 1 pass. part. of ἐπενδύω, used in mid. sense, having clothed himself with, or put on.—ὥς, 'when.'—βιαιότερον. See 44 and Kühner's *Greek Gram.* § 323, REM. 7.—πνεύσας, aor.

1 part. act. of *πρίω*.—*ἐγύνουν*, Note the force of verb in *-όω*, *to strip naked*, &c.—*ἐπιδραμόντες*....*ἔπαιον*. See 191.—*γυνή τις*. See 16.—*τίκτουσαν* (lit. *laying*, pres. part.=) ‘*which laid*.’—*δὶς τέσσεται τῆς ἡμέρας*, ‘*it will lay twice a day*.’ Cf. 135.

PAGE 111. LINE 1-9. *τῶν*....*βουλομένων*, gen. absol.—*ῥιζίου*, imperf. of *ῥιζιόω*.—*χειροτονεῖν*. See 172.—*ὑπολαβών*, *taking up* (the discourse) *and answering*=*in reply*. It serves to point out an unexpected interruption.—*ἀλλά*, (all this is very well) ‘*but*,’ &c. See App. on Part. 5, h.—*σοῦ βασιλεύοντος*, ‘*while you are our king*.’—*κατά τινα συντυχίαν*, ‘*by some chance* (or other).’—*τὸ μὲν πρῶτον*, ‘*at first indeed*.’—*μικροῦ ἀποθανεῖν*. See 229.—*ἐφοβήθη*, ‘*was frightened* (merely).’—*ὥς καὶ*, &c. ‘*as even to come up to and converse with him*.’

10-18. *ὀρχησάμενος*, aor. 1 part. of *ὀρχέομαι*.—*φθορήσασα*, construed with dat. of person.—*ὥς*, ‘*when*.’—*αὐτή*. See 33 (1).—*τετήρηκε*. See 9.—*ἀτημελήτως*, ‘*heedlessly*.’—*συλληφθέντος*, aor. 1 pass. part. of *συλλαμβάνω*.—*ψυχῇ*, the Greeks often use *ψυχή*, as the organ of thought and judgment, in the sense of *mind*, *reason*, &c. The fox here exclaims against a stupid ape, as unfit to rule over the animals, since he cannot avoid falling into a snare himself.

19-26. *ποτέ*, equivalent to the colloquial *once on a time*.—*ἔβάδιζε*, ‘*walked along*’ (slowly, deliberately &c., as opposed to *τρέχω*.)—*ᾧς*, aor. 1 subj. of *αἶρω*.—*κατὰ τὸ εἰωθός*, ‘*according to her usual practice*.’—*ἴδεν*, imperf. of *ὀείδω*, cont. *ᾔδω*.—*ἀπορῶν*, ‘*being in want of*,’ with gen. of the thing.—*συνείληφεν*, perf. ind. act. of *συλλαμβάνω*.—*ἐπιπτάς*, aor. 2 part. of *ἐπιπέτομαι*.—*συνείληφεν ἐπιπτάς*. See 191.—*μέλλουσα*. See 230.

PAGE 112. LINE 1-12. *βρωθῆναι*. See 181.—*ἱκανή* (*εἶναι*) *πληροῦν*, ‘*to be sufficient or able to fill*.’—*τραπέσθαι*, aor. 2 inf. mid. of *τρέπω*.—*ὑπολαβών*, *interrupting*=*cutting him short*. See note p. 111, line 3.—*ὅλλυ* (say you so?) *but*, &c.—*ἄφρων*, ‘*a fool*.’—*ἀφείς*, aor. 2 part. of *ἀφήμι*.—*πῶ*. See App. on Partic. 216.—*ὑστιστήσασα*. See 190.—*πέπαισμαι*, perf. pass. of *πείθω*.—*μή*. See 92 (2).—*ἔδει*, imperf. of *δεῖ*, impersonal. It takes the acc. and infin.

13-23. *τὴν οὐρὰν ἀποκοπέσα*. See 115, and consult Kühner’s *Greek Gram.* § 281.—*ἀβιώτορ*, ‘*insupportable*.’—*ἡγάτο*, she ‘*considered*.’—*ἔχειν*, *had* (itself=) ‘*was*.’—*ἔγνω*, ‘*she resolved*,’ aor. 2 ind. act. of *γινώσκω*.—*εἰς τὸ αὐτό*, ‘*to the same thing*,’ i. e. to the state in which she was, with her tail cut off.—*ἴρα* with subj. See App. on Part. 137.—*τὸ ἴδιον*, ‘*her own peculiar*,’ &c.—*καὶ δὲ*, ‘*and so*.’ See App. on Part. 100. Here it has simply the force of mentioning a fact that was naturally consequent on a preceding statement

—παρήνι, imperf. of παραινέω.—ὑποτυγχάτω means to *interrupt* (a speaker).—ὦ αὐτή. It is here an *angry, scornful* address (= *O you rogue!*)—συνέφερεν, from συμφέρω, to be of *advantage*, &c.—οὐκ ἔν, &c., ‘*you would not have advised.*’—ἔλκον, imperf. of ἐλκύω.—ὦ οὗτος, *ho, you there!*—ἡμῶν... φερόντων, ‘*while we are carrying.*’—τί ‘*what are you making a noise about?*’

ANECDOTES OF PHILOSOPHERS.

The following Anecdotes of Philosophers, Poets, Princes, &c. are drawn from various authors, such as Diogenes Laertius (*flor.* A. D. 210), Stobæus (*flor.* A. D. 500), Plutarch (*flor.* A. D. 110), Ælian (*flor.* A. D. 120), &c.

PAGE 113. LINE 1-12. ἐμαστίγον, imperf. ind. act. of μαστιγώω.—τοῦ εἰπόντος, genit. absol.—εἴμαρτο, pluperf. pass. of μείρομαι, used impers. = ‘*it was fated.*’—καί. See App. on Partic. 144.—δαρῆναι. Supply εἴμαρτό σοι. The slave excused himself, on the principles of the Stoic sect, of which Zeno was the head, that he was *fated* to do so and so, and therefore was not guilty of any crime.—τό for τι, which is more common. It refers to some boy of whom there has been previous mention.—μειράκιον, a boy of about fourteen years of age.—πολλά, ‘*much.*’—συνεξόύηκεν, perf. ind. act. of συζόέω.—κακείνων for καὶ ἐκείνων.—παρὰ πότον, like the Latin *inter pocula* = ‘*during the entertainment or banquet.*’—αὐτός. See 33 (1).—ἀπαγγείλωσι. The subjunctive is used where doubt is implied in the question.—τοῦτ’ αὐτό, ‘*this very thing.*’—ἐπιστάμενον, ‘*who knows how.*’

13-26. ποτε, ‘*on a certain occasion.*’—οὐ ἠλέησα. See 92.—τροπον... ἄνθρωπον. There seems to be something of a play upon these words, from their sounding in a degree alike.—ἔφασκεν, aor. 2 of φάσκω = φημί. It means (according to Vömel), to *give out*, usually with a slight intimation that the thing is not exactly so.—μή. See 92 (2).—εἴη. The Greeks use the optative in indirect or oblique narrations = ‘*he was.*’—ἐὰν... ἀναμένωσιν. See 69.—διώκοντες... ἀναμένωσιν. See 191.—ὥς ἔν. See App. on Partic. 25, b, and 243.—ἄδολέσχου, ‘*babbler, chatterer.*’—αὐτοῦ, scil. τοῦ ἄδολέσχου.—θαυμαστόν, scil. ἐστί.—ἄλλά, scil. τοῦτο ἐστί.—εἰ = ὅτι. The Attics use εἰ with the indic. not only of probable but actual events, to qualify the positive assertion; most frequently after θαυμάζω and expressions of strong feeling.—ἔχων, ‘*who has.*’

PAGE 114. LINE 1-10. ἰδών, aor. 2 part. act. of εἶδω.—παύσῃ... καταφρονῶν. See 194, and Kühner, § 310, 4 (f).—ἐπιστάτης, gen. absol. See § 41.—λαβών, &c. See 191.—εἰπόντα, *who asserted*

that, &c.—ἀνεκτὴ, formed from ἀνέχω.—χηνῶν βοώντων, ‘cackling geese.’—ἡ Ξανθίππη (see 13) was the wife of Socrates, and rendered notorious by her scolding propensities.—μυριῶν . . . κατασχοῦσῶν, gen. absol.—αὐτούς, in reference to herself, husband, and family.—κατασχοῦσῶν, gen. pl. fem. aor. 2 part. of κατέχω.—θεάσασθαι. See 181.—καὶ . . . καὶ, both . . . and.—προϊόντος, in agreement with Σωκράτους.—ἐπανιόντος, part. of ἐπάνειμι.

11-22. τὸ ζῆν = ‘life.’—τὸ κακῶς ζῆν = *an evil life*, scil. κακὸν ἐστι.—Σινωπεύς, the Sinopian, from Sinope, a town of Paphlagonia, on the Black Sea. He was so styled to distinguish him from another of the same name.—ἐχρήτο. This verb takes the dat.—εἰς πάντα, ‘for every purpose.’—ἐληρείσαιο, aor. 1 mid. of ἐπερείδω.—ἔπειτα μέντοι, ‘afterwards, however.’—ἐπιστέλλας, ‘having sent a letter.’—προνοήσασθαι, to provide or procure for him (of course for his advantage, mid. voice).—βραδύροτας, gen. absol.—πίθον τινά. See 16.—οἰκίαν, ‘for a house.’—ὄρομα. See 115.—ὅς, at the beginning of a clause = καὶ αὐτός, ‘and he.’—ἀπέδρα, aor. 2 of ἀποδιδράσκω.—Διογένην, scil. δεῖσθαι.

23-31. πῖνον, neut. pres. particip. of πίνω.—ἐξέρχῃς, aor. 1 of ἐκρίπτω.—ἐντελεία, ‘in economy or frugality.’—κατέαξ, aor. 1 ind. act. of κατέγνυμι.—μεθ’ ἡμέραν, in the day-time.—αἰοίς, aor. 2 part. of αἰσκόμαι.—ἄρχειν takes the gen.—κῆρυκα, ‘the crier’ at the public auction of slaves. Captives and prisoners of war were usually sold into slavery.—πεῖθασθαι. With dat. πείθω means ‘to obey.’—εἰ καὶ . . . εἴη, ‘even though he was.’—καὶ γὰρ, &c. ‘for we ought to obey a physician or pilot, though he be a slave.’ The order is γὰρ δεῖν πεισθῆναι (ιατρῶ ἢ κυβερνήτῃ) εἰ δοῦλος εἴη, or καίπερ δούλοις οὕσι.

PAGE 115. LINE 2-15. εἰσὶτώ, imperat. of εἴσειμι.—οὔν. See App. on Part. 203.—ἄν with the optat. See 74, 75.—λουῦνται, in the act. to wash; mid. wash oneself, bathe.—τῷ δέ, scil. πυθομένῳ.—τοῖς . . . μύς, ‘the mice.’—καὶ, ‘even.’—ὅταν ἔχη, ‘whenever you can,’ i.e. when you have any breakfast to eat.—ὀρισσάμενον, ‘when Plato gave as a definition.’—εὐδοκιμοῦντος. ‘when he was praised’ (for this definition).—τίλας, aor. 1 particip. act. of τίλλω. Diogenes is meant.—ῥῖπτε, with two accus. See 105.—παρὰ, ‘from.’

16-32. ἀγωνιῶ, ‘I am in great distress.’—μή, ‘lest.’—ἐργασμαι, perf. of ἐργάζομαι.—τί, &c. ‘what advantage he gained from,’ &c.—τὸ δύνασθαι = the ability.—τί τῶν μυθηγμάτων. See 121.—τοὺς ὄρους, ‘their asses.’—ἵγονμένων, scil. αὐτῶν τοῦτο, gen. absol.—ἀλλὰ μὴν καί. See App. on Partic. 169.—γίγονται, ‘are appointed.’ Every year the Athenians chose ten generals, one from each tribe,

on whom devolved the affairs of war, and sometimes also state concerns.—*μηδὲν μαθόντες*, ‘*who have learned nothing*’ (of the duties of the office to which they have been elevated).—*χειροτονηθέντες*, in reference to the mode of voting by *stretching out the hand*.—*τοὺς μὲν... λυμαίνεσθαι*, ‘*the former prey upon the body*,’ &c.—*τί πλέον*, &c. ‘*what superiority philosophers possess*.’—*ὁμοίως βιώσομεν*, ‘*we (philosophers) would live in like manner*’ as we now do while the laws are in force.—*τίνι*, ‘*in what respect*.’—*ὑπόστειλον*, aor. 1 imper. act. of *ὑποστέλλω*.—*εἴσῃ*, fut. mid. of *εἶδω*.—*ᾧπερ*, dat. of *ὅσπερ*. Supply *διαφέρουσι*.

PAGE 116. LINE 1-10. *δεδαμασμένοι*, perf. pass. part. of *δαμάω*, to subdue.—*οἷς*, (the things) *which*; dat. pl. governed by *χρήσονται*.—*τί*. Supply *κατὰ*, in *what*.—*ἀμείνων*, comparat. of *ἀγαθός*.—*καὶ εἰ*, ‘*even if*.’—*καθιδήσεται*, fut. of *καθίζομαι*.—*λίθος*. In the ancient theatres the seats were of stone. One advantage at least, the philosopher says, your son will have gained, viz. in the theatre one stone will not be sitting on another. Without cultivation, he intimates that the young man would have been little better than a stone, or mass of matter.—*ἦτις*, aor. 1 ind. of *αἰτέω*.—*τοσοῦτου*, gen. of price = *for that price*.—*πρίω*, pres. imperat. of *πρίαμαι*.—*ἐξεῖς*, fut. of *ἔχω*.—*δύο*, two (slaves), of which your son will be one. Without education, his son would not much, if any, differ from a slave.

11-22. *ἔκλαυσεν*, aor. 1 ind. act. of *κλαίω*.—*οὐδὲν προὔργον*, ‘*no good*.’ *προὔργον* for *πρὸ ἔργου*.—*ποιεῖ*, ‘*he accomplished*.’—*κλαίων*, ‘*by weeping*.’—*δι’ αὐτὸ τοῦτο*, ‘*for that very reason*.’—*διαίτη*, ‘*mode of life*.’—*οὐδὲν οὐδέποτε*, ‘*any thing, at any time*.’ Negatives in Greek add force to an affirmation.—*πρὸς ἡδονήν*, ‘*for pleasure (merely)*,’ i. e. wicked pleasures or enjoyment.—*εἰ* with the optat. in indirect discourse (*oratio obliqua*).—*ἀπαλλάττομαι*, ‘*I am departing from*.’—*ὡν*, ‘*when he was*.’ See 190.—*καταληφθεῖς*, aor. 1 part. pass. of *καταλαμβάνω*.—*κατ’ ὀλίγον*, *by degrees, by little and little*.—*τί πράττοι*, ‘*what he (might be =) was doing*’ = what was his condition at the time.—*ἦδη*. See App. on Part. 134, 135 —*παρὰκατακλιθεῖσθαι*, ‘*to lay me by the side of*.’—*τῷ ὑδελφῷ*, ‘*his brother*,’ i. e. death. The ancients represented *sleep and death as brothers*.

24-32. *ἀφῆκεν*, aor. 1 ind. act. of *ἀφίημι*.—*συγγνώμη*, scil. *ἐστίν*.—*τιμωρίας*, gen. governed by the comparative *ἀμείνων*.—*τὸ μὲν*, the former, i. e. forgiveness.—*ἐστὶ* takes the genit. as in Latin, of the duty, property, mark, &c. of a thing.—*Γρύλλος*, &c. See notes on the same passage, Exercise XXXIX. line 12-19.

ANECDOTES OF POETS AND ORATORS.

PAGE 117. LINE 1-16. Πολυκράτους, Polycrates, a tyrant of Samos, famed for his wealth and good fortune. Anacreon resided at his court.—δυσὼν νυκτοῖν. See 135.—ὅτι. See App. on Part. 189. μετενόησε, aor. 1 indic. act. of μετανοέω, *to repent*.—ἐκρίνετο, ‘*was condemned (to death) for impiety.*’ He was charged with having divulged the Eleusinian mysteries in one of his dramas.—τὸν πῆχυν, ‘*his arm,*’ properly *the fore-arm*, from the wrist to the elbow; Lat. *ulna*.—ἔρμην, takes the gen.—ἔτιχε ἀριστεύων = ἡρίστευσεν.—πρωτός, &c. ‘*he was the first who gained the prize for bravery.*’—δέ, ‘*now.*’—τὸ πάθος, in allusion to the loss of his arm in the service of his country.—ὑπεμνήσθησαν, aor. 1 pass. of ὑπομνήσκω.—παράδοθεις, aor. 1 pass. part. of παραδίδωμι.—Διονυσίου, Dionysius the elder, tyrant of Syracuse, B. C. 405-367. He aspired to be a poet, but had no qualifications to render him at all worthy of the name.—ἀνακλήθεις, aor. 1 pass. part. of ἀνακαλέω.—ἔπειτα adds force to the conclusion.—αὐτῶν, i. e. the verses of Dionysius.—τινος, scil. χρόνου.—ποῦ δὴ σύ; ‘*whither are you now going?*’—λατομίας. The mines were preferable to the poetaster’s inflictions.

17-32. κρινόμενος, ‘*having been accused.*’—ἀνέγνω, aor. 2 indic. act. of ἀναγιγνώσκω, in the sense of *to read*.—Οἰδίπουν. The *Œdipus Coloneus* is one of the tragedies of Sophocles which have been preserved.—διὰ, ‘*by means of.*’—ὅπως. See App. on Partic. 184.—τὸν νοῦν. See 115.—ὥς = ‘*so that.*’—καταψηφίσασθαι, *they condemned* (by a vote) his son as one who was insane to bring such a charge against such a father.—βιούς, aor. 2 part. of βιόω.—αὐτῷ, i. e. for Philemon.—ᾤρμησε εἰς γέλωτα, ‘*he burst into laughter.*’—δέ, *and*.—ἀκράτου, scil. τοῦ οἴνου. It was the practice of the ancients to drink wine undiluted after eating.—ἀπέθανεν, aor. 2 of ἀποθνήσκω.—τὸ σῶμα. See 115.—ἀνατραπῆναι, aor. 2 inf. pass. of ἀνατρέπω, after ἡάδιος.—μολίβδου. See 121.—ἴνα goes with the optative after tenses of past time.—μή. See 93 (3).—φιλοφρονημένου, gen. absol.—τίνος σοὶ τῶν ἐμῶν (πραγμάτων) μεταδῶ; ‘*of which of my possessions shall I make you a partaker?*’

PAGE 118. LINE 1-5. οὐ βούλει, ‘*of whatever one you please.*’—βούλομαι (οἶομαι and ὀφρομαι) always take εἰ in the 2d pers. singular.—τῶν ἀπορρήτων, ‘*your secrets.*’—σχολάζειν αὐτῷ, *to devote himself to him* = *to attend his lectures*. The term is used of scholars giving attendance at the school (σχολή) of a master in philosophy, rhetoric, &c.—ἔνα, supply μισθὸν αἰτέω.

ANECDOTES OF PRINCES AND STATESMEN.

PAGE 118. LINE 6-13. ἀποσκευῆς... διασπαρείσης, gen. absol. ἀποσκευή = *baggage* of the king.—Μνήμονος, *Mnemon*, a surname given him on account of his very retentive memory.—ἤμην = *I have been*.—ὠμόλινον = *a barber's cloth or towel*.—σιωπῶν, '*in silence*.'—ἔλεγε τρέφειν. See 181.

14-28 Φίλιππος, Philip of Macedon, father of Alexander the Great.—λέοντος στρατηγούντος, '*with a lion for their general*.'—λέοντων, scil. στρατόπεδον.—ἔλεγε μακαρίζειν, as above, line 11.—εἰ = ὅτι. See note, p. 113, line 25.—στρατηγούς, the ten generals elected every year to command the army and navy, and conduct the war department at home. They enjoyed the supreme command by days.—αὐτός. See 33 (1).—ἐξηκέναι. See 182, 183. In this construction the nominative before the infin. is omitted, except when it is emphatic, as here.—οὔστινας, acc. pl. of ὅστις.—μέλλοντας προδιδόναί. See 230.—τοὺς προδεδωκότας, '*those who have already betrayed me*.' Philip refers to those treacherous partisans of his, in those nations with which he was at war, and recognizes only two classes, the traitors in prospect, and the traitors in fact.—ὑποκριτὴν = *the actor*.—τί τῶν, &c. See 121.—λεχθέντων, aor. 1 pass. part. of λέγω.—τρισκαιδέκατον. On this occasion the twelve Olympian gods were carried in procession; a thirteenth represented Philip himself.—τῇ ἐξῆς scil. ἡμέρᾳ. Consult Anthon's *Class. Dictionary*, article *Philippus*.—ἐξοιμμένον, perf. pass. part. of οἶπω.

PAGE 119. LINE 1-11. ἐφ' ἑα καιρόν, '*at one time*.'—Ὀλύμπια, scil. ἀγωνίσματα, the Olympic games, respecting which, consult Anthon's *Smith's Dictionary of Greek and Roman Antiquities*, p. 680-685.—Δαρδανεῖς, a Thracian tribe.—ἀντίθες, aor. 2 part. of ἀντιτίθημι.—ὅτι, after verbs *sentiendi et declarandi* = *quod* in Latin.—πέφνεν '*is (naturally) envious*,' &c. perf. ind. act. of φύω.—ἐπαρθείς, aor. 1 pass. part. of ἐπαίρω.—ἔειπετο, imperf. of οἶμαι.—ὑπομνήσκεισθαι, '*to be reminded*.'—τοῦτο ἔργον ἔχειν = *to discharge this duty*.—ἡμέρας. See 135.

12-23. Διόγειν, *Diogenes*, the Cynic philosopher. See p. 114, line 12.—κατεπλάγη, aor. 2 pass. of καταπλήσσω. On the use of the accus. with the passive, see Kühner § 281, 1.—ὥστε after οὕτως, &c., is used with the infin.—ἄν ἤμην = εἶναι ἡθελον.—Ἀύσιππον, a sculptor.—συνεξέφερες, imperf. of συνεκφέρω, *to express with or together*.—αὐτοῦ... λεοντώδες, '*his manly and lion-like appearance*.'—εἰ = ὅτι.—γεγόναμεν, we, in reference to himself.

24-31. τὸν Λάγου, supply υἱόν.—Ἀντίγορος, a king of Asia, and

one of the most celebrated of Alexander's generals, after that prince's death.—*τουτί*. Demonstrative pronouns and adverbs are strengthened by what is called the *l demonstrativum*, which is a long accented *ι*, answering to *-ce* in Latin. Short vowels are thrown away before it. *οὗτοσί* (*this man here*); *οὕτῃ*, *τουτί*, &c. So *οὕτως*.—*δίδουκας, μὴ*. See App. on Part. 166.—*ἀκούσης*, the subjunctive after *δίδουκας* which has the sense of a present.—*σύλπιγος*. See 126.

PAGE 120. LINE 1-13. *Φεραίων*, *Pheræ*, a city of Thessaly.—*ἐμπαθέσιτερον*, *more strongly or deeply* (than usual).—*διετέθη*, '*was disposed or moved*,' aor. 1 pass. of *διατίθημι*.—*οὖν*. See App. on Partic. 203.—*ἀπὼν ὤχετο*, '*he went away in haste*.' *οἴχομαι* is often construed with the part., and rendered by an adverb; the partic. connected with it being rendered by a finite verb. See Kühner's *Greek Gram.* § 310, 4 (1).—*εἰ=ὅτι*.—*πολίτας*, to complete the idea supply *without being moved to show any emotion*.—*ὀφθήσεται...* *ἐπιδακρύων*. See 194.—*ἤρχε*, imperf. of *ἄρχω*, which takes the genit.—*κατέστησεν*, '*he appointed or constituted*,' aor. 1 ind. act. of *καθίστημι*.—*μὴ τοῦ ἡλίου*, &c. = *εἰ ὁ ἡλῖος μὴ ἐπιλάμποι*. *μὴ* is the conditional negative.—*θέλουσι γένεσθαι*. This verb is found like *μέλλω*, with infin., so as merely to give it a future signification. Hence = *shall* (or *should*) *be or exist*.—*κίνδυνος*, scil. *ἔστι*, '*there is or would be danger*.'—*διαφθαδεῖναι*, aor. 1 pass. inf. of *διαφθείρω*.—*ἀνίσχονται*. The optative is used as a milder expression for *ὀνέξονται*.

14-31. *ἔτι ὢν*, '*while he was yet*.'—*ἐκλυιδεῖτο*, imperf. of *habitual action*.—*στρατηγῶν* = *who was the general* (in command on the day of the battle).—*βαρβάρους*, i. e. the Persians. The battle of Marathon was fought B. C. 490.—*οἶκ ἔτι ἦν* (for *ἔστιν*) '*it was no longer possible*.'—*τὸ τρόπαιον* nom. to *ἔα*.—*πότινον*. See 273.—*πάταξον*, aor. 1 imperat. of *πατάσσω*. See 56.—*ῥῆδει*, pluperf. of *εἶδω*, used in sense of an imperf.—*Σεριφίων*, a *Seriphian*, native of Seriphus, a small island, one of the Cyclades, and of no account.—*δι' αὐτόν*, '*through himself, or on his own account*.'—*τὴν πόλιν*, i. e. Athens.—*ἐνδοξος*, '*renowned*.'—*ὢν=if I were*.—*Ἀθηναῖος*, scil. *ὢν ἐνδοξος ἐγένου ὢν*. The answer is bitterly sarcastic. Seriphus was so despicable an island that it would be impossible for a native of it to become renowned; and he (the Seriphian) was so contemptible a character that not even Athens would be able to render him illustrious, if he had chanced to be born there.—*Σιμωνίδην*, *Simonides*, the celebrated lyric poet of Ceos. He flourished about B. C. 525, and lived to a very advanced age. He died B. C. 467.—*μήτ' ἄν*,

&c. = ὅτι μήτε ἐκείνος γένοιτο ποιητής ἀγαθός, εἰ ἄδοι παρὰ μέλος. The ancient lyric poets chanted their own verses, and accompanied themselves on the lyre or harp.—αὐτόν for ἑαυτόν.

PAGE 121. LINE 1-11. ὑποτρέχουσι, scil. ἄνθρωποι.—τίλλουσιν supply αὐτῶν τὰ φύλλα.—Ἐπαμινώνδας. See EXER. XLVIII. line 10 and notes.—οὐκ ἔχον (not having=) *without*.—ἔλεγε, *he counselled or advised*.—πρότερον.... πρὶν ἢ=*before that*. πρὶν has of itself a comparat. force, especially after a negative, though ἢ is usually added. It is constructed with the infin. aor. as well as the subjunctive.—ἀγορᾷς, 'the market-place,' where the principal business of the day was usually transacted.—ἡμέρα, see 151.—φίλον νεώτερον, 'a new friend.'—μήτε, &c. See p. 120, line 30.—ἐντυχεῖν, *to meet with*.—ἐτέρω, take with γινώσκοντι.

12-22. διαβληθέντος, 'having been reported or accused,' aor. 1 pass. part. of διαβύλλω.—ἔφασκε, 'used to say.'—συντετύχθαι, perf. pass. inf. of συντάσσω. Θώρακα, *as a breast-plate*. This is the predicate.—ἔχον, agreeing with σῶμα. It governs τὴν φάλαγγα, τοὺς φίλους, &c. The parts of the body and of the army here mentioned correspond in importance.—ἀνδρείοτατα, 'most manfully.'—μειλόντων. See 230.—Φωκίων, Phocion, one of the noblest and best of the Athenian generals. He was born about B. C. 400. He was put to death, with a number of others by a vote of a tumultuous and highly excited assemblage of the people.—εἶτα. See App. on Partic. 116.—ἀγαπᾷς ἀποθνήσκων. See 194.

ANECDOTES OF SPARTANS.

PAGE 121. LINE 23-28. Ἄγισ. See EXER. LXII. line 16.—κόπιοντος, 'greatly troubling.'—ἀκαίροις, 'unseasonable.'—καὶ δῆ. See App. on Partic. 100.—τίς, supply ἐστίν.

PAGE 122. LINE 1-9. With ὁ supply νός.—ἀποκαλοῦντος, 'stigmatizing.'—ἀμαθεῖς, 'unlearned.'—μόνοι τῶν Ἑλλήνων. See 121.—μεμαθήκαμεν perf. ind. act. of μαρθάνω.—μὰ τοῖς θεοῖς. See App. on Partic. 159.—εἶπεν, 'exclaimed.'—With τοιαύτην supply πάλιν.—ρόμους ἔθηκεν, compare note, Exercise II. line 11.—ἔφη, 'replied.'—λέγουσιν, dat. pl. pres. part., ἀρθρώτοις understand.—ρόμων governed by χρεῖα. The Spartans were noted for using few words.

10-23. ἀλλὰ μὴν. See App. on Partic. 169.—Κηφίσσου.... Ἐνρώτα. These, the Cephissus and the Eurotas, were the rivers respectively in the vicinity of Athens and Sparta. Antalcidas's retort was very pointed and severe.—With ἡμεῖς supply ἐδιώξαμεν.—*We never drove you out of Laconia, because you were never*

there to drive out.—ὁ αὐτός. See 33 (3).—σοφιστοῦ, &c. ‘when a certain sophist was about to, &c.—γὰρ = why what’s he doing this for?—λῶστε, superlat. of ἀγαθός = ‘my good friend,’ said ironically.—ὅταν. See 65, and App. on Partic. 26, e.—Διονυσίου . . . πέμψαντος, gen absol. The participle governs ἱματισμόν in the accus.—μή, ‘lest.’—περιθέμεναι, scil. αὐτόν.—αἰσχροί, i. e. because of the splendor of the Sicilian garment being entirely unlike every thing to which they had been accustomed.—ὁ Ἀγρησιλάου, supply νίος, a common ellipsis.—καταπελτικόν, of or belonging to a catapult, which was used to project darts. On the various instruments used in ancient warfare consult Anthon’s Smith’s *Dictionary of Greek and Roman Antiquities*, pp. 988, 989.—κομισθέν, aor. 1 pass. part. of κομίζω.—ἀπόλωλεν, 2d perf. of ἀπόλλυμι.—ἀρετά, Doric for ἀρετή. This dialect was in common use in Sparta.

24-36. τοῦ = τῆς, governed in genit. by ἀκοῦσαι.—αὐτῆς, ‘(the nightingale) herself.’—ἀκήκοα, perf. (Attic) of ἀκούω.—κατηγοροῦσιν. See § 27.—ὥς κατασκευάσαντος. See App. on Partic. 238, (2).—ἐμβολαῖς, ‘irruptions.’—ἀντιπάλους, rivals.—κατασκευάσαντος, ‘having disposed or fitted.’—τετρωμένον, perf. pass. part. of τιτρώσκω.—διδασκάλια, acc. neut. pl. of διδασκάλιον in the plur. = διδάκτρα, the teacher’s fee.—διδάξας, ‘for having taught.’—τὰ μὲν ἄλλα = in other respects.—ἦδεῖτο = αἰδούμενος.—καὶ gives a certain degree of force to the relative, not easy to express in English.—ἀφίκετο, aor. 2 of ἀφικνέομαι.

PAGE 123. LINE 1-13. ἂν εἴποι, ‘could this (fellow) say?’—τρόπον, in reference to the terse and pointed mode of speech adopted by the Lacedæmonians.—εἶναι ‘was.’ Cf. note, Exer. VII. line 1.—λέγοντα ὥς χροί, &c. because he told how, &c.—Ἡσίοδον, Hesiod, a celebrated poet who wrote a poem on husbandry, entitled *Works and Days*.—Ἰλίου, the slaves of the Spartans. Consult Anthon’s *Classical Dictionary*.—τῶν ὀφθαλμῶν τὸν ἕτερον, ‘of one of his eyes.’ ἕτερος refers to one of two.—ὅπως, see App. on Partic. 184.—τοῦτου scil. τοῦ τιμωρήσασθαι.—ἀπέσχετο, aor. 2 mid. of ἀπέχω.—θάλασσαν, the usual place of assembling for the people of Sparta.—μέντοι. See App. on Partic. 165.

14-35. Πανσωνίας. See note, Exer. VI. line 5.—ἔμελλε προδιδοῖναι = proditurus erat.—μεσολαβηθειῶν, ‘having been intercepted.’—περὶ τῶν, &c. ‘of these circumstances or matters.’—συμβεβηκότων, perf. part. act. of συμβαίρω.—Ἀθηνᾶς, Minerva, who had a temple of brass at Sparta which enjoyed the privilege of asylum. Hence the epithet applied to the goddess, χαλκίοικος.—ἀνείλεν, aor. 2 indic. act. of ἀναιρέω.—ἔρῳπεν. This was done because a traitor could

not be buried in his native land.—*δηχθείς*, aor. 1 pass. particip. of *δάκνω*.—*εἴτα*. See App. on Partic. 116.—*ὥς* (= *ὅτι*) *οὐδέν ἐστιν*, ‘*there is nothing.*’—*τολμῶν*, *daring* = *by daring, being bold enough to*, &c.—*εἰλοντο*, aor. 2 mid. of *αἰρέω*.—*Πύλαις*, the usual shorter name for *Θερμοπύλαι*, *Thermopylæ*, the pass under the mountains from Thessaly to Locris, considered *the gates* of Greece. There were warm saline springs in the vicinity of *Pylæ*, whence the name *Thermopylæ*. It was here that Leonidas and his Spartan band made their memorable stand against the Persian host.—*ἀπέλιπον*, aor. 2 ind. act. of *ἀπολείπω*.—*δι’ αἰῶνος* = *for ever*.—*ἀπὸ δῆστειμάτων* = *because of the arrows*.—*βαρβάρων*, i. e. the Persians.—*οὐδὲ ἔστιν*, ‘*it is not possible.*’—*οἰκοῦν*. See App. on Partic. 204.—*χαρίεν*, scil. *ἐστί*.—*εἰ* = *ὅτι*, after verbs expressive of strong feeling, &c.—*ἦδη*. See Append. on Partic. 134, 135.—*ἐπιτίθεσθαι* = *to fall upon, attack*, &c., with the dative.—*παράγγειλεν*, aor. 1 ind. act. of *παραγγέλλω*.—*ὥς*. See App. on Partic. 238, (2).—*ἐν ᾧδον*, scil. *οἴκῳ*.

PAGE 124. LINE 1-17. *ὄσαι*, nearly equivalent to *αἱ*. See Crosby’s *Greek Gram.* § 745.—*αὐταὶ ὑφικόμεναι*, ‘*coming themselves* to the field of battle where the dead lie strewn around.—*ἐπεσκόπουν*, imperf. of *ἐπισκοπέω*, indicating close examination.—*τὰ ἐναντία* = *the wounds in front*.—*γαυρούμεναι*, ‘*exult.*’—*εἶχον*, ‘*they had*’ (themselves).—*τῶν τραυμάτων*. See 127. By this construction the predicate is transferred from the *thing* to the *person*. The ordinary Greek would be, *εἰ δὲ τὰ αὐτῶν τραύματα ἐτέως εἶχεν*.—*ὥς ἔτι μάλιστα*, ‘*as much as possible.*’ *ἔτι* for *ἔρῃσι*.—*λαθεῖν*. See 197.—*θάψαι*. See 172.—*καθ’ ἑκαστον βῆμα*, ‘*at every step.*’—*ὑπομνησθήσῃ*, ‘*you will be reminded,*’ fut. 1 pass. of *ὑπομνησκω*.—*ταύ-
τα... ταῦτα*, Doric for *ταύτην... ταύτη*. A speech worthy of Spartan brevity: *this, or yourself upon this*, pointing to his shield. Come not back unless you bring this, or are brought upon this.—*ὥς*; and *ὅτι* are used when another person’s words are quoted exactly. Omit it in translating.—*ξένης*, *stranger* or *foreigner*.—*μόραι*, ‘*we alone.*’—*γὰρ*, in reference to something understood; *as, and no wonder; or, very true, for, &c.*

18-35. *τινες τῶν ἐξ Ἀμφιπόλεως*, ‘*some of the Amphipolitans.*’ Brasidas lost his life at the taking of Amphipolis, during the Peloponnesian war. His character is highly praised by the ancient writers.—*τὸν ἄνδρα*, ‘*that hero.*’—*ὥς*. See above, line 15.—*τοιούτου ἄλλον*, ‘*such another.*’—*μή*. See 93.—With *λέγετε* supply *τοῦτο*.—*κείνου καίτινος*, ‘*braver than he.*’—*εἰστῆκε*, plup. in imperf. signif.—*ἀποβήσοιτο*. See 61.—*πυθομένης*, scil. *αὐτῆς*, gen. absol. = ‘*on her inquiring.*’—*ἀλλά*. See Append. on Partic. 5, *h*.—*κακὸν ἄνδρα*—

ποδον, 'miserable slave!'—φύσαντος, scil. αὐτοῦ.—ὅτι. See above, line 15.—ἀσμένῃ = ἀσμένως.—καὶ, 'even.'—τῶν παιδῶν, 'of my children.' See 19.—τρωθείς, aor. 1 pass. part. of τιτρώσκω.—ᾤδενεν, imperf. of ὀδέω.—γεγηθέναι, perf. infin. mid. of γηθέω.

PAGE 125. LINE 1-12. Ἴωνικῆς. The Ionians lived in Asia Minor, and were distinguished for effeminacy and love of display.—ὄντις κοσμιωτάτους, 'who were very beautiful.'—δεῖν εἶναι. See Kühner, § 306, 1 (d).—αὐτόν, i. e. Cleomenes.—βασιλέα, the king of Persia, who usually went by this appellation among the Greeks.—ὅσῳ (with τόσῳ underst. in next clause), *the more . . . so much the more*.—τάχιον = *quickly or as quickly as possible*.—ὑποδόμενον, pres. part. of ὑποδέω, *to bind or tie under*, said of sandals or shoes.

MISCELLANEOUS ANECDOTES.

PAGE 125. LINE 13-33. ὁ Ζεῦξις. See 13.—ὁμολογᾷ γράφειν. See 181.—καὶ γάρ, like the Latin *etenim* = *for*.—With πολὺν supply χρόνον γράφωι.—ἔφοροι, the Ephori, the five Spartan magistrates who controlled all the rest, even the kings. Consult Anthon's Smith's *Dict. of Greek and Roman Antiq.* p. 408, article Ephori. ἔφοροι, nom. to κατήγαγον, aor. 2 ind. act. of κατάγω.—ἡπέλησαν, 3d pl. aor. 1 ind. act. of ἁπείλω. It takes *dat.* of pers. and *acc.* of thing.—ἐὰν μὴ, 'unless.'—τοῦ λοιποῦ = *for the future*, χρόνου understood.—φέρον γάρ = *for they regarded*, &c.—αἰσχύνῃν, 'as a disgrace.'—καὶ . . . καὶ, 'both . . . and.'—ληφθείς, aor. 1 pass. part. of λαμβάνω.—συσταθείς, aor. 1 pass. part. of συνίστημι.—σεμννομένου, gen. absol.; to complete the sense understand καὶ λέγοντος, which words are indeed implied in the verb σεμνύνομαι, as here used.—ποῦ. Supply ἐστί.—ἔγνως, aor. 2 ind. act. of γινώσκω.—ἔφη. The nom. is Δημίδης.—Ἀθηναίων, gen. pl. governed by ἐστρατήγει.—Χάρης, Chares, an Athenian commander who was defeated at Chæronea.—βασιλέως. Pausanias was not properly 'king,' but governed as the cousin-german and guardian of Pleistarchus, who succeeded to the throne on the death of Leonidas.—κλεῖνόντος, construe with μετὰ χλευασμοῦ.—συνείς, aor. 2 part. of συνήμι.—μεινήσθαι, perf. inf. of μινῆσκομαι.—συμπεσούσης, gen. absol.; aor. 2 part. of συμπίπτω.

PAGE 126. LINE 2-20. ἄρα. See App. on Partic. 55-57.—μετ' οὐ . . . χρόνον, 'after no long time' = *not long after*.—Μενεκράτους . . . χρομένον, &c. gen. absol.—ἀπεγνωσμέναις θεραπειαῖς, literally, *desperate cures*, i. e. the curing of maladies usually considered desperate.—ἐπεκλήθη, 'was surnamed.'—φορτικῶς, 'in a low, vulgar

manner.'—καὶ δὴ. See App. on Partic. 98, 99.—ἐπιστεῖλαι, 'to send a letter.'—χαίρειν. This infin. is used as a greeting, and when at the beginning of a letter commonly stands alone. εὐχομαι or some equivalent may here be understood.—ἀναγνούς, aor. 2 particip. of ἀναγιγνώσκω.—ὑγιαίνειν. See above, on χαίρειν.—εἰς...τύφου, 'to such a degree (or pitch) of conceit.'—Διῶ, 'Jupiter.'—εἰστία, imperf. of εἰστιάω.—τὰ πρῶτα, at first.—κατὰ μικρόν, by little and little = by degrees.—καὶ ταῦτα, and that too.—ἀπιὼν ὤχετο. See page 120, line 3.—ἔλεγεν ὑβρίσθαι. See 181.—τὴν ὕνοιαν αὐτοῦ, 'his folly and madness.'

21-36. ἐρόσησε μαρίαν. See 113.—τὸ ἄστυ, the city of Athens. The Greeks called their οἰκὴ city ἄστυ, as the Romans called theirs Urbs. The word usually denoted the upper town as opposed to the Piræus.—καταίχοντα, putting in = anchoring.—εἰσιούσιν, dat. pl. pres. part. of εἰσεμι.—συννοικῶν τῷ ἀρρώστῳ τούτῳ = suffering under this malady. The simpler construction would be ἔχων τὸ ἀρρώστημα or οὕτως ἀρρώστων.—ἀναχθείς, aor. 1 pass. part. of ἀνάγω.—ἐταύσατο, i. e. Thrasyllus.—ἡσθῆναι, aor. 1 inf. of ἡδομαι.—μηδέν, in no respect or not at all.—προπεμπόμενον. 'escorted.'—οὐ....ἐξέκλινεν, 'did not pass by or avoid him.'—With ἄλλους supply παρελθεῖν καὶ ἐκκλίνειν.—εἰώθει, pluperf. of ἔθω, in imperf. sense. It takes the infin.—εὖ ποιεῖς αὐτόμενος. See 194, and Kühner, § 310, 4 (g).—ἅπασιν τοῖσι, to all these, who are now conducting you forth from the public assemblage with so great honor and applause.

NATURAL HISTORY.

The passages on Natural History, are taken from Aristotle (*flor.* B. C. 356) Strabo (*flor.* B. C. 30), Plutarch, Diodorus Siculus (*flor.* B. C. 59), Herodotus (*flor.* B. C. 443), and Plato (*flor.* B. C. 395). Of course the student will not understand the statements made by these authors as always true, since their knowledge of natural history was very limited; and their observations neither very accurate nor discriminating.

PAGE 127. LINE 1-14. πρόβατα ἔχει, neut. pl. with sing. verb.—τὸ πλάτος. See 115.—πίχτει, σπιθαμῆς, &c. See 121.—τοῖν, see App. on Partic. 229.—φασὶ, scil. ἄνθρωποι, as they say, as the story goes, &c.—Ἡπειρώτῃ, the Epirote, i. e. king of Epirus.—With τοῖς σὲν, &c. supply ὄντας.—ἐτρέφαντο, aor. 1 mid. of τρέπω.—χοῖται, takes the dative.—μόνον τῶν ζώων, 'alone of all animals.'—τοῖς ὁδοῦσι. See 150.—ἡττηθεῖς, aor. 1 part. of ἡττάμαι.—θαυμαστόν ὅσον, like Latin mirum quantum = 'to a surprising degree.'

15-28. ἔτη. See 117.—πλείω τῶν, &c. see 123.—Αἰβυκῶν scil. ἐλεφάντων, gen. governed by comparat. μείζους.—γοῦν for γὰρ οὖν = indeed or in truth.—θυμόσοφοι, 'intelligent.'—λιθάζειν, 'to fling

stones at a mark.'—ἐλεγάντων, &c. gen. absol.—ἵστασθαι σιάσεις, &c. to place themselves in certain bold attitudes. See 113.—δυσελιζτους 'involved, complicated,' &c.—ἀνακνελῆν (to turn round and round)=to perform, &c.—ἐκάστοτε=every time, on every occasion.—ὥφθην, aor. 1 of ὥπτομαι.—νικτός. See 135.—αὐτός. See 33 (1).—μελειῶν, 'practising,' pres. part. of μελετώ.—ἄλλος τις. See 16.—νεριούντων, gen. pl. agreeing with αὐτῶν, 'one of those who pricked,' &c.—ἐξύρας, aor. 1 part. act. of ἐξάλω.—ἐπίδοξος, here=an adverb; likely, &c. see 289, and Kühner § 307, Rem. 6.—ἦν=τιdebatur=it seemed.

PAGE 128. LINE 2-17. ὑπερείσατο, aor. 1 mid. of ὑπερίδω.—δί-κην, 'satisfaction' for the offence.—τῷ τηλικούτῳ for (on account of) such an one, i. e. a child. It implies that a man would not have been let off so lightly.—τὲ....καὶ. See App. on Partic. 138.—τὰ πρὸς, 'those (things) which relate to, &c.—ἐπιδόνς ἑαυτὸν (ποτάμῳ) 'giving himself to the river,' i. e. entering it for the purpose of trying its depth and his ability to ford it.—ἀποθεωροῦσιν, look at him (from the bank) with great attention.—ὥς, with the participle, see App. on Partic. 238, (2).—πολλὴν περιουσίαν τῆς ἀσφαλείας, a great abundance of security, i. e. entire or perfect security.—ἡ θίξου, &c. See Exer. XV. line 4-12, and notes.

18-32. ἔστι, when accented thus=there is, &c.—ἀπὸ τοῦ συμβεβηκότος, from its peculiarity about the head. τὸ συμβεβηκός (συμβάινω)=an accidental circumstance, a chance event, &c.—ἰσχυροτάτην. See 26.—παρεμφεγές, 'somewhat like'=not unlike.—τοῦτο, this animal.—συμπέσόν, aor. 2 part. of συμπίπτω.—θηρίῳ, i. e. the elephant.—τῷ κέρατι, dat. of means, or instrument. See 150.—ἡ θάσας, 'having anticipated.'—ἐπὶ with accus. to express motion towards and under an object.—προσκαταλάβηται, subjunc. after ὅταν. See 78.—ἵππος supply ποτάμιος=the hippopotamns, or river horse.—χανλίοδοτος, 'projecting tusks.'—τῶν ἀγρίων ἰῶν, 'than those of the wild boars.'

PAGE 129. LINE 1-13. ὦτα, scil. ἔχει.—ἵππῳ, i. e. like to the ears &c. of a horse. The datives here used are to be regarded as used elliptically, the whole being put for the particular parts to which the comparison refers.—τῷ ἐλέφанти, to that of the elephant.—τὰς ἡμέρας....τὰς νύκτας. See 117.—εἰ....ἦν. See 67.—ἴδιον=a peculiarity.—παρὰ with the accus.=by the side of; compared with, &c.—αἱ μὲν....αἱ δέ, the former....the latter.—χρόνον. See 117.

14-29. κυροκέφαλοι, 'dog-headed.'—ταῖς δὲ φωναῖς, these words may be considered as used simply for antithesis to τοῖς μὲν σώμασιν.

—*μυγμούς*, ‘*moanings, mutterings*,’ &c.—*προίενται*, pres. mid. of *προίημι*.—*ἐπεράγει*, takes the genit.—*πάν ὅστων μέγεθος*=to the plainer Greek, *πάντα καὶ τὰ μέγιστα ὅστις*.—*καταποθέν*, aor. 1 pass. part. of *καταπίνω*.—*ὅταν*. See 78.—*παγόντα*, aor. 2 pass. part. of *πήγνυμι*.—*ἐπάγουσα*, scil. *ἡ ἀλώπηξ*.—*κἄν*=*καὶ ἐάν*. See 65, and 78.—*ἐποφερομένον*. See 194.—*διὰ βάρους*=*βαθεΐαν*.—*κἂν ἐᾷ τις*, ‘*and if one permit her*,’ i. e. do not hinder or prevent her.—*τῷ δὲ μὴ πορεῖν*, referring to the river=if the river does not make the noise of running water beneath the ice, taking courage, she passes on.

PAGE 130. LINE 1-14. *ἐλάφω ἀϊ θήλειαι*. See 121.—*αἰσθονται*....*ὄντες*, See 194.—*τῷ λανθάνειν*. See 28, and 197.—*πεποίθασιν*, 2d perf. of *πέθω*.—*μετοπώρου*. See 135.—*ἀναλαμβάνει*, scil. *τις ὅαυς*.—*ταμιευμένοις*=*καὶ* with infin. *ταμιεύσθαι*, to divide them with each other.—*δέ*, ‘*now*.’—*τὴν κατ’ ἄνεμον*, scil. *οὗσαν ὁπῆρ*.

15-32. *ἐνέτυξε*, aor. 2 of *ἐντυγχάνω*. It takes the dative.—*ἤμεραν*, See 117.—*παρυμένειν*, ‘*that he (the dog) had remained*,’ &c.—*πάροδος*, a parading, marching in review before the king sitting on a throne.—*ἡσυχίαν ἔχων*=being tranquil or quiet.—*ἐξέδραμε*, aor. 2 of *ἐκτρέχω*.—*ὥστε*, construe with *τοὺς ἀνθρώπους μὴ μόνον ἐκείνῳ (τῷ βασιλεῖ) ἀλλὰ καὶ πᾶσι τοῖς παροῦσι δι’ ὑποφίας* (=ὑπόπτους) *γένεσθαι*.—*συλληφθέντες*, aor. 1 pass. part. of *συλλαμβάνω*.—*ὁμολογῆσαντες*....*ἐκολάσθησαν*. See 191.—*Λυσίμαχος*, *Lysimachus*, one of the officers and successors of Alexander the Great.—*ἐνδραμών*, aor. 2 part. of *ἐντρέχω*.—*ἐπέρῳψε*, scil. *τῇ πυροῖ*. On *τέ* and *καί* see App. on Partic. 133.—*Ἀστὸν*, name of a dog; acc. bef. infin. *δραῖσαι*.—*ἔθρεψεν*, aor. 1 of *τρέφω*.

PAGE 131. LINE 1-15. *ἐκφερομένον*, i. e. of his deceased master.—*τέλος*, used adverbially = *finally*.—*ἀφῆκεν*, aor. 1 of *ἀφίημι*.—*συγκατέκανσε*, aor. 1 of *συγκατακαίω*.—*εἰσαχθέντα*, aor. 1 pass. part. of *εἰσάγω*.—*ἐλάφον*, &c. gen. absol.—*ἀφιμένον*, pres. mid. part. of *ἀφίημι*.—*ἡσυχίαν ἔχοντα*. See above p. 130, line 20.—*φανερὸν εἶναι*=‘*it was manifest*.’ On the construction of *φανερὸν εἶναι*, *δήλον εἶναι*, &c. See Kühner § 310, 4, (b).—*ἦδη*. See App. on Partic. 134, 135.—*ὅταν*. See 78.—*δέ*, ‘*and*.’ See App. on Partic. 75.—*λαβεῖν*, aor. 2 inf. of *λαμβάνω*.—*τις γενομένης*, ‘*which are*.’—*ὀρύττορας κατεσθίειν*. See 191.—*ἐξεμῖν*, pres. inf. of *ἐξεμῶ*.—*ὅταν*. See 78.—On *εἴτα* and *ἔπειτα*, see App. on Partic. 116.—*κρέα*, acc. neut. pl. of *κρέας*.—*ἄπτεσθαι*, takes the genit. See Kühner, 273, 3, (b.)

16-29. *σιτρονθοκάμηλοι*, ‘*ostriches*,’ so called from their camel-like necks.—*πεφοικνύας*, perf. part. act. of *φοῖσσω*.—*μέλανας*, acc. pl. masc. agreeing with *ὀφθαλμούς*.—*ὑπάρχον*, scil. *ζῶον*.—*ζύγχος*.

usually a *snout* or *muzzle* (of swine, &c.): here a *bill* or *beak*.—εἰς ὃξὺ συνηγμένον, (συνάγω) = ‘gathered or collected to a point.’—ἐπιτέρωται, perf. pass. of πτερόω. Why not with reduplication? See Kühner, § 123, 2, 3.—ἐξῆραι, aor. 1 infin. of ἐξαίρω, (spoken of a bird) = *to rise, take flight, &c.*—περιπίπτειν = *fall in with, meet with, &c.*—Θαυμαστόν . . . κίττης, a periphrasis for κίτιαν θαυμασίως πολύφωρον. Note that χοῦμα is used in periphrases to express something extraordinary of its kind; as μέγα σὺς χοῦμα, a huge monster of a boar; πολλόν τι χοῦμα τῶν ὀφίων, ‘a vast deal of serpents;’ &c. (See Liddell and Scott, in *voc.* χοῦμα.)

PAGE 132. LINE 2-16. ἀνταπεδίδου, imperf. ind. act. of ἀνταποδίδωμι.—ἔτιχε, aor. 2 of τυγχάνω.—ἔτιχε ἐκκοιζόμενος, ‘chanced to be (or was) carried forth (to burial).’ On the ceremonies connected with Greek and Roman funerals, consult Anthon’s Smith’s *Dict. of Gr. and Rom. Antiq.* p. 455-462.—ὑπὸ σάλπιγξι πολλαῖς = *with many trumpets playing*.—γενομένης . . . ἐπιστάσεως, gen. absol.—ὥσπερ εἰώθει, ‘as was usual or customary.’—ἐνδιέτριψαν, aor. 1 indic. act. of ἐνδιατριβῶ, *to spend, consume, &c.*—χορόν. See 117.—ὑποψία, ‘suspicious’ of evil practices on the part of other barbers.—εἰκάζον, ‘conjectured,’ imperf. of εἰκάζω.—ἐκπλήξαι, aor. 1 infinit. act. of ἐκπλήσσω, *to scare or frighten out of, &c.*—ἢν οὐδέτερον, ‘it was neither of these things’ = neither of these suppositions was correct.—ἀλλ’ ὥσκησις, but (it was for) practice simply, that the magpie thus acted.—ἀφῆκεν. Some understand φωνήν; others take ἀφῆκεν as governing οὐδέν and τὰ μέλη, in which case αὐτά will be understood after φθειγγομένη.—διεξιούσα, pres. part. of διεξιμι.

17-34. ὥς = *so that*.—ἄν, with participle. See App. on Partic. 48.—Construe τοῦ ζώου τίμιος ὡς παραπλήσια τοῖς χηρείοις, to which in the apodosis (= consequent clause) the words τοῦ δὲ γεννηθέντος ἀνθρώπου correspond.—ὀχύρωται, perf. pass. of ὀχυρόω.—διαφέρων, ‘excelling.’—ἐξ ἀμφοτέρων τῶν μερῶν, *in either jaw*, i. e. the upper and lower.—τὰ τῶν ζώων. See 121.—ὥς = *so that*.—Respecting ἄν, see above, on line 17.—τέ . . . καί. See App. on Partic. 138.—ἐγχωρίον τοῖς πλείστοις. See 121.—νόμιμον, *established custom or regulation*.—On the difference between νόμοι and θεσμοί, see *Dict. of Antiq.* p. 662.—κατὰ, ‘to the injury of.’—βοήθημα, *assistance, help*, to ward off so serious an evil.

PAGE 133. LINE 3-12. κατὰ λόγον = *in proportion*.—τὴν κάτω γράφον. See 25.—The student will find it interesting and profitable to compare and contrast the limited knowledge of the ancients in natural history, with the more extended and careful researches which have characterized modern times.—γλῶσσαν, &c. ‘it alone

of...has not? &c. ἔφυνε, aor. 1 of φύω = *cause to grow*.—ἄρρηκτον (α priv., ῥήγνμι), *not to be broken, impenetrable*.—Respecting the *Ephemerion*, see Exercise XVIII. line 14-18, and notes.

13-30. τὰ τῶν μελίσσων. See 43.—κύμπειν, *to bend round*; with ἄκρωτήριον = *to double a promontory or cape*.—ὑπὲρ τοῦ μή, *so as not to be*.—δεδοικότες, perf. pass. of δείδω, in pres. signif.—τὸν Ταῦρον, *Mount Taurus*, a celebrated range dividing Asia into two great divisions, ἡ Ἀσία ἡ ἐντός, and ἡ ἐκτὸς τοῦ Ταύρου.—οἷον, ‘*as it were*.’—ὅπως. See App. on Partic. 184.—λάθωσι. See 197-199.—θιγόντας, aor. 2 part. act. of θιγγάνω.—ἄν = *ἐάν*. See 78, 66.—With ἐκπέση supply τοῦ ὕδατος.—τοῦ πάθους = *the numbness*.—ἄφην (from ἄπτομαι) = *the sense of touch*.—τρεπομένον, &c., *the water being changed* in its nature by the contact of the fish, and *assuming the property* of the animal. Plutarch, who makes this statement, was not aware of the *conducting* agency of the water in this phenomenon.—προπεπορθότος, perf. mid. part. of προπάσχω.—πινοτήρας (better πινοτήρης), the *Pinoteras*, i. e. *Pinnaguard*, a small crab that lives in the Pinna’s shell.—πυλωρεῖ, &c. ‘*keeps guard over the muscle, sitting before it*.’—ἀνεωγμένην, perf. pass. part. of ἀνοίγω.—διακεκηνῆναι, perf. act. part. of διαχαίνω.—προσπέσῃ, aor. 2 subj. of προσπίπτω.

PAGE 134. LINE 1-15. δακῶν, aor. 2 part. of δάκνω.—κητῶν, properly, *any sea-monster or huge fish*; later, especially of whales, sharks, &c.—ἐσχεθήσεται, fut. pass. of ἐνέχω.—ἐμπεσεῖται, fut. of ἐμπίπτω.—ἔπεται, takes the dat.—παυαρόμενον = καὶ παράγεται.—διέφθασται, perf. pass. of διαφθείρω.—ἐκείνο δέ, scil. τὸ ζῶον, τὸν ἡγεμόνα.—ἐντός, as the anchor, when it is weighed (in nautical phrase), is stowed in the ship.—ἀναπανομένον, scil. τοῦ ἡγεμόρος.—προεθρόντος, scil. αὐτοῦ.—ἡμέρας...νυκτός. See 135.—ἢ, or else, otherwise, &c.—διεφθόρη, aor. 1 pass. ind. of διαφθείρω.—ἀκνέζοντα, like vessels without a pilot.—ἐξενεχθέντα, aor. 1 pass. part. of ἐκφέρω.—ἡ ἐπιμέλεια, scil. ἐστίν.—πλησίον, adv. *near, hard by*, with genit.—πολὺν χρόνον. See 117.—καταχώσῃ, aor. 1 subjunc. of καταχώννμι.—λέγουσι...ἀμύπειν. See 181.—τοσαύταις, scil. ἡμέραις.—γνωρίσασα, &c. ‘*having recognized each her own treasure*.’—ὥς οὐδεὶς, &c. ‘*as no one does a deposit of gold*.’ The turtle is more accurate than even the man who has buried gold in the earth.

PAGE 135. LINE 2-8. ταυτόν = τὸ αὐτό.—ἡγρῆται, perf. pass. of ἡρτάω.—οὐδενός, &c. governed by προσδεῖσθαι.—κἄν = καὶ ἐάν, with the subjunc.—With διαπίπτει supply αὐτά.

MYTHOLOGY.

9-28. τὰ ἔξω = *outwardly, externally*. μέρη is to be supplied. See 115.—ὑπερβάντι, 'to one who has gone over and come upon the back,' i. e. its opposite side, meaning the convex part of the heaven, the concave part being represented as facing us on the earth's surface.—πάσης τέχνης, of every (species or sort of) art.—μετὰ δέ, *further on*.—οἱ δὲ θεοὶ εὐωχοῦνται καθήμενοι παρὰ, &c. The words are taken from Homer, whence the poetic form Ζηνί for Διί.—ρέκταρ and ἀμβροσία were the drink and food of the gods. They were withheld from mortals, as containing the principle of immortality.—παραιτίθενται, pres. mid. of παραιτίθηναι. In the mid. = *to have set before one*, with accus. = *are served*, &c.—αὐτῇ κρίσῃ. See 282.—ἀνρεγμένον, perf. pass. particip. of ἀναφέρω.—ἄλλοι ἄλλας, 'some bring one and others other sacrifices.'

PAGE 136. LINE 1-13. ὁ δέ τις (= *alius quis*), 'and some other.'—φιλήσας, 'having kissed.'—γλανκῶπιν. This epithet relates not so much to the color as to the expression of the goddess's eyes. It means hence *piercing-eyed, fierce-eyed*, &c. In works of art Minerva's eyes were represented by *light gleaming gems*. (Liddell and Scott.)—ἀεζώσμενν, perf. pass. particip. of ἀεζώννμι. See 115.—χλαμυδίω, dimin. of χλαμύς, a cloak or mantle, worn by youths, and laid aside as soon as they became men. See Authon's Smith's *Dict. of Antiquities*.—διαβεβηκότα, perf. particip. act. of διαβαίνω.—μαρτεύεται, 'delivers oracles or responses.'—σώζουσιν, 'preserve.' The Dioscuri were the tutelar deities of sailors.

14-28. ἐκγόνους, 'offspring.'—θεὰς μὲν . . . θεοὺς δέ. See 31.—πρὸς δὲ ταύταις, 'and besides these.'—Εἰλείθυιαν, *Ilithyia* (the one who comes to aid those who are bringing forth), the goddess of childbirth = Roman *Lucina*.—Δία, acc. bef. inf. ἀποντῆμαι, *portioned out* to each one of these deities.—παράδοθῆναι, aor. 1 pass. inf. of παραδίδωμι.

29-36. With λαβεῖν supply μυθολογοῦσι.—κακοπαθουσῶν, scil. γυναικῶν.—ἐπιτακῆσθαι, *to call upon, invoke*.—νηπίων παιδίων = *infants, young children*.—βρεφῶν = *new-born babes*.—τάξιν. The employment corresponded with the name given to each, viz. Euno-mia, Diké, and Eirené (*Right, Justice, and Peace*).

PAGE 137. LINE 2-20. τῆς Λίνομιαις, &c. gen. after compar. μᾶλλον δυνάμενον, &c.—πρὸς δὲ τούτοις, *besides, or in addition to these*.—τεκτονικὴν τέχνην = *the art of building, carpentry, &c.*—πολλὰ τῶν. See 23.—αὐλῶν = *flutes*. They were made of wood, reed, bone, ivory, or metal. Sometimes one person played two

αἰλοί at once.—ἀφ' ὧν = καὶ ἀπὸ τούτων.—ποιητικὴν, scil. τέχνην = the poetic art.—ὅσα is here put for ἀπάντων ᾧ.

21-36. κιθάρα, the lyre, one of the most ancient musical instruments of the stringed kind. It usually had seven strings, though sometimes less and sometimes more. It was held with the left hand and played with the right, and was first used in the recitations of epic poetry. See Anthon's Smith's *Dictionary of Greek and Roman Antiquities*, p. 605.—ἐξεργεῖν, aor. 1 inf. of ἐκφέρω.—γινόμενῃν, i. e. in reference to diseases sent upon men by the gods, and for the cure of which it was necessary to consult them, and obtain answers through the prophetic art.—τὸ παλαιόν = anciently.—συνέβαινε τυγχάνειν. The phrase here is equivalent to οἱ ἀφύστωρες ἐτύγγανον θεραπείας.—τά. See 23.—μαθόντα aor. 2 part. act. of μαθάνω.—προσεξευρεῖν, aor. 2 inf. of προσεευρίσκω.—τὰ τῶν ἄλλων = τὰ ἄλλότρια. Mercury was, in addition to his other accomplishments, the prince and patron of thieves.—τὸ σφετερίζεσθαι, the appropriating to oneself.—παλαιστράς, the palaestra or wrestling school, wherein wrestlers were trained, usually by public officers.—λύραν. For the difference between the lyre and cithara consult under reference above, line 21.

PAGE 138. LINE 2-18. πολλοὺς τῶν καρπῶν. See 121.—ὀπώρας. The year being divided into seven seasons the ὀπώρα was the third, and so was not so much the Latin *auctumnus*, autumn, as our *dog days*, or at most the end of summer. (See Liddell and Scott). Ἡσίοδος, Hesiod, a celebrated Grecian poet born at Ascra in Bœotia. The lines quoted are from a poem entitled the *Theogony* and are in the hexameter measure.—σφέων for αὐτῶν.—ἄπασέων for ἅπασῶν.—ὄμιλος, mass, throng, &c. nom. to ἵπειλήφασι, perf. of ὑπολαμβάνω. See Kühner, § 241, 1.—ἰδιώτας, ignorant, unlearned. The word relates properly to those not in public stations, private persons, &c.—ὑπειλήφασι, have taken up (the notion) or supposed that Hades, &c.—τε καὶ. See App. on Partic. 138.—κεκλημένον. perf. pass. part. of καλέω.—τὴν χώραν αὐτοῦ, 'and that his country,' &c.—καὶ ἐξ, &c. 'even (fearful, terrible) from their names alone.'—With τοιαῦτα supply ὁρόματα.—τὸ δὲ μέγιστον, 'but what is the greatest = but above all.' It is used absolutely. See 117, and Kühner § 312, 5.—ἔνι = ἔνεστι, impersonal.—τοῦ πορθμέως, i. e. Charon. See 13.

19-35. ὧσῃ = which is.—ἀδελφιδούς, nephew of Pluto, the king. Æacus was the son of Jupiter, Pluto's brother.—ἐπιτετραμμένος, being entrusted with the guard. On the accus with the passive voice, see 111, and Kühner, § 281.—περαιοθέντας, 'those who

have crossed over the lake.—πολέμιον, hostile to, destructive of, &c. Λήθης, *Lethe*, the river of oblivion in the lower world. (λήθη, λήθομαι, collat. form. of λανθάνομαι.)—ὀγαθοὺς τῶν ἀνδρῶν. See 121.—συνεσομένους (σύνειμι) to lead the best mode of life. See 193.—ἐν ᾧδον, see 23. Supply δόμῳ.

MYTHOLOGICAL NARRATIONS.

PAGE 139. LINE 2-16. μέγρις. See 252.—τὰ πρὸς θήραν = the things appertaining to the chase, i. e. being a huntress.—μαντικῇν, supply τέχνην, the faculty of divination, prophecy.—χρησιμώδους, gen. absol.—ἐκώλυνεν, imperf. of κωλύω. Note its force. See 7.—χάσμα, the chasm or vent. Over this aperture in the rock the sacred tripod stood, and from it ascended the gas or vapor which caused the agitations and convulsions of the Pythian priestess. In this state she was thought to be inspired.—ἀνελών (ἀναιρέω).... παραλαμβάνει. See 191.—The pres. is here put for the past.—ἐθήτευσε, 'served for hire.' It takes the dative. Apollo had been banished from heaven for having slain the Cyclops. He is said to have become much attached to Admetus.—ἄν = εἰάν.—ἐληγεται, aor. 2 subj. of αἰρέω.—τοῦ θνήσκειν. See 28.—θελόντων, gen. absol. in the pl. referring to πατέρες and μητρές.—Κόρη, i. e. *Proserpina*.—With Ἰφρακλῆς supply ὀνέπεμφεν.

17-30. πειράσαι, to make trial of, test.—ὑπέσχοντο, aor. 2 of ὑπισχνέσθαι.—τειχεῖν (for τεχίσαι) fut. of τεχίζω to inclose with walls, to wall, &c.—οὐκ ἀπεδίδου, 'did not pay,' imperf. ind. act. of ἀποδίδωμι.—κῆτος. See note p. 134, line 5.—προθῆ, 'expose,' aor. 2 subj. of προτίθιμι. See 69.—προῦθιγκε for προέθιγκε.—ιδών, aor. 2 part. of εἶδω.—λήφεται, fut. of λαμβάνω.—ποιήν, as a satisfaction for, &c.—κτείνας (κτείνω).... ἔσωσε. See 191.—μὴ βουλομένου, i. e. *Laomedon*, not being willing = refusing.—εἶλεν, aor. 2 of αἰρέω.

PAGE 140. LINE 1-17. διαφέρων, 'excelling.'—κατόκει, imperf. of κατοικέω. Supply χώραν, a region of Asia.—πρὸς = near that which is now called, &c.—ἐπὶ πλεῖον, especially, to a higher degree (than others).—οὐ φέρων not bearing (as he ought to have done with modesty, &c.)—μετισχών, aor. 2 part. of μετέχω, to partake of, share in, &c.—παρόρησις, 'freedom of speech.'—τὰ ἀπόρρητα = the secrets.—καὶ καὶ, both and.—ζῶν, while alive.—ἥξιόθη, aor. 1 pass. of ἁξίω.—καταθείς, aor. 1 pass. part. of κατάγω.—εἰς τοὺς ἄσεβεις, i. e. into the abode of the impious.—τάς ἴσας (οὐσας) an equal number of daughters. *Amphion*, the Theban, was

the husband of Niobe.—ἀπεφαίνετο, *proclaimed, declared, &c.*—εἶθ' for εἴτα.—συνέβη, *it happened*, aor. 2 of συμβαίνω, used impersonally.—ἄμα . . . καὶ. See App. on Partic. 15, e.

19-36. εὐζαμένη, aor. 1 part. of εὐζομαι.—κνηγὸς ἐδιδάχθη, '*was educated a hunter.*'—κατεβρώθη, aor. 1 pass. of καταβιβρώσκω.—τὸν τρόπον. See 115.—λουομένην, '*bathing.*'—εἰς ἔλαφον, i. e. '*into that of a stag.*'—ἐμβυλεῖν, '*infused.*'—κατωρόντο, '*kept howling,*' impf. ind. of κατωρόμαι. Note force of imperf. See 7.—ἤνεγκεν, aor. 1 of φέρω.—With ἱατρικὴν and κνηγετικὴν supply the usual ellipsis of τέχνην.—ἐπὶ πολὺ, '*very zealously.*'

PAGE 141. LINE 1-9. ἀνήγειρε, aor. 1 of ἀνεγείρω.—φοβηθεὶς μή. See 238.—βοηθῶσιν, pres. subj. of βοηθέω.—τοὺς κατασκευάσartας, '*who forged or prepared.*'—ἐνιαυτόν, '*for a year.*' See 117.—τὸν Φέροτος, scil. υἱόν, '*the son of Pheres.*'

10-22. βασιλεύων, '*while ruling over.*'—ἐλθόντα, '*on his having come.*'—τήν. Supply θυγατέρα. See 23.—κατέφυγε, aor. 2 ind. act. of καταφεύγω.—ἐγένοντο, '*were made captives.*'—ἐλύθησαν, aor. 1 pass. of λύω.—μεμηνώς, perf. part. of μαίνομαι = *being insane, frantic, &c.*—ρομίζων κόπτειν. See 181.—ἀκρωτηριάσας, *having cut* (the ἀκρωτήρια, the extremities) or *mutilated.*—Θεός, i. e. Apollo, at Delphi.—αὐτήν, *that it* (the earth).—ἄν = ἑάν. See 66.—διαφθαρεῖς, aor. 2 part. pass. of διαφθείρω.

24-34. ἠνάγκασε, aor. 1 indic. act. of ἀναγκάζω.—ἐληφώς, perf. part. act. of λαμβάνω.—διεκώλυε = *endeavored to prevent.*—κατάσκοπος, '*as a spy upon,*' &c.—εμελείσθη, aor. 1 pass. of μελεῖζω, *to dismember, cut in pieces, &c.*—ἐνθήμενοι, '*having taken him on board.*'—ἠπείγοντο δέ, '*and they hastened.*'—ἀπεμπωλήσοιτε. See 193.

PAGE 142. LINE 1-12. κατὰ, *beneath, down into, &c.*—ἐλθόντα, '*when he came.*'—τὰ περὶ, '*the things relating to,*' &c.—χάριτας = *favor of the god* (Bacchus), i. e. wine.—ἀφειδῶς, '*freely.*'—πιφαρμύχθαι, perf. inf. pass. of φαρμάσσω.—μεθ' ἡμέραν = *on the next day.*—καὶ κείνη = καὶ ἐκείνη.

13-34. ἔτι . . . ὥρ, '*while he was yet.*'—ἐξδύς, *having gone out* (of his cradle).—κλέπτει. Mercury was celebrated as the prince and patron of thieves.—τοῖς πόσι, *their feet*, i. e. the cows' feet.—ἐκκαθάρας, aor. 1 part. act. of ἐκκαθαίρω.—εἰς κῦτα, *into* (= across) *the cavity.*—πλήκτρον, the plectrum, an instrument for striking the lyre, usually made of gold or ivory. From some paintings discovered at Herculaneum, it appears that the plectrum was not (as is commonly supposed) always used in playing on the lyre.—ἀνέχθην, scil. εἰ τὰς βόας ἴδοιεν.—οὐκ ἔχειν δὲ εἰπεῖν, '*but that they could not tell.*'—ἠλάθησαν, aor. 1 pass. of ἐλαύνω.—διὰ τὸ μὴ . . . δύνασθαι, '*on account*

of not being able, &c.—τὸν κελοφότα = *who was the thief*, perf. part. of κλέπτω.—ἤτιᾱτο, *complained of, blamed* Mercury for stealing his cows.—ἡρνέτο, *denied* (that he had them).—μὴ πείθων δέ, *but not persuading or convincing him* on this point.—πηξάμενος, *having fitted together or constructed* a pipe, by means of some reeds or cane. The Syrinx was usually attributed to Pan as the inventor. See *Dict. of Antiq.* p. 940.—ἐκέκτητο, pluperf. of κτάομαι.—βουκολῶν, ‘*while tending his flocks.*’—θεῶν ὑποχθονίων, ‘*of the gods under the earth.*’

PAGE 143. LINE 1-15. αὐτοχθών (αὐτός, χθών), *from the land itself*; not settlers, but of the native stock. The Athenians prided themselves much upon this conceit.—συμφνές σῶμα, ‘*a united body*’ of a man and a dragon, the two growing together.—ἐβασίλευσε. See 130.—τὴν γῆν, accus. governed by ὠνόμασεν.—ἐπὶ τούτου, i. e. *during his reign.*—ἔδοξε = *it seemed (good).*—καταλαβέσθαι, aor. 2 infin. mid. of καταλαμβάνω.—ἔμελλον ἔχειν = *habiture essent.* The verb in the plur. agrees with ἕκαστος in the sing. as a *collective.*—θάλασσαν, i. e. a salt spring or well.—διαλύσας... ἔδωκε. See 191.—ἐκρίθη, ‘*was decided (to belong properly) to Minerva.*’—ἐπέκλυσε, aor. 1 ind. act. of ἐπικλύω. •

18-27. τοῖς ὀφθαλμοῖς. See 115.—ᾧ, neut. accus. plur. from ὅς, agreeing with its antecedent ταῦτα understood.—ἀποκαταστήσαι, ‘*to restore,*’ aor. 1 inf. of ἀποκαθίστημι. αὐτῷ is understood.—ἀκοῆς, i. e. of Tiresias.—πᾶσαν φωνήν, i. e. the notes of all birds.—ὁμοίως τοῖς βλέπονσιν, ‘*as well as those who see.*’

28-33. The twelve labors of Hercules, the heathen Samson. Consult Anthon's *Class. Dict.*—κατέπεφνε, epic aor. 2 of φένω, *to kill.* See Kühner's *Greek Gram.* § 219, 7; 230.—ἔκτανον, aor. 2 of πτείνω.—ἐπὶ τοῖς, i. e. ἐπὶ τούτοις τοῖς ἄθλοις.—χρυσόκερων, Attic for χρυσόκερωτα.—ἔξεδίωξεν, ‘*he chased away.*’—κόμισε, aor. 1 ind. act. of κομίζω, augment omitted.

PAGE 144. LINE 2-11. ἦλασε, aor. 1 ind. act. of ἐλαύνω.—ἤγαγεν, aor. 2 of ἄγω.—Ἰτίδω = ἴδου.—ἤνεγκεν, aor. 1 ind. act. of φέρω.—οἰκουμένην, scil. γῆν.—ἀνίκητος, ‘*invincible.*’—ἐνυχε, aor. 2 of τυγχάνω..

13-21. διαφθαῖναι, aor. 2 pass. inf. of διαφθείρω.—ἐπιβοῶμένης, &c. ‘*while Alcmena (his mother) was crying out to Amphitryon (her husband).*’—ἄγχων, pres. part. act. of ἄγχω.—ἐκατέραις, i. e. one in each hand.—ὑφικόμενος, aor. 2 part. of ὑφικνέομαι.—ἔμαθεν, aor. 2 of μανθάνω, *to learn, perceive, &c.*—ὄντα. See 194.—ἑτέραν... ἑτέρως, *the one... the other.*—κατέσχευεν ἄγχων, ‘*he held on squeezing until,*’ &c.—ἐπνίξε, aor. 1 ind. act. of πνίγω.

LINE 1-34. ὄρνιθας. These birds were said to feed on human flesh.—χάλκεα κρόταλα, 'brazen rattles,' by the noise of which he frightened the birds, and as they flew up he shot them.—μετὰ δέος, 'through fear.'—ἀνίπταντο, imperf. ind. of ἀνίπταμαι = ἀναπέτομαι.—τοῦτον τὸν τρόπον. See 115.—ἐβασίλευσε. See 130.

PAGE 145. LINE 1-14. ἀνήρει, imperf. of ἀναιρέω.—ἀρόμετος, aor. 1 mid. part. of αἶρω. With ἀπέκτεινε, see 191.—ψάοντα, 'that when he touched.'—συνέβη, aor. 2 of συμβαίνω, used impersonally.—μετὰ Λιβύην, after (leaving) Libya.—διέξῃ, imperf. ind. of διέξιμι.—ἔθνευ, 'was in the habit of sacrificing.' See 8, OBS.—κατὰ τι λόγιον, 'according to (the directions of) a certain oracle.'—ἔτη. See 117.—τὴν ἐπιστήμην. See 115.—κατ' ἔτος, = yearly.—συλληφθεὶς, aor. 1 pass. part. of συλλαμβάνω.—προσεφέρετο, 'was brought,' i. e. Busiris was having him brought or carried to the altars, for the purpose of sacrificing him there.

15-23. μεταστάντος, aor. 2 part. act. of μεθίστημι.—καθισθέντες, 'having seated themselves,' aor. 1 pass. part. of καθέζομαι, in a mid. sense.—ἱξίουν = 'begged.'—ἐκδιδόναι, 'should be given up.'—ὑπέστησαν, undertook, sustained, &c. Plainer Greek would be οἱ Ἀθηναῖοι οὐκ ἐξέδσαν, ἀλλὰ πόλεμον ὑπέστησαν.—ἀποτεμών... δίδωσιν. See 191.—κερκίσι. See 150.—ἐξώρουεν, aor. 1 ind. act. of ἐξορίσσω.

24-34. Respecting the Argonauts and their expedition, and the probable signification of the ancient legend, consult the interesting article *Argonautæ* in Anthon's *Classical Dictionary*.—τὸν, scil. εἶόν.—ἀπὸ τῆς μητροῦς, 'of their stepmother.' The preposition here serves simply to strengthen the genit.—κατὰ τινα... πρόνοιαν, 'in accordance with a certain warning' (or divine intimation).—ἀποπεσεῖν, aor. 2 inf. of ἀποπίπτω.—κατενεχθῆναι, aor. 1 pass. inf. of καταφέρω.—θύσαντα... ἀναθεῖναι, 'sacrificed the ram and put (or laid) up,' &c. See 191.—χρησμὸν ἐκπεσεῖν = an oracle was sent or imparted.—ἀπενέγκωσι, aor. 1 subj. of ἀποφέρω.

PAGE 146. LINE 1-19. καταδεῖξαι, (it is said) that he published abroad that he sacrificed, &c.—τολμήσαι, aor. 1 optat. act. of τολμῶ. Note the difference between τολμήσαι (optative) and τολμήσαι (infinitive).—φύλαξασθαι, 'to be on his guard against.'—ἔγρω, aor. 2 of γιγνώσκω.—τελῶν, pres. part. of τελέω.—τε.... καί. See App. on Partic. 138.—πόθῳ, 'through affection for.'—συμβαλὼν, 'recollecting.'—ἰρότα, imperf. of ἔρωτιάω.—τί ἂν ἐποίησεν, 'what he would do.'—ἔχων, 'if he had,' &c. = εἰ.... ἔχοι.—πρὸς, 'by.'—προσέταπτεν ἂν, 'I would order.'—Κόλχοις, the Colchians, a people of Asia, dwelling at the east of the Euxine, around the Phasis.

20-36. τὸν, scil. υἱὸν.—ὑποθεμένης, 'having suggested it.'—ἐνήρ-
μοσεν, aor. 1 ind. act. of ἐναρμόζω.—φωνήν, vocal, sounding, &c.—
ξύλον, 'beam.'—ἐπέτρεψε, 'directed.'—χρωμένῳ, 'having consulted
the oracle.' With χρωμένῳ, understand Ἰάσονα.—ἀρίστους, 'brav-
est.'—ὡς ὄφεις. See 115.—πεπηρωμένος, perf. pass. part. of πηρόω,
to lame, mutilate, &c. Render here, 'deprived of.'—οἱ μὲν . . . οἱ δέ,
some . . . others.—προὔλεγε, for προέλεγε.—πεισθεῖς, 'being persuad-
ed by their step-mother.'—ὀλίγα δέ, &c. 'and whatever little (they
left) they left full of,' &c.—μὴ δύνασθαι, 'he was not able to take
to himself' = he could not enjoy or partake of the food set before
him.—προσενέγκασθαι, aor. 1 mid. inf. of προσφέρω.

PAGE 147. LINE 1-14. ὑποθήσεσθαι, 'he would advise them as
to their voyage.'—With τράπεζαν supply ἀνάπλεων (from ἀνάπλεως,
ων, &c.)—καταπτᾶσαι, aor. 2 part. of καθίπτamai, καταπέτομαι.—
ἦν χρεών, 'it was fated.'—With παισὶ understand ἦν χρεών.—κατα-
λάβωσι, scil. τὸ διωκόμενον.—Ἀπολλώνιος, Apollonius (of Rhodes)
a Greek poet who flourished about B. C. 194. He wrote a poem
respecting the expedition of the Argonauts. See Anthon's *Classi-
cal Dictionary*.—μηδὲρ παθεῖν, 'suffered nothing or in no respect.'
δούσας, aor. 2 part. of δίδωμι, agreeing with αὐτάς.

16-36. Συμπληγάδων, the *Symplegades*, (the jostling rocks, σὺν
and πλίσσω) also called *Cyaneæ insulae*, two small islands at the en-
trance of the Euxine.—πειρῶν τῶν (scil. οὖρων).—ἀπέζλειον, imperf.
of ἀποκλείω.—καὶ τοῖς πειτηνοῖς (Attic for πειτηνοῖς) 'even for
the birds.'—δι' αὐτῶν ἐλθεῖν, 'to pass through (or between) them.'
They were fabled to be floating about, and crushed vessels and
whatever attempted to pass through the straits at the entrance of
the sea. See Anthon's *Classical Dictionary*, Art. *Cyaneæ*.—ἀφεῖναι,
'to loose or let go.'—σωθεῖσιν = pass through in safety.—With ἀπο-
λομένην, supply ἴδωσιν αὐτήν.—ἀνήγοντο, 'they set sail,' aor. 2 mid.
of ἀνάγω.—τὰ ἄκρα . . . ἀπεθέρισεν, 'cut off the end of its tail.'—
σπλῆβομένης Ἥρας, 'with the assistance of Juno.'—ἀγλάστῳ, the
curved stern of a ship, with its ornaments.—περιζοπέειν with ἄζωα.
See 111, and 115.—ἐκτοτε, 'since that time.' The old story was
that so soon as any vessel succeeded in passing through them, they
would lose their power of moving about and become settled and
stable in their position.—ἔστι with the genit. See Kühner's *Greek
Gram.* § 273, 2.—ἐπιταγέτω, aor. 2 part. pass. of ἐπιτάσσω.—δώ-
σειν ὑπέσχετο, 'promised that he would give.'

PAGE 148. LINE 3-20. ἐφύσσω, imperf. ind. act. of φυσάω.—
ζεύξαστι, 'after he had yoked them.'—εἶχε λαβῶν = εἴληφε.—ὦν, by
attraction for οὗς. See 210.—ἴσχει = ἔχει. The form ἴσχω for ἔχω

is only found in the pres. and imperf.—*κρούφα*, adv. construed with genit.—*ἐγχειρίειν* for *ἐγχειρίσειν* fut. of *ἐγχειρίζω*.—*ἔξειν*, fut. of *ἔχω*.—*φάρμακον*, ‘a drug or preparation.’—*μέλλοντα καταζευγνύναι* = *jugum tauris impositurum*.—*χρίσκει*, to anoint. *χρίσασθαι*, to anoint oneself.—*μέλλειν*. See 230.—*ἄνδρας καθωπλισμένους*, armed men.—*ἐπειδὴν . . . ὅταν*. See 78.

25-36. *ἀνέτελλον*, imperf. of *ἀνατέλλω*.—*εὐόρα* imperf. of *οὐάω*.—*μαχομένους*. They immediately began to quarrel and fight with one another about the stones which were thrown, not knowing whence they came.—*ἐβούλετο*, ‘he designed.’—*ρυκτός*. See 135.—*συνέλειπετο*, imperf. of *συνέπομαι*.—*ἀνήχθησαν* aor. 1 pass. of *ἀνάγω*.—*ἀπογορεύς*, aor. 2 part. act. of *ἀπογοιγνώσκω*.—*ἦθελεν* = *purposed*.

PAGE 149. LINE 1-16. *ἀνελκύν*, aor. 2 inf. of *ἀναιρέω*.—*ταύρου αἷμα σπασάμενος*, ‘having drunk bull’s blood,’ a common mode of self-destruction.—*ἀπολιποῦσα . . . ἀνῆρτησε* (*ἀναρτάω*). See 191.—*ἡδίκηθη*, i. e. *περὶ τῶν ἀδικημάτων, ἃ ἡδίκηθη ὑπὸ τοῦ Ηελίου*.—*καιρὸν ἐξεδέχετο*, ‘he waited for an opportunity.’—*ἀνέστηκε*, ‘consecrated or dedicated.’—*δίκας ὑπόσχη* = *might render an account* = *might give him satisfaction*.—*ὑπόσχη*, aor. 2 subj. of *ὑπέχω*.—*καθεψῆσαι*, aor. 1 inf. of *καθέψω*.—*χάριν*, acc. sing. of *χάρις*, used as a preposition with the genit.—*μελίσσα*, aor. 1 part. of *μελίζω*.—*Ἀκαστος*, *Acastus* was the son of *Pelias*.

19-34. *διχθείσης*, aor. 1 part. of *δάκνω*.—*εἰς* (*οἶκον* or *δοῦμα*) *ᾗδου*.—*ὑπέσχετο*, aor. 2 of *ὑπισχνέομαι*.—*ἄν* = *ἐάν*.—*ἐπιστραφῆ*, *should not turn* to look behind him.—*πρίν*. See 254.—*τὴν ἡλικίαν*. See 115.—*τεθρίππου* (scil. *ἄρματος*) = *four horse chariot*.—*κρατεῖν* governs the genit.—*ἐξενεχθῆναι*, aor. 1 pass. inf. of *ἐκφέρω*.—*τὸ πρῶτον*, *at first*. See 117, OBS. b.—*ἐπὶ τοῖς γεγενημένοις*, ‘at what had taken place.’

PAGE 150. LINE 1-16. *πесόντος*, aor. 2 part. of *πίπιω*.—*τὸς ἐκβολὰς* = *the mouths*.—*ἄδελφὰς αὐτοῦ*, these were the *Heliades*, who, as they lamented *Phaëthon*’s fate, were turned into poplar trees on the banks of the *Po*.—*τὴν φύσιν*. See 115.—*ἀποτελεῖν*, ‘made.’—*λᾶθρα*, adv. takes the genit. = *without the knowledge of Jove*.—*νόσθηκε*, *ferula*, a tall umbelliferous plant, with a slight, knotted, pithy stalk in which *Prometheus* conveyed the sparks of fire from heaven to earth. The Greeks still use its tinder-like pith to carry lights about.—*ῥέσθετο*, aor. 2 of *αἰσθάνομαι*.—*προσηλώσαι*, aor. 1 ind. act. of *προσηλόω*.—*κλαπέντος*, aor. 2 pass. part. of *κλέπτω*.—*δίκην ἔτινε ταύτην*, ‘paid this penalty.’—*μέχρως*. See 252.

18-36. *τὴν* (*θυγατέρα*) *Ἐπιμηθέως*, &c.—*ἐπλασαν*, aor. 1 of *πλάσσω*.—*ὑποθεμένον*, ‘at the suggestion of *Prometheus*.’—*εἰσέβη*, aor.

2 of εἰσβαῖνω.—*χέως*, aor. 1 part. (Attic) of *χέω*.—*χωρίς*, as a prepos. takes the genit.—*τὰ πλεῖστον*, seil. ὄντα. See 25.—*ἴσας*, as many, an equal number.—*Διὸς ἐπιόντος*, 'at Jupiter's command.'—With ὠρομάσθησαν, supply οἱ οὕτως γεγενημένοι.—*ἀφελόμενος*, aor. 2 part. mid. of ἀφαίρω.

PAGE 151. LINE 1-19. *ἐξηραμμένας*, perf. pass. part. of *ξηραίνω*.—*κεραυνώσας ἡγάρισε*. See 191.—*δεδοικώς*, perf. part. of *δείδω*.—*ὑποθεμένης*, 'at the suggestion (or advice) of Minerva.'—*αἰτοί*=*in like manner, likewise*.—*ῥῖστον*, 'consider them worthy to marry,' &c.—*ἄμα μὲν . . . ἄμα δέ*. See 15, d.—*ὁμολόγει*, allows, grants, &c.—*διακλήρον*, 'allotted,' imperf. ind. act. of *διακληρόω*.—*ἀπέκτιναν*, aor. 1 ind. act. of ἀποκτείνω.

20-36. *καθείρξας*, aor. 1 particip. act. of *καθείργω*, *καθείργνυμι*, Attic for *κατείργω*, *κατείργνυμι*.—*ἄλλαι . . . θυγατέρον*. See 121.—*κατορύνξαι*, 'buried,' aor. 1 ind. act. of *κατορύσσω*.—*Διὸς κελεύσαντος*, 'by command of Jupiter.'—*ἔδωκεν*. Danaus appointed games, in which his daughters were assigned as prizes to the victors.—*εἴλε*, aor. 2 ind. act. of *αἰρέω*.—With τοῦ supply *νιοῦ*.—*ἔχοντι γὰρ αὐτοῦ*, &c. 'for from him having a purple lock,' &c. depending on *ἐξῆλε*.—*ἐρασθεῖσα*. See 130.—*κοιμωμένῳ*, 'as he slept.'—*τῶν ποδῶν*. See 136.—*ὑποβρίχιον ἐποίησεν*=*'drowned her'*.—*λῦσαι*, 'to solve it.'

PAGE 152. LINE 1-20. *τὸ προτεθέν*, the (enigma or riddle) proposed by the Sphinx was as follows, &c.—*τί ἐστι*, 'what one and the same animal is?' &c. *τὸ αὐτό*, lit. *what same animal*.—*πλεῖστοισι πέδεσσι*=*πλεῖστοις πέσι*.—*πέλει*=*ἐστί*.—*ἀπεγήρατο*, aor. 1 mid. of ἀπογαίρω.—*τὸ προβληθέν*, 'the thing meant' by the enigma.—*ἀγροομένην*, 'unknown to him.' On this shocking fable the ancient Greek poets found some of their most tragic productions.—*τῷ λύσαντι*, 'to him who should solve' the riddle.—*Τυνδάρεως*, Attic for *Τυνδάρεος*, *Tyndarus*.—*ἐδεδοίκει μή*, 'was afraid lest,' the pluperf. (of *δείδω*) in the sense of the imperf.—*ἐὰν ὁ προκρίθῃς νυμφίος*, 'if he who was preferred as the bridegroom.'

23-35. *ἐγκυβόδσα*, aor. 2 part. act. of *ἐγκύπτω*.—*τῆς νυκτός*. See 135. *πατρῶον*=*ἀπὸ τοῦ πατρὸς*=*derived from his father*.—*ἔχειν*, 'she anointed,' imperf. of *χρίω*.—*ἀμβροσίῳ*. See 150.—*δίμεγαν*, aor. 1 of *διαμέρω*=*excelled or surpassed (all others) to such a degree, that*, &c.—*διαφθερότων*, aor. 2 pass. part. of *διαφθείρω*.—*ὑπερέβηκεν*, 'exceeded' (all endurance).—*οἱ προσεστώτες*, 'the chief men or heads.' See Kühner, § 263.—*τίχιστ' ἂν ἐνέσθαι*, 'that he would most speedily obtain.'

PAGE 153. LINE 1-15. *τυχόντες*, aor. 2 part. of *τυγχάνω*.—*Ἑλλήνων*, i. e. for, in behalf of the Greeks.—*ὦν διετέλεσε*. See 194.—

μετήλλαξε τὸν βίον = 'he died.'—Κόρη, i. e. Proserpina.—ἔχων παρεδρεύειν. See 194. = *to sit (and) to have.*—τῶν ἀριστείων ἔτυχε = *obtained the prize of bravery.*—Θέτιδι . . . συνῳκήσε, *united himself (in marriage).*—μόνου, &c. 'at the nuptials of him alone, of all men that existed before,' &c.—οἱ (for οὔτοι), like *qui* in Latin, stands at the beginning of a clause, instead of the demonstrative pronoun.

18-36. ἐκατέρωθεν, i. e. on the side of the Greeks and barbarians.—ἀπολειφθέντος, aor. 1 pass. part. of ἀπολείπω.—ἡρίστευσε, aor. 1 ind. act. of ἡριστεύω.—χείρων, comparative of κακός. See 138.—συνεξέλεν, aor. 2 ind. act. of συνεξαίρω.—ἀφικόμενος, aor. 2 part. of ἀφικνέομαι.—ὁ Αἰγέως, scil. υἱός.—διέφερον, imperf. of διαφέρω.—τὸ γένος, scil. τῶν Κερταίων.—οὓς ἰδὼν, instead of ὡς εἶδε τούτους.—ἀγομένους. See 194.—τεθνήναι, perf. inf. of θνήσκω.—ἄρχων, 'ruling over.' See 130.—τῆς . . . ἡραγκασμένης, 'who was compelled.'—τῆς φύσεως = *the monster or creature.*—ἡλευθέρωσεν. See 129.

MYTHOLOGICAL DIALOGUES.

LUCIAN the author of the following dialogues, was a native of Samosata, a city of Syria, near the Euphrates. His parents were in an humble position, and in his boyhood he was bound to the trade of a sculptor, under one of his uncles. Abandoning this for literature, he for some time devoted himself to the practice of the law; but, renouncing this also in disgust, he studied eloquence and philosophy. He travelled through various parts of Asia, Greece, and Italy, and was appointed by the emperor Marcus Aurelius Antoninus to the place of register or clerk under the prefect of Egypt. He is said to have lived to nearly the close of the second century, and died at an advanced age. His works are numerous, and chiefly in the form of dialogues. The keenness of his sarcasm, the fertility of his wit and pleasantry, the graphic power of his pen, are so great that he excels all the ancients in his particular sphere; and his writings were exceedingly powerful in hastening the downfall of paganism, by bringing into contempt the heathen gods and goddesses, and ancient mythology in general. His language is usually pure and simple, and frequently will compare favorably with the best days of the Attic style.

I. JUPITER AND MERCURY.

PAGE 154. LINE 1-15. οἶσθα, 'dost thou know?' by syncope for οἶδασθα, and this Æolic for οἶδας.—Respecting the fable of Io, see Anthon's *Class. Dict.*—ναί, used in strong affirmations = 'yes, indeed.'—τὴν Ἰώ. See 13.—λέγεις, 'you are speaking of' = *you mean.*—παῖς, girl, maiden, &c.—τῷ τρόπῳ = ἐν τίνι τρόπῳ. τῷ, Attic for τίνι.—ἐνηλλάγη, aor. 2 pass. of ἐναλλάσσω.—ἀλλὰ καὶ, in reference to οὐ μόνου, implied in what has been said; 'not only has Juno done this which I tell you, but she has also,' &c.—τοῦνομα = τὸ ὄνομα. See 115.—οὖν. See App. on Partic. 203.—καταπτάμενος . . . ἀπόκτεινον, = *fly down . . . and kill.* See 191.—που, 'somewhere.' See App. on Partic. 213.—τὴν Αἴγυπτον. See 13.—ἴσιν πολήσον,

'make her Isis.' This was a celebrated Egyptian deity, respecting whom see Anthon's *Class. Dict.*—*τολοιπόν* = 'hereafter.'—*τοῖς ἐκεί* (*οὔσι* understood). See 23.—*ἀναγέτω*, 'let her raise' = cause the Nile to rise and overflow its banks. On the inundations of the Nile depended the whole fertility of Egypt.

II. VULCAN AND JUPITER.

LINE 16-27. *ἤκω γάρ*, 'for I am come.'—*τὸν ὀξύτατον*. See 26.—*εἰ καὶ*. See App. on Partic. 115, g: 'an axe so sharp, if it were necessary, as to cut through,' &c.—*διατεμεῖν*, fut. inf. of *διατέμνω*.—*ἀλλά*, in reference to something understood, q. d. 'pshaw! I don't want any such thing of you, but,' &c.—*δίελε*, aor. 2 imperat. of *διαίρω*.—*κατενεγκὼν*... *δίελε*, 'bring down (quickly) and divide,' &c.—*πειρᾷ*, &c. 'are you trying me, if I am mad?'—*μέμνηρα*, perf. mid. of *μαίνομαι*.—*πρόστατε*, 'command the real thing which,' &c.—*δ' οὖν* = *nay, then*.—*τῷ λιθί* = *τὸ ἄλιθ*.—With *διαίρεσθηναι*, supply *θέλω* or *προστιάσσω* = 'I wish or order this skull of mine to be divided.'—*οὐ νῦν πρῶτον*, &c. 'you will not now for the first time make trial of me angry,' i. e. experience my anger; implying that he had before felt the effects of Jupiter's wrath.—*μηδὲ μέλλειν*, 'and to make no delay.'—*ὄρα*... *μή*, 'see that we do no mischief.' See 238, and compare note on Exercise LI. line 3 (*οὐ μὴ δείσῃς*).

PAGE 155. LINE 1-13. *κατὰ τὴν Ἰλίδιθιναν*, 'after the manner of Ilithyia,' the goddess of childbirth, i. e. according to the rules of the science over which this goddess presided.—*θαρόδυν* = *with good courage*.—*συμφέρον*, *what is expedient or advantageous for me*.—*ἄκων* (= *ἀέκων*), *unwilling* = *unwillingly then*.—*τί γάρ*, 'what can one do,' &c. Vulcan then strikes with all his force, and cleaves the skull of Jupiter. Immediately out springs Minerva, in a full suit of armor. The goddess of wisdom is thus made to emanate from the brain of the supreme. Vulcan, in his astonishment, cries out, *τί τοῦτο*;—*εὐχότως γοῦν*, 'with good reason, then, truly,' &c.—*ἦσθα*, 'you were,' by paragoge for *ἦς*, imperf. of *εἶμι*.—*καὶ ταῦτα*, 'and that too,' i. e. and stranger still.—*ἦ ποῦ*. See 260, OBS. 2 and 3.—*ἐλέκηθεις*, plup ind. mid. of *λανθάνω*. On the construction with the participle, see 198.—*πυρρόχιζι*, 'she dances the *πυρρόχη* (sc. *ὄρχησις*) or Pyrrhic dance,' a species of war dance. It was danced to the sound of the flute, and its time was very quick and light, as is shown by the quantities of the Pyrrhic foot (˘˘), which must be connected with this dance; and from the same source came the proceleusmaticus (˘˘˘˘), or 'challenging' foot.—*ἐνθουσιᾷ*, 'is as one inspired' (*ἐνθεος*, *ἐνθους*); possessed by a god; enthusiastic.—*τὸ μέγιστον*

(scil. ὅν or τοῦτό ἐστι), 'and what is greatest, most remarkable of all.'—γλαυκῶπις. See note, p. 136, line 5.—καὶ τοῦτο, 'even this.'

III. JUPITER, ÆSCULAPIUS, HERCULES.

LINE 14-34. παύσασθε.... ἐρίζοντες, *cease contending, cease this contention.* See 194, and § 12.—παύσασθε, aor. 1 imperat. mid. of παύω.—ἄπρεπῇ, 'indecorous.'—ἄλλῃ. See App. on Partic. 5, h.—τουτοῖ, 'this drug-dealer (or quack) here,' expressive of contempt. See note, Exerc. V. line 4.—προκατακλίνεσθαι, 'to recline above (or before) me.' It is in allusion to the ancient mode of taking their meals. Two persons occupied each κλίνη or *couch*, resting their left elbows upon striped pillows, called ὑπαγκώνια. The quality of the guest was ranked according to his proximity to the central couch, on which the giver of the feast reclined.—νῆ Δία, 'yes, by Jove! and (well may I say so) for,' &c. See App. on Part. 156.—ἐμβρόντητε, 'thunder-stricken.' Jupiter punished Æsculapius in this way because he restored men to life.—ἦ. See App. on Part. 131.—ἦ διότι, *is it because, &c.*—μετέλκτας, perf. act. of μεταλαμβάνω.—γάρ 'say you so, indeed: I am astonished at your impudence), for,' &c.—ἐπιλέλθαι, perf. pass. (in mid. sense) of λαιθύνω, *to lie hid; mid. to lie hid from oneself = to forget.*—ἐπιλέλθαι... καταγλεγείς, 'have you forgotten that you were burnt.' Note the continued force of the perfect.—οὔκουν, &c. 'we have by no means lived upon an equal footing and after the same fashion.' For the force of οὔκουν, see App. on Part. 204.—ὅς = ἔγω ὅς.—επεπόνηκα, perf. ind. act. of πορέω = *have performed so many labors.*—τιμωρούμενος, 'punishing.'—ἀγίτης, 'a mountebank,' one who draws together crowds of people for the exhibition of feats of jugglery, &c.—ἴσως = *perhaps.*—χρήσιμος ἐπιθήσειν. See 172, and Kühner, § 306, 1, c.—ἐπιδεδειγμένος, perf. part. pass. (in mid. sense) of ἐπιδείκνυμι.—ὅτι, 'seeing that.'—ἀνῆλθες, aor. 2 of ἀνέρχομαι.—ἐπ' ὀμφοῖν, &c. 'being destroyed as to your body = having your body wasted, by both, viz. by the (poisoned) tunic (sent to you by Dejanira) and, afterwards, by the fire (of the funeral pile on Mount Æta: it was here Hercules burned himself).—διαφθαμέρος, perf. pass. part. of διαφθείρω.—χιτῶνος and πυρός agree in the genit. with ὀμφοῖν.—εἰ καὶ μηδὲν ἄλλο, 'if (I have) nothing else (to boast of): elliptical; we may supply ἔχοιμι λέγειν, or the like.—ἔξαινον, imperf. ind. act. of ξαίνω.

PAGE 156. LINE 1-11. πορφύρεα ἐνδεδυμένος, 'having put on a purple garment,' perf. part. act. of ἐνδύμι, ἐνδύω.—Ομφάλης, Omphale, queen of Lydia, to whom Hercules was a slave three years.—ἄλλῃ = *nay, more.*—οὔδε, 'nor did I, in a fit of madness, slay,'

&c.—*πάνσῃ λαιδοροῦμερος*. See 194.—*ἔσῃ*, 2d sing. fut. 1 mid. of *εἶδω*.—*ἀρόμερος*, aor. 2 mid. part. of *αἶρω*.—*ἐπὶ κεφαλὴν* = *headlong*.—*ὥστε*. See App. on Partic. 252.—*συντριβέντα*, *bruised* (as you shall be) *in your skull*.—*μή*. See 92, 93.—*ἀποπέμφομαι*, &c. '*I will send you both away from,*' &c.—*καίτοι*, '*and yet*.—*αἶτε*. See 196.

IV. JUNO AND LATONA.

LINE 12-33. *γάγ*, (well may you be proud) *for*, &c. Juno's remark is bitterly ironical. Latona's retort is still more bitter.—*ὁ Ἥφαιστος*, *Vulcan* (the beauty!). The article is emphatic, *the distinguished Vulcan*, who was the ugliest of all the gods.—*παῖδες*, *your children*, the nominat. instead of the genit. before distributive clauses.—*προσποιεῖται*, '*pretends*.—*ἐργαστήρια τῆς μαντικῆς* = *oracle shops*, said in derision.—*λοξά*, '*ambiguous (words)*.—*ὥς*, '*so that the deception,*' &c.—*πολλὰ*, scil. *εἰσὶ*.—*πλὴν*, '*however, he is not unknown*, i. e. *he is well known by,*' &c.—*τὸν ἐρώμερον*, i. e. *Hya-cinthus*. Apollo killed him by an unlucky cast of the discus.—*καὶ ταῦτα* = *quavis, idque*.—*τῆς Νιόβης*, *the Niobe*, the unfortunate one; the article is emphatic.—*μέρτοι*, '*and yet*.—*ἡ ξεροκτόνος*, '*the slayer of strangers*.—*λυπεῖ*, pres. indic. agreeing with *τέκνα*. The nomin. neut. plurals take verb in singular.

PAGE 157. LINE 1-13. *ἡ μέρ*, *the one*; *ὁ δέ*, *the other*.—*ἐγέλασα*, '*I must needs laugh*. Note the force of the aorist, which often expresses momentary action. See 8.—*ἐκείνος*, '*is that one admirable?*' &c.—*ἂν πεδίσεν* ἄν, '*would have flayed*.—*ἄλους*, aor. 2 part. of *ἄλλισσομαι*. It has a passive sense here = *having been conquered*.—*ἔμαθεν ὃς θῆσα*. See 194.—*ἐπαυῆκεν*, *she let loose upon him*. For the story of Actæon, see p. 140, line 21, &c.—*ὅτι*, '*because*.—*πλὴν ἄλλὰ*, '*but nevertheless*.—*κατὶγ*, '*he (Jupiter) comes down,*' aor. 2 subj. of *κάτεμι*.

V. JUNO AND JUPITER.

LINE 14-34. *ἐγὼ μέρ*, '*I for my part*. Juno refers to Bacchus.—*τὴν κόμην*. See 115.—*τὰ πόλλα*, '*for the most part*.—*εοικώς*, &c. '*resembling any thing or every thing rather than you his father*.—*ἐξηρόσατο*, and the other aorists. See 9 (b).—*ἐλάσας*, '*having gone,*' aor. 1 part. act. of *ἐλαίνω*.—*εἶλε*, aor. 2 of *αἶρω*.—*πρὸς ὀλίγον*, '*for a little*.—*ἐβρόσας*, '*acting insultingly towards,*' &c.—*τὴν τελέτην*, '*his mystery*.—*κλίμασιν*, as in the case of Lycurgus in Thrace.—*μητρός*, in allusion to the story of Pentheus, king of Thebes, who was torn in pieces by his mother and sisters, inspired with bacchanian fury, because he had insulted Bacchus.—*οὐδείς φθόνος*, '*let*

it not be grudged him, scil. ἔστω.—οἷος = *'how brave,'* lit. *what sort of a person.*

VI. MERCURY AND MAIA.

PAGE 158. LINE 1-16. γάρ in reference to something understood: *'no wonder I complain, for,'* &c.—τί for διὰ τί, or κατὰ τί = *'why should I not say so?'*—δεῖ, scil. ἐμέ with ἐξαναστάντα.—διαστρώσαντα, *'after having arranged,'* aor. 1 part. act. of διαστρώννμι.—τύς (οὔσας) παρ' αὐτῶ.—καὶ ἐπαεληθόντα, &c. *'and after I have returned, all over dust.'*—παρατιθέναι, *'serve up.'*—νεώνητον, *this newly bought wine-bearer,* that is, Ganymede.—νεκροπομπόν = *an escort of the dead.*—μειρισιμένον, *disturbed as I am.*—τέκνα, i. e. Castor and Pollux. They were alternately by day, one in heaven and the other in hades.

19-32. οἱ μὲν, i. e. Hercules and Bacchus.—ὁ Μαίας, i. e. ἐγὼ ὁ υἱὸς Μαίας.—τῆς (θυγατρὸς) Ἀτλαντίδος. The origin of his mother, the daughter of Atlas, one of the oldest gods, is here proudly contrasted with that of those who sprung from common mortal women.—ὀφόμενον. See 193.—ἐν παρόδῳ, *'by the way, pay a visit to,'* &c.—ἀπηγόρευσα, perf. ind. act. of ἀπαγορεύω, *to fail, sink,* as strength; hence, *to be tired out.*—πεπρῶσθαι, perf. pass. of πιπρώσκω, *to sell into slavery.*—ἔα ταῦτα, *'cease these complaints'* = never mind these things.—ἔα, pres. imperat. of εἰώ.—σόβει, *'make haste.'*

VII. ZEPHYR AND NOTUS.

PAGE 159. LINE 2-15. ἀφ' οὗ, scil. χρόνον, *'from the time that I began to exist and breathe'* = *since I was born.*—πομπήν, *'procession.'*—πέμποντες, scil. πομπήν, the persons forming the procession.—ἀπελείφθης, *'you have missed,'* aor. 1 pass. of ἀπολείπω.—οἷον, *such as you may not see another any more,* i. e. the like of which you may never see again.—γάρ, (yes, I have missed the sight, but it could not be helped,) *for,* &c.—ὅσα περὶ κλίμα τῆς χώρας, *'whatever parts of the region are maritime.'*—οἱ δὲν (τούτων) ὄν (for ἃ) λέγεις. ὧν is by attraction for ἃ. See 210.—τί μὲν; *'what then?'*—αὐτῆς ἐκείνης, *'that maiden herself.'*—διηγίσομαι, *'I am about to tell.'*—μῶν. See 260.—ἐκ πολλοῦ, scil. χρόνον, *'for a long time.'*—ἡπιστάμην, imperf. of ἐπίσταμαι.

16-35. οἶσθα (for οἶδυσθα) = οἶδας.—τὰ μετὰ ταῦτα = *what happened afterwards* = *what followed.*—κατεληλύθει, pluperf. mid. Attic of κατέρχομαι.—τὰ κέματα . . . τὸ βλέμμα. See 115.—ἐσκίετα, *'therefore he too frisked about.'*—δρομαῖος = δρόμος.—φέρων. See 287.—ἐνήχeto ἐμπεσών, see 191 = *'plunged in and swam off.'*—ἐκπλαγῆσα,

'struck with terror,' aor. 2 pass. part. of ἐκπλήσσω.—*λαιᾷ*, scil. *χειρί*.—*εἴχετο*, 'held fast,' aor. 2 mid. of ἔχω. See 136.—*ἠνεμώμενον*, 'blown about by the wind,' perf. pass. part. of ἀνεμώω.—*ἡδὺ τοῦτο*, 'this was a pleasant,' &c.—*καὶ μὲν*, 'and yet.'—*ἡδῖον παρὰ πολὺ*, 'more lovely by far.'—*ἡσυχίαν ἄγοντες*, 'observing quietness' = *in quiet*.—*Ἐρωτες*, 'Cupids.'—*ὥς ἐπιφάνειν*, 'so as to touch.' It takes the genit. See 136.—*ἡμέρας*, 'lighted,' perf. pass. part. of ἡπτω.—*ῥῖδον*, imperf. of αἰδω.—*ἀναδῦσαι*, 'emerging from the water.'—*αἱ πολλὰί*, 'the most of them.'

PAGE 160. LINE 1-11. *εἴ τι ἕλλο*, &c. 'and if there be any other, &c....not fearful to look upon.'—*προῖχε γεγηθώς*, 'led the way full of glee.'—*ἐπὶ πᾶσι*, 'in addition to all.'—*ἄλλος ἄλλο*, &c. 'one at one part of the sea, another at another.'—*τῆς θαῦς*. See 127.—*ἐώρων*, imperf. of ὁράω.

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

12-34. *οἷα*, what dreadful things.—*οἷος* regards quality, ὅσος, quantity.—*πέτορθα*, perf. mid. or 2d perf. of πύσχω. Note the continued force of the perfect.—*ὁ τολμήσας*. See 12.—*διέφυγε*. See 9 (b).—*ἔξω*, out of the reach of any missiles.—*Ὀδυσσεύς*. See 182.—*πολλοὺς τινας*, 'a crowd of fellows.'—*ἠέξανσα*, aor. 1 of ἠεκαίω.—*ἐνανσάμερος*, 'having lighted.'—*ὁ δένδρον*. See 209.—*ἐξάρισαν*....*πειρώμενοι*, 'they manifestly tried.'—*ὅτις*, since they were.—*πιεῖν*. See 172.—*ἐγχεάς*, aor. 1 part. act. of ἐγγέω.—*περιφέρεσθαι*, to whirl round and round.—*ἐν ἑαυτιῷ*, in my senses, master of myself, Latin, *potens mei*.—*ἤμην* for *ἦν*, imperf. of εἰμι.—*ἀπ' ἐκείνου*, scil. *χρόνον* = *from that time*.—*ὥς*, 'how.'—With *βαθὲν* supply *ὑπὸν*. See 113.—*ὅς οὐκ ἐξέθορες*, 'that you did not leap up,' aor. 2 ind. of ἐκθορέω.

PAGE 161. LINE 1-18. *οὐ γὰρ ἄν*, &c. 'for I well know that he never could have remored,' &c.—*ἀφείλον*, aor. 2 ind. act. of ἀφαίρω.—*ἐξιόντα*, 'as he went out,' aor. 2 part. of ἐξιμι.—*ἐθίγων*, 'I groped,' imperf. of θιγέω.—*παρῆς*, &c. 'telling the sheep alone (i. e. only) pass on to the pasture,' aor. 2 part. of παρήμι.—*ἐντελόμενος*, aor. 1 part. mid. of ἐντέλλω.—*μανθάνω*, 'I perceive.'—*ἐκείνοις*, scil. *προβάτοις*.—*ἔλαθεν*. See 198.—*σε ἔδει*, 'you ought to have called,' &c.—*ἤχορτο*, imperf. mid. of εἴρω.—*ἐστὶ*, *præsens historicum*.—*μεταγχολῶν*, 'that I was mad.'—*ἔχορτο ἀπίοντες*, 'they went away quickly.' On this use of the participle, see Kühner, § 310, 4 (1).—*ἠρίυσέ με*, 'annoyed me.'—*οὐδέ*, 'not even.'—*θάροσει* = *never mind*.—*ὥς*, in order that.—*τὰ... τῶν πλεόντων*. See 43.

IX. PANOPE AND GALENE.

20-34. *διότι μὴ*, 'because (probably) she herself was not invited.' The nuptials of Thetis and Peleus are referred to.—*συνεσιτώμην*, imperf. mid. of *συνεσιτώω*.—*ἔγωγε*, = *as for me, indeed, I did not*, &c.—*ἐν τοσούτῳ* (scil. *χρόνῳ*), *for so long a time*.—*μὴ παροῦσα*, *since she was not present*, i. e. not allowed to be present.—*ἀπελγλίθισαν*, *had gone away*, plup. ind. mid. of *ἀπέρχομαι*.—*λαθοῦσα πάντας*, *unknown to (or unperceived by) all*, threw in, (*ἐνέβαλεν*).—*τῶν . . . ἐρίων . . . κροτούριων*, &c. genitives absolute = *while some were*.—*ἐπεγέγραπτο*, plup. pass. of *ἐπιγράφω*.—*ἡ καλή*, &c. 'let the beautiful (i. e. the most beautiful) take it.'—*ὥσπερ ἐξέπιτηδες*, 'as if by design.'—*κατεκλίνοντο*, *were reclining on the couches*.—*ἀνελόμενος*, aor. 2 mid. part. of *ἀναιρέω*.

PAGE 162. LINE 1-11. *αἱ δέ . . . ἐκάστη*, 'they each claimed it, and insisted that the apple was hers.'—*ἄρσι χειρῶν*, *to blows*.—*αὐτὸς*, &c. 'I myself will not decide, &c.'—*ἡξιούν* thought it right.—*ὅς* for *οὗτος*.—*διαγιγῶναι*, aor. 2 inf. of *διαγιγνώσκω*, *to distinguish*, &c.—*θαεά*, scil. *ἐποίησαν*.—*ἀπαγγέλων*. See 193.—*κρατοῖσαν*, *the successful candidate*, the one who carries off the prize.—*ἦν* = *ἐάν*.—*τι*, scil. *κατά*, *in some way, some how*.

X. XANTHUS AND THE SEA.

12-35. *πεπορθότα*, perf. part. of *πύσχω*.—*κατάσβεισον*, aor. 1 imperat. of *κατασβέννυμι*.—*ἀπηνθράσκωμαι*, *I am burned to a cinder* (from *ἀπαθρακώω*).—*ἐπαύσατο*. See 129.—*ἀπέφραττε*, 'was damming up my current.'—*ἐπῆλθον*, *I went against him*.—*ὥς*, *in order that*.—*φοβηθεὶς ἀπόσχοιτο*. See 191.—*ἀπόσχοιτο*, aor. 2 optat. mid. of *ἀπέχω*.—*ἔτιχε . . . ὢν*, 'he chanced to be.'—*Αἱμῶν . . . Αἰτήν*, the workshops of Vulcan.—*φέρων*. See 287.—*ᾤπησε*, aor. 1 of *ὀπιώω*.—*αὐτὸν δέ ἐμέ*, 'even me myself.'—*δεῖν*. See 229.—*ἐργασται*, perf. of *ἐργάζομαι*.—*ὅπως*, 'how.'—*θολερός*, scil. *εἶς*.—*ὡς εἰκός*, 'as it seems.'—*καὶ εἰκότως*, 'and justly' (are you in your present condition).—*ὅς*, the relative expresses the ground or reason.—*ὅτι*, *because or seeing that*.—*οὐκ ἔδει*, 'ought I not,' &c.

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS.

PAGE 163. LINE 1-13. *τί ἄγχεις*, 'why are you strangling,' &c.—*προσπισών*, 'having made an attack upon her.'—*ἡμιτελῆ δόμον*, 'my half-finished house.' Cf. *Iliad*. II. 701.—*γενναῖα*, i. e. *Laodomia*.—*αἰτιῶν*, pres. imperat. of *αἰτιάομαι*.—*τὸν Μενέλαον*, *this Menelaus here*.—*ἤγαγεν*, aor. 2 of *ἄγω*.—*αἰτιατέον*, see § 20.—*ὦ βέλτιστε*, 'my

very excellent friend.—ἐμοῦ τοῦ ξένου, ‘*of me his host.*’—ἄξιος, ‘*deserves.*’—γεγενημένος, ‘*since he has been.*’—ἄμεινον, scil. ἐστὶ.—δύσπαρι, ‘*ill-starred Paris.*’ See Iliad III. 39, and Clarke’s note on the passage.—ἀφήσω, fut. ind. of ἀφίημι.—τῶν χειρῶν, ‘*my hands.*’ See 19.

14–31. ἄδικα ποιῶν=*you will be doing injustice to me then.*—καὶ ταῦτα, ‘*and that too.*’—ὄντα, ‘*since I am.*’—θεῶ, i. e. the god of love (Ἔρως).—κατέσχημαι, ‘*am held down*’ (in subjugation). ἀκούσιον, *involuntary thing* (it is).—εἶθε. See 170.—τὸν Ἔρωτα, ‘*that Eros,*’ the deity Paris had been speaking of.—γεγενῆσθαι αἴτιος. See 182.—οὐδένα ἄλλον, ‘*but that no other,*’ supply γεγενῆσθαι αἴτιον.—ἐκλαθόμενος, ‘*having forgotten,*’ aor. 2 mid. part. of ἐκλαθάνω.—προσπῆδηςαί τῶν ἄλλων, ‘*you leaped forth before the others.*’—ἄλλων governed by πρό in composition.—ἐρασθεῖς, ‘*enamored of.*’—τὸ ἐπιεκέλῃσθαι, ‘*its having been so ordained,*’ perf. pass. inf. of ἐπικλώθω.—αἰτιᾷ, 2d sing. pres. ind. of αἰτιάομαι.

XII. A TRITON, AND IPHIANASSA AND DORIS.

PAGE 164. LINE 1–15. κῆτος=*sea-monster*, any huge fish, usually spoken of whales, sharks, &c.—ἐπέμψατε. This monster was sent to ravage the coast of Æthiopia, because Cassiope, the mother of Andromeda, boasted that she was more beautiful than Juno and the Nereïds. By direction of the oracle Andromeda was exposed to this monster.—ἀπέκτεινεν, supply αὐτό.—οὐκ=no.—τὸν Περσέα. See 13.—μητροπάτορος, ‘*his maternal grandfather,*’ i. e. Acrisius.—αὐτούς, i. e. Danaë and her son.—εἰζός supply ἐστὶ.—ἰδεῖν. See 172.—οὐ.... ἐχρῆν, ‘*it was not necessary.*’

16–34. ἐστόλη, aor. 2 pass. of στέλλω.—ἐπιτελῶν. See 193, fut. part. of ἐπιτελέω (contracted from ἐπιτελέσων).—ἦσαν, scil. αἱ Τρογόνες, which he was about to utter when interrupted.—ἦγεν, imperf. of ἄγω.—διητῶντο, imperf. of διατρίβομαι.—ἀποτεμῶν, aor. 2 part. of ἀποτέμνω.—ὥχεται ἀποπνέμενος. See Kühner’s *Greek Gram.* § 310, 4 (1).—ἀθέατοι=οὐ θέμις αὐτὰς θεῶσθαι.—ἢ, or else.—οὐκ ἂν ἴδοι, ‘*will not probably see.*’ ἂν as here used has the effect of softening the positiveness of the future.—αὐτοῦ, i. e. Perseus.—ἢ Ἀθηνᾶ δῆ, ‘*Minerva, I say.*’ The sentence which had been broken off by the parenthesis is renewed by δῆ, with a change of construction.—παρέσχεν αὐτῷ ἰδεῖν ‘*afforded him (the opportunity of) seeing.*’—λαβόμενος. See 136.—τὴν ὄρην, ‘*his scimeter.*’ It was a short sickle shaped sword, often represented in connection with Saturn, Mercury, &c.—πρίν. See 254.—ἀνεγρέσθαι, aor. 2 inf. mid. of ἀνεγείρω.

PAGE 163. LINE 1-22. *προκειμένην*, 'lying exposed.'—*καθαιμένην τὰς κόμας* ('hanging down as to her hair') = *having her hair hanging down*. The participle is here made to agree not with the thing but the person, in accordance with a usual Greek idiom. The phrase is equivalent to *καθαιμένας τὰς κόμας ἔχουσιν*.—*καταδίκης*, 'condemnation' to this state of trial and suffering.—*ἀλούς* aor. 2 part. of *ἀλίσκομαι*.—*διέγρω*, 'he resolved.'—*καταπιόμενον*, fut. mid. part. of *καταπίνω*. See 193.—*τῇ μέρ . . . τῇ δέ*, scil. *χειρὶ*.—*αὐτό*, i. e. the sea-monster.—*πέπηγεν*, 2d perf. of *πήγνυμι*.—*πολλά*, supply *μέρη* = *the greater part of it, as much as had seen*, &c.—*ὑποσχών*, aor. 2 part. of *ὑπέχω*, *to sustain, support*, &c.—*ἐν τοῦ Κηφέως*, supply *οἶκῳ*.—*οὐ τὸν τυχόντα*, 'no ordinary marriage,' i. e. a husband of no common rank and distinction.—*ἑξέτον*, 'thought herself.' With *καλλίων* supply *ἡμῶν* governed by the comparative.—*ὅτι*, in reference to something understood: (indeed you are mistaken, she ought to have perished) *because*, &c.—*ἡλγήσεν*, i. e. Cassiope.—*μήτηρ γε οὔσα*, on the force of *γε*, see App. on Partic. 68.—*εἴ τι*, the indef. pron. instead of *ἄτινα*. So in Latin *si quid* instead of *quæ*.

MEMORABILIA OF SOCRATES.

XENOPHON, the author of the following extracts from the *Memorabilia*, *Cyropædia*, and *Anabasis*, was one of the most illustrious of the ancient authors. He was a disciple of Socrates, and together with his master, served in the Peloponnesian war. His character as an honorable and upright man, a brave soldier and consummate general, a wise statesman, an eloquent and attractive writer, deserves and has always commanded the respect and admiration of posterity, no less than the esteem and applause of his contemporaries. He was born B. C. 445, and died at the advanced age of 90 years. The *Memorabilia* (or "*Memoirs of Socrates*") gives a justification of Socrates against the charge of having introduced strange deities instead of worshipping the national ones, and of having corrupted the young by his example and maxims. It then goes on to adduce various conversations between Socrates and his disciples on topics of a moral and religious nature. It is written with singular grace and elegance, and divided into four books. The following extract is taken from Book II. Cap. i. 21, &c.—(Consult Anthon's *Classical Dictionary*, art. *Xenophon*).

THE CHOICE OF HERCULES.

PAGE 165. LINE 23-23. *Πρόδοξος*, Prodicus, a sophist and rhetorician of Iulis in the island of Ceos. He is said to have had Socrates, Isocrates, and others among his disciples. See Anthon's *Classical Dictionary*.—*ἀρετῆς*, 'virtue.'—*ἀποφαίρεται*, 'sets forth, declares his opinion.'—*ὅδε πως*, 'something after this manner.'—*ὅσα* = 'as far as.'—*ἄρᾳ* = 'now.'—*ἥδη*, the period just before manhood, from about 14 to 20 years of age. At Sparta it was fixed at 18.—*αὐτοζγάτορες*, 'their own masters.'—*δηλοῖσιν εἴτε . . . εἴτε*, 'manifest whether . . . or.'—*τρέφονται*, *they will turn themselves*

along = they will pursue the path, &c.—*κακίας*, ‘vice.’—*ἐξελθόντα*, agrees with *Ἡρακλέα* above.

PAGE 166. LINE 1-20. *ἀπογοῦνται*, ‘perplexed.’—*ἐποitéγον*. See 266. Supply *κατὰ* or *εἰς*.—*τράπηται*, ‘he should pursue.’ See above.—*φανῆναι*, aor. 2 pass. (in mid. sense) of *φαίρω*.—*μεγάλας* = of more than usual size and stature.—*ἐτέραν*, spoken in reference to one of two.—*κεκοσμημένην τὸ μὲν σῶμα*. See note p. 165, line 3, where the same idiom occurs. *κεκοσμημένην*, perf. part. pass. of *κοσμέω*, to adorn.—*σῶμα . . . ὀμματα . . . σχῆμα*. See 115.—*ἐτέραν*, ‘the other.’—*τεθραμμένην*, perf. pass. part. of *τρέφω* = *pampered*.—*πολυσαρξία*, ‘fleshiness’ = too great fullness of body.—*κεκαλλωπισμένην*, perf. pass. part. of *καλλωπίζω*.—*τὸ μὲν χρῶμα*, ‘her complexion.’ See 115.—*ὥστε*, see 173. Construe with *δοκέειν* = *so as plainly to appear to be*.—*τοῦ ὄντος* = *than was really the case*.—*ἀναπεπταμένα*, perf. part. pass. of *ἀναπειάννυμι*, with *ὀμματα* indicating a bold, somewhat staring look, the opposite of modesty, so lovely in females.—*πλησιαιτέρον*, adv. *nearer*; takes the genit.—*τοῦ Ἡρακλέους*. See 13.—*ῥηθίσαν*, aor. 1 part. pass. of *ῥέω* (see under *ῥῶ*).—*ἔερα*, ‘advances.’—*τὸν αὐτὸν τρόπον*, see 115, = *in the same manner*, in which she had been coming towards Hercules.—*προσδραμεῖν*, aor. 2 inf. act. of *προστρέχω*.—*ποίαν ὁδόν*, supply *διὰ*, *what way*.—*ὁδόν*, *course*.—*ποιήσῃ*, aor. 1 subj. of *ποιέω*.—*ἄγευστος*, ‘without taste of,’ see 124.

21-36. *φροτιεῖς*, fut. of *φροτιζω* (for *φροτισίσεις*). It takes the genit.—*οσοτούμενος διοίσῃ*, *you shall live (or pass your time) considering*, &c. *διοίσῃ*, 2d sing. fut. of *διαφέρω*, with *βίον* understood. Some editions read *διάσεις*.—*εὔροις*, aor. 2 optat. of *εὐρίσκω*.—*τερφθείης*, aor. 1 optat. pass. of *τέρπω*. With the Participle see 194, and Kühner's *Greek Gram.* § 310, 4 (a).—*ῥσθείης* aor. 1 optat. of *ῥδομαι*. See reference on preceding words.—*ἀφ' ὧν*, i. e. *τούτων τῶν πραγμάτων*, *ἀφ' ὧν*, &c.—With *φόβος* supply *ἐστὶ*.—*ἀγάγω*, aor. 2 subj. of *ἄγω*.—*ἐπὶ τὸ*, construe with *πορίζεσθαι*.—*ποροῦντα*, &c. ‘*you, toiling and wearied in body and mind*.’—*οἷς . . . τούτοις*, ‘*those things for which the rest (of men)*,’ &c.—*ἀπεχόμενος*, ‘*abstaining from*.’—*κερδαῖναι*, aor. 1 inf. act. of *κερδαίνω*.—*τοῖς ἐμοὶ ξυνοῦσιν*, ‘*to my volaries*.’—*ὑποχορίζομενοι*, pres. part. of *ὑποχορίζομαι*, in the sense of *to disparage*, &c. With *ὀνομάζονσι* = *nickname*.—*Κακία*, ‘*Vice*’ = *Misery*, the very opposite of *Happiness*.—*ἐν τούτῳ* = *thereupon*.

PAGE 167. LINE 1-22. *εἰδῆναι*, perf. part. act. of *εἶδω*.—*φύσιν* = *disposition*.—*πρὸς ἐμέ* = *with me as your companion and guide*.—*ἂν σε . . . γερύσθαι* = *you will become*.—*καὶ ἐμέ . . . φανῆναι*, ‘*and*

I shall appear.—ἵπερ, scil. ὁδῶ.—διέθεσθαι, ‘ordain,’ aor. 2 of διατίθηναι.—τὰ ὄντα = *things as they really are.*—διδόασιν, pres. ind. act. of δίδωμι. It governs οὐδέν in the accus.—βούλει, 2d sing. pres. of βούλομαι.—θεραπεύειν. See § 20.—εἴτε . . . ἄξιός, ‘if you think yourself worthy = if you claim.’—οἶα, 2d sing. pres. of οἶμαι.—ἀνέξομαι, = *to advance your interests.*—χοῖσθαι, takes a dative.—ἐπιστήν formed from ἐθίζω. It like the others preceding takes the acc. and infinitive.

23-36. ὑπολαβούσα. See note p. 111, line 3.—ὥς with the accent thrown back from φησι which is enclitic.—ἡ γυνὴ αὐτῇ, with an air of affected contempt.—ὦ τλήμον, ‘O miserable one.’—οἶσθα for οἶδας, 2d sing. perf. of εἶδω in present signification. Construe with ἐθέλουσα (πράττειν μηδέν, &c.) See 194, and Kühner’s *Greek Gram.* § 310, 4 (a).—οὐδὲ τὴν . . . ἀραμένεις, ‘dost not wait for the desire.’—πρὶν. See 254.—πεινῇ . . . διψῇ, pres. infinitives of πεινᾶω, διψᾶω.—ἵνα, ‘in order that.’ See App. on Partic. 137. θίγου. See 135.—χιόρα, ‘snow,’ used in summer in tropical climates for the purpose of cooling the wines. See Anthon’s *Smith’s Dictionary of Greek and Roman Antiquities*, p. 658, article *Nix*.—ὑπόβασθαι = *carpets spread under foot.*—τὸ . . . ἔχειν, &c. ‘the having nothing to do,’ &c.

PAGE 168. LINE 1-19. ἀθάνατος οὖσα, ‘though immortal.’—ἀπέρριπται = ‘an outcast from the gods.’—τοῦ . . . ἀκούσματος, ‘that sweetest of all sounds.’—ἐπαίνου σεαυτῆς. Of course the commendation of self which is here meant is that which an approving conscience affords to every virtuous and upright man.—ἀνήκοος εἶ, ‘thou hast never heard.’—With ἀθείατος supply εἶ.—τεθείασαι, perf. of θεάομαι.—πιστεύσεις, aor. 1 (Æolic) optat. of πιστεύω. With the dat. = *to trust.*—ἐπαρκέσειεν, aor. 1 optat. (Æolic) of ἐπαρκέω, which takes the dat. of person, in sense of *to aid, help, &c.*—τίς . . . εὖ φρονῶν, ‘who that is right minded.’—ῥέοι ὄντες, ‘although young.’—λιπαροί, sleek, anointed with oil, &c. according to the ancient custom at banquets. It is here spoken of the hair opposed to αἰχμηροί in the next clause, and indicates foppish indulgence, the wasting of youth in the mere adorning the person, &c.—περῶντες, pres. part. act. of περᾶω. It is rarely, as here, spoken of time.—πεπραγμένοι . . . πραγματοποιοί, i. e. in reference to the *past* and the *present*.—διωδραμόντες, aor. 2 part. of διατρέχω.—ἀποθέμενοι, aor. 2 mid. part. of ἀποτίθηναι, in the mid. *to put by for oneself; to reserve, &c.*—ἐγὼ δὲ σέπειμι μὲν θεῶς, &c. a noble sentiment and worthy of the illustrious sage who is reported to have uttered it. Compare with this the language of Holy Scripture, Prov. viii., especially from verse 22

onward.—*μάλιστα πάντων* = *in the highest degree*.—*οἷς προσήκει* (scil. *τιμᾶσθαι*).

20-33. *ἀπράγμων* (α priv. *πράσσω*, *πρᾶγμα*) lit. *free from business* = *easy, quiet, agreeable*, &c.—*ἔως*. See 252.—*ἄχθομαι ἀπολείποντες*. See 194.—*δέονται πράττειν*. See 172.—*μένηται*, perf. (in pres. signif.) of *μηνήσσομαι*.—*παρούσας* (scil. *πράξεις*) pres. part. of *πάρεμι*, *to be present*, &c.—*ἴδονται πράττοντες ἐν*. See 194.—*πεπρωμένον*, ‘*allotted*,’ perf. part. pass. of *πέπρωμαι*, usually referred to *πόρρω*, assumed as a present.—*τὸν ἀεὶ χρόνον*. See 117.—*τὴν . . . ἐνδαιμονίαν*, *the supremest felicity*.—*κεκτῆσθαι*, perf. infin. of *κτάομαι*.

A DISCOURSE ON PROVIDENCE.

This extract is also from the *Memorabilia* of Socrates, Book IV. Cap. iii. § 2-18. It may be regarded as a fair specimen of the sentiments of a wise and thoughtful heathen, respecting those dispensations of the supreme Ruler of the Universe, which to us Christians are rendered clear by the light of Divine Revelation.

PAGE 169. LINE 1-19. *δῆ*. See App. on Partic. 98, 103.—*συνότιας*, pres. part. of *σύνειμι*.—*οὕτως*, in reference to his constant endeavor to render his followers wiser and better.—*παρὰγερόμενοι*, ‘*who were present or in company with him*,’ &c.—*ἐγώ*, i. e. Xenophon.—*τοιούδε* = *after this wise*.—*ἴδῃ*. See App. on Partic. 134.—*ἐπῆλθεν* = *has it come or happened*; used impersonally.—*ὧν*, (the things) *which*, governed by *δέονται*.—*καί*. See App. on Partic. 138, &c.—*ὅς* = *οὗτος*.—*μὰ τὸν Δία*. See App. on Partic. 159. With *οὐκ ἔμοιγε*, understand *ἐπῆλθεν ἐνθυμηθῆναι*, &c.—*ἀλλὰ*. See App. on Partic. 5, h.—*νῆ*. See App. on Partic. 171.—*ὁ* = *τοῦτο*.—*εἰ εἶχομεν . . . ὃν ἤμεν*. See 71.—*ἐνεκά γε* = *as far at least as regards*.—*ἀλλὰ μὲν*. See App. on Partic. 169. It is Socrates who makes the remark.—*γε*. See App. on Partic. 68-73.—*πάνν*, in answers it affirms strongly, *yes, by all means; no doubt; certainly; you are right*, &c.—With *ἄξιον* supply *ἐστίν*.—*οὐκ οὐν*. See App. on Partic. 204.—*ἐπειδή*. See Ibid. 120.—*ἀρέφηναι*, aor. 1 ind. act. of *ἀναφάνω*.—*ἔστι ταῦτα* = *it is true*.—*οὐ μόνον*, *not only of the night, &c.*

20-35. *τὸ . . . ἀναδιδόναι*, *the giving forth, supplying, &c.*—*δέ* = *and further*.—*ταύτην*, scil. *τησῆν*.—*ἔσας*, ‘*seasons*.’ With *φιλάνθρωπα* supply *ἐστίν*. The student will note that Socrates is putting his instructions in the form of questions. He asks Euthydemus whether he has ever seriously considered the various points which relate to Divine providence. Hence supply, to complete the sense in English, something like *do you observe? do you reflect or know?*

&c.—ὥστε. See 174. Construe ὥστε καὶ πάντα τὰ χρήσιμα ἡμῖν γίνεσθαι, &c.—αὐτοὺς ἡμᾶς. See 38.—μιγνύμενον, i. e. the water, mingled or mixed with all, &c., renders these &c.—πλείστου, most of all.—ἐπικούρον (with gen.) ‘defending us against.’—ὡς συνελόντι εἰπεῖν. See App. on Partic. 250.

PAGE 170. LINE 3-20. χειμῶνι, ‘winter.’—τράπηται, aor. 2 pass. of τρέπω.—ἁδρόνοντα, agrees with ἥλιον.—τὰ μὲν... τὰ δέ, some... others.—ὧν καιρὸς, whose season.—διελήλυθεν, perf. of διέχομαι.—φυλαττόμενον μὴ, taking care lest, pres. part. mid. of φυλάσσω. In this sense it is followed by the subjunc.—ἀπιῶν, pres. part. act. of ἀπείμι.—ἀποπαγησόμεθα, fut. pass. of ἀποπήγνυμι.—ἐνταῦθα, like all adverbs of place, often takes the genit., as ἐνταῦθα ἡλικίας = *ad hoc ætatis*; ἐνταῦθα τοῦ οὐρανοῦ = *to that part of the heavens*.—ὠφελοῖη (for ὠφελοῖ), pres. optat. (Attic) of ὠφείλω.—ἔοικεν, perf. 2 with pres. signif. from root εἶκω, *to be or seem like*, &c.—ὑπενέγκαιμεν, aor. 1 optat. of ὑποφέρω.—κατὰ μικρόν, ‘by degrees.’—ὥστε. See 173.—λατθάνειν... καθισταμένους, so that we are imperceptibly (*unawares*) placed in either extreme. See 197.—σκοπῶ = *I am reflecting upon this, whether*, &c.—On εἰ in this sense, see Kühner’s *Greek Gram.* § 344, 5 (i).—ἄρα (with εἰ). See App. on Partic. 55, 56, 57 (d).—τί (ἄλλο) ἔργον.—ἦ. See App. on Partic. 127.—ἐκείνο δέ, ‘this however.’—ἐμπροδίζει, ‘perplexes.’—ἄλλα for τὰ ἄλλα.

21-36. γάρ, in reference to something not expressed; (as, be not disturbed by this consideration), ‘for is it not,’ &c.—With *παραγόν* supply ἐστί.—καὶ ταῦτα, ‘these too,’ i. e. the animals.—γίγνεται, ‘are produced.’—αἰγῶν, &c. See 121, and Kühner, § 273, 4 (c).—With *δοκεῖ* supply ἄνθρωπος = *men appear to derive greater advantage from animals than from plants*.—πλείω, i. e. the ἀγαθά.—ἀπὸ τούτων, i. e. τῶν ζώων, spoken of above.—ἐκείνων, scil. φυτῶν.—πολὺ γένος τῶν ἀνθρώπων = *a large portion of the human race*.—γένος, noun of multitude, takes the verb in the plural.—χρῶνται, takes the dative.—τὰ χρήσιμα τῶν ζώων, see 121, = *the useful animals*.—ἄλλα πόλλα = *many other purposes*.—αὐτῶν... ἡμῶν, ‘that even those of them which are much stronger than we.’—ὥστε. See 173.—διαφέροντα, ‘differing from one another.’—ἀπολαύμεν. This verb takes the genit. See 126, and Kühner’s *Greek Gram.* 273, 5 (c).

PAGE 171. LINE 1-17. ἐμφῦσαι, *implanting in us*, aor. 1 inf. of ἐμφύω.—τὰ... καὶ, see App. on Partic. 138, = *we both enjoy... and*.—ἀλεξόμεθα, *ward off from ourselves*.—ἐξηγηεῖν = *power of speech*.—δοῦναι, aor. 2 inf. of δίδωμι.—ρόμους τιθέμεθα. See note on Exercise II. line 11.—ἐπιμελεῖν ποιῆσθαι, (with genit.) = *to pay attention to*.—τὸ... ταύτη αὐτοὺς ἡμῖν συνεργεῖν, ‘their assisting

us in this. With ταύτῃ understand μερίδι or something equivalent.—προροῖσθαι ὑπὲρ μελλόντων, 'to provide for (or with respect to) the future.'—φράζοντας, agreeing with αὐτοῖς, i. e. the gods.—ἀποβησόμενα = future events, fut. part. mid. of ὑποβαίνω.—ἦ, scil. ὁδῶ.—σοὶ δέ. Euthydemus alludes to the familiar spirit (τὸ δαιμόνιον) which Socrates was said to have. Compare the language of Cicero (*De Divinatione*, I. 54): *esse divinum quiddam quod Socrates Daemonion appellat, cui semper ipse paruerit, nunquam impellenti, sæpe revocanti.*—φιλικώτερον, in a more friendly manner.—οἱ, i. e. the gods.—ὅτι δέ, 'but that I speak the truth.'—καὶ σύ, 'even you.'—ἂν = ἑάν.—ἔως. See 252.

18-36. ἐννόει, pres. imperat. of ἐννοέω.—ὑποδεικνύουσιν, supply ἑαυτοῖς, i. e. through their works which we see and enjoy.—εἰς τοῖμαρές ἰόντες = coming openly before us, or in sight.—ὁ συντάτων. See 12.—θᾶπτον νοήματος, 'more speedily than thought.'—πρώτων, 'in doing.'—ἐπιτρέπει ἑαυτὸν ὁρᾶν. See 172, and Kühner's *Greek Gram.* § 306, REM. 10.—ἀκριβοῶς = too closely or narrowly.—ἀραιδῶς, recklessly, rashly, &c.—εἰρήσεις, fut. of εἰρῴσκω, construe with ὄντας = εἶναι. See 194.—οἷς, relative agreeing in gender and number with πρώτων, which is governed by κρατεῖ.—κατασκήψας, when it falls or strikes.—αἰσθανόμεθα. See 126.—ἀλλὰ μὴν. See App. on Partic. 169.—οὔδ' αὐτῇ, 'but itself is not,' &c.—ἄ = *quapropter*; at the beginning of a clause, the relative in Attic Greek has this meaning.—χορῇ. See Kühner's *Greek Grammar* § 279, REM. 4.

PAGE 172. LINE 1-22. τῶν γιγνομένων, the things done (by the gods).—τιμᾶν τὸ δαιμόνιον, reverence the Deity, a sentiment worthy of a Christian, though, alas, Socrates had not the light of the Gospel to know, or to know how to worship, the one, only true God.—ἐγὼ οἶδα, I know well that (ὅτι), &c.—ἀμελήσω, takes the genit.—ὅτι μοι δοκεῖ, &c. Construe, ὅτι οὐδέποτε εἰς ἀνθρώπων δοκεῖ μοι ἂν ἀμείβεσθαι τὰς ἐντολάς τῶν θεῶν ἀξίως χάρισιν.—ἀλλὰ μὴ τοῦτο ἐθίμει, 'nay, be not disheartened at this.'—ὁ θεὸς = the oracle.—κατὰ δύναμιν, according to our ability.—ἀρεσκεσθαι, 'that we propitiate,' with accus. of person and dat. of thing.—τιμῶν, pres. optat. (Attic) of τιμάω.—ὑφέσθαι, pres. inf. mid. (with genit.) of ὑφίημι, in the sense of slacken, abate, come short of, &c.—φανερὸς ἐστὶ... τιμῶν. See Kühner's *Greek Gram.* § 310, 4 (b).—οὐ γὰρ παρ' ἄλλων, &c. Construe γὰρ τις γ' ἐλπίζων μείζω παρ' ἄλλων, ἢ παρὰ τῶν δυναμένων ὁφειλῆν τὰ μέγιστα, οὐκ ἂν σωφρονοίη.—ὥς with superlat. See App. on Partic. 237.—λέγων τε καὶ αὐτὸς ποιῶν, by both saying and himself doing = by uttering such sentiments in his public and pri-

vate discourse, and by practising strictly according to his avowed principles, he, &c.—*τοὺς συνόντας*, *his associates, disciples, &c.*

THE CYROPÆDIA, OR INSTITUTION OF CYRUS.

In this work it is the author's intention to give an account, not only of the earlier years of Cyrus the Great, but also of his whole life, and of the laws, institutions, and government adopted by this monarch. The majority of critics are of opinion that Xenophon, in this treatise, is not to be regarded as giving us veracious history, but rather as presenting the model of a just, wise, and merciful ruler in the manifold relations of peace and war. So little is known with certainty in regard to Cyrus the Great, that it is impossible, at this day, to pronounce positively upon the question of how much truth is contained in this interesting and instructive work. (See Anthon's *Classical Dictionary*, p. 1398.) The extracts are taken from Book I. Cap. III. and Book VIII. Cap. VII. 13-28.

EARLY YEARS OF CYRUS.

PAGE 172. LINE 23-28. ἡ ὀλίγω πλεον, *or a little more*, i. e. than twelve years of age.—*διαφέρων ἐφαίνετο*, '*appeared to excel.*' See 194, and Kühner's *Greek Gram.* § 310, 4 (b).—*καὶ εἰς...καὶ*, *both in respect to...and*.—*τὸ μανθάνειν*. See 28.—*ἅ*=*ἐκείνα ἅ*=*the things which were proper*.—*ἀνδρείως*, '*manfully.*'—*ἐκ τούτου τοῦ χρόνου*=*at that time*, viz. when he was about twelve years old.—*ἦκουε...εἶναι*. See Kühner's *Greek Gram.* § 311, 1.

PAGE 173. LINE 1-17. αὐτὴ τε...καὶ, *both herself...and*.—*ἔχουσα*. See Kühner, § 312, REM. 10=*with*. So also *φέρων* and *λαβὼν* are used.—*ὥς τάχιστα*, '*as soon as.*'—*ἔγρω...ὄντα*. See 194.—*οἷα δὲ*, '*inasmuch as.*'—*συντεθραμμένος*, '*if he had been bred or brought up with him.*'—Construe, ὥσπερ ἂν τις ἀσπάζοιτο.—*ὑπογραφῆ*, *with a painting under*, said of the eyelids = *with painted eyelids and painted complexion*. This practice was common among the Medes, but not in vogue among the Persians.—*ἐντρίψει*, *a rubbing in*, i. e. of paint.—*προσθέτοις*, *added to*, i. e. false hair.—*κάνδυνες*, *cloaks or gowns*, with wide sleeves, worn over the tunics.—*καὶ νῦν ἔτι*=*even now*.—*μοι*. See Kühner's *Greek Gram.* § 284, 10 (d). It is termed the dative of confidential and pleasant intercourse.—*ἐρωτώσης*, pres. part. of *ἐρωτάω*.—*ἦ*, '*or.*'—*ἄρα*, '*then.*'—*πολύ* is used to strengthen the superlative *κάλλιστος*.—*ὅσων*=*τόσων ὅσους*.

20-36. ἐφ' ἵππων, *mounted upon a horse*.—*χρυσοχαλίνον*, *with a gold-studded bridle*. The bridles were magnificently adorned.—*περιῆγεν*, '*took him with him.*'—*ἅτε παῖς ὢν*. See 196.—*ἐπιπλεῖν μανθάνων*, '*with learning to ride.*'—*σπάνιον*, scil. *ἐστὶ*, '*it is a rare thing even to see,*' &c.—*ὥς ἡδιστα*, '*as pleasantly as possible.*' See App. on Part. 237.—*τὰ οἴκαδε*. See Kühner, § 300, REM. 8.—*παρο-*

ψίδας, 'dainty side-dishes.'—ὅσα πράγματα, 'what an amount of trouble.'—φάναι, scil. φασί.—τοῦ ἐν Πέρισαις. See 138.—ἐπὶ τὸ ἐμπλησθῆναι = *for the satisfying our wants*.—τοῦτο... αὐτό, i. e. *for satisfying their desires after food, &c.*

PAGE 174. LINE 1-17. τινάς. See Kühner, § 303, 4.—ἐλιγμούς, 'mazes,' the abstract accus. after πλανώμενοι.—ὅποι = *ἐκεῖσε ὅποι*.—οὐκ ἀχθόμενοι, 'not with pain or trouble,' i. e. with great pleasure and satisfaction.—καὶ σέ, 'even you.'—ἄφη. See 126.—ἀποψώμενον, 'that you wipe' (depending on ὄρω). See 194.—τούτων, in reference to the meats, sauces, &c.—πλέα = *bedaubed*.—On εἰ with indic. see 68 and 276. Cf. also Kühner, § 344, 5 (i).—κρέα γε ἐνδοχῶ = *enjoy your meat*. See Kühner's *Greek Gram.* § 273, 5 (c), and REM. 15.—*ρεανίας*, implying the possession of health and vigor.—πολλὰ, scil. κρέα.—ἡμέρων, gen. pl. of ἡμερος, *tame*, &c. See 121.—δίδως, 2d sing. pres. ind. of δίδομι.—χρησθαι, inf. denoting *purpose; to use*, i. e. *for the purpose of using*.—ἔγωγε, 'I do indeed,' &c.—λαβόντα.... διαδιδόναι. See 191.

18-36. κρεῶν (depending on διαδιδόναι). See Kühner, § 273, 3, (b).—σοι. See Crosby's *Greek Gram.* § 727, I.—ἕως. See 252.—ἔλαβε, aor. 2 (in pluperf. sense) of λαμβάνω. See 9 (b).—Σύνα, *Sacas*, name of the cup-bearer. The *Saca* were a people of Central Asia, near the sources of the Araxes.—ὦν ἐτίγχανε = ἦν.—ἔχων, with the same verb, *chanced or happened to have*.—προσάγειν, *to bring in, introduce, &c.*—οὓς = ἐκείρους οὓς.—ἂν πᾶς. Supply ἐπήρετο.—ὑποπτίσσω, *shy, bashful*. The expression is strong, and means properly, *the crouching, cowering down with fear*, like hares, partridges, &c.—σκόφαντα, *jesting, &c.* aor. 1 part. of σκώπτω.—καθαρεύς, i. e. *so as not to spill any of the wine or liquor*.—τριὰ δακτύλους, that is, probably, the thumb and first two fingers of the hand.—ἀνακτίσσομαι (ἀνακτιόμαι, with acc.) = *to gain favor, &c.*—τὸν, i. e. *Astyages*.

PAGE 175. LINE 1-16. πλύσαι, 'washed out,' aor. 1 inf. of κλύω.—φιῶλη, synonymous with ἔκπομα.—ὥστε. See 173, 174.—ἐμβαλῶ, 'I will turn you out of,' &c.—τά τε γὰρ ἄλλα, 'and for the rest,' i. e. *as to what appertains to the duties of the office*.—αὐτός, 'myself.'—κύαθος, a cup for drawing wine out of the κρατὴς or bowl. See Anthon's *Smith's Dict. of Gr. and Rom. Antiq.* p. 334. It contained about one-twelfth of a pint.—τοῦ... μὴ λυσitteῖν. See 178.—τᾶλλα for τὰ ἄλλα = *in other respects*.—ἐδειδοίκεν, pluperf. of δεῖδω.—κατέμαθον... ἐγχείαντα. See 194.

17-36. σκαλλομένους, 'disordered in mind and body.'—οὐκ ἔατε. See 92.—ἡμᾶς τοὺς παῖδας, 'us boys.'—αὐτοὶ ἐποιεῖτε, 'you yourse'ves

did.—ἐκεκοσγείτε, pluperf. 2 in imperf. sense.—ἦδετε, imperf. of αἰδω, ἄδω.—μὴ... ἐδύνασθε. The ellipsis may thus be supplied: *not (to say) that (you could not) dance in time (i. e. to the time of the tune), but you could not stand upright.* μὴ ὅπως is like the Latin *ne dicam*. (See Owen's *Cyropædia*.)—ὁ, relat., τοῦτο being its antecedent.—οὐ μὰ Δι'. See App. on Partic. 159. With παύεται, scil. πίνων.—προσδραμεῖν, aor. 2 inf. of προστρέχω.—οὗτος ὁ μιαρῶτατος = *this filthy, good-for-nothing fellow.*—ἀποκωλύει, historical pres. for aorist.—τρεῖς ἡμέρας. See 117.

PAGE 176. LINE 2-21. ὁπότε βούλοιο. See 82.—λέγοιμ' ἔν, *I would say, keep saying.*—ἐντιχεῖν, *to meet with = to have.*—κωλύων, '*when he keeps me from,*' &c.—ἐνθυμίας = *subjects of amusement.*—ἐπὶ, 'at.'—ἀδελφόν, i. e. Cyaxares.—χαλεπόν, &c. '*it was difficult for any one else to anticipate him in doing this.*'—ὑπερέχειεν... χαριζόμενος. See 194.—ὥς ἀπιοῖσα. See 193. Note that the ind. pres. of εἶμι and its compounds is used in fut. signif.—νομίζειν = *νομίζου.*—ἦν = *εἰ ἂν.* See 65.—σοι = *as far as you are concerned.*—οὐ... ἄρξει, '*shall not have command.*'—ὥς ἔμε. See App. on Partic. 239.—ἐπὶ σοί, '*in your power.*'—χάριν σοι εἶσομαι, '*I shall feel thankful to you.*'—εἶσομαι, fut. mid. of εἶδω.—ἔπει, 2d sing. pres. (in fut. sense) of ἔπειμι.

22-36. πορεύση, '*you shall proceed what way you please to that which seems to you to be moderate.*'—ἐπειδὴν τύχιστα, '*as soon as.*'—μεγάλοι = *grown up.*—λέγων πρὸς ἐμὲ, '*if you should speak to me.*' See Kühner's *Greek Gram.* § 312, 4 (d).—διηρώτα, in perf. of διερωτάω.—δοξῶ... εἶναι, '*I am acknowledged to be.*'—ἥττω, '*inferior.*' It takes the genit. See 138.—ἴσθι, imperat. of οἶδα, perf. 2 of εἶδω. The student will take care not to confound it with ἴσθι pres. imperat. of εἶμι, *to be.*—σοί, dat. of endearment.

PAGE 177. LINE 1-14. τὰ πεζικά, '*in exercises on foot.*'—ἐρθᾶδε, '*here.*'—κράτιστος, &c. = *the best of good horsemen.*—αὐτῷ refers to πάμπῳ. It is added for the sake of perspicuity. See Kühner, § 304, 3.—ἐκεῖ, i. e. in Persia.—ὥς... δικαιοσύνην, '*inasmuch as I now thoroughly understand justice.*'—καὶ, '*even.*'—ἐπὶ = *on account of.*—ἐκδέσας, scil. χιτῶνα, the acc. of the thing.—αὐτόν. See above, line 2, on αὐτῷ. Omit it in translating.—τὸν μὲν, the larger boy's coat.—τὸν δέ, the smaller boy's coat.—ἔγραν = *decided or decreed.*—τὸν ἑκάτερον, '*that each one should have,*' &c.—ἐν τούτῳ, *on this occasion therefore.*

17-35. σκεπτόρ. See § 20.—τίς τιῆσις, &c. '*what is a just possession.*'—ἀφελόμενον, aor. 2 mid. part. of ἀφαίγω.—ἔχειν, '*should have it.*'—δίκαιον, predicate of εἶναι = *is just.*—σύν, *in accordance*

with.— $\psi\acute{\iota}\gamma\omicron\rho$ $\tau\acute{\iota}\theta\epsilon\sigma\theta\alpha\iota$, to give his opinion or decision. See Anthon's Smith's *Dict. of Gr. and Rom. Antiq.* p. 818, 819.— $\tau\alpha\upsilon\tau\acute{\alpha}$ for $\tau\acute{\alpha}$ $\alpha\upsilon\tau\acute{\alpha}$.— $\tau\acute{o}$ $\dot{\iota}\sigma\omicron\nu$ $\acute{\epsilon}\chi\epsilon\iota\nu$, subject of $\gamma\omicron\mu\acute{\iota}\zeta\epsilon\tau\alpha\iota$.— $\mu\epsilon\acute{\iota}\tau\rho\nu$... $\alpha\upsilon\tau\omega$, his measure (of right and wrong); his standard of action.— $\acute{o}\pi\omega\varsigma$, scil. $\acute{o}\rho\alpha$ = see to it that, &c. See 234.— $\tau\omicron\upsilon\tau\omicron\iota\upsilon$, i. e. Astyages.—With $\beta\alpha\sigma\iota\lambda\iota\kappa\omicron\upsilon$, supply $\acute{\eta}\theta\omicron\nu\varsigma$.— $\acute{\epsilon}\nu$ $\tilde{\omega}$, &c. The order is $\acute{\epsilon}\nu$ $\tilde{\omega}$ $\tau\acute{o}$ $\acute{o}\lambda\epsilon\sigma\theta\alpha\iota$ $\acute{\epsilon}\sigma\tau\acute{\iota}$ $\chi\omicron\rho\acute{\iota}\gamma\alpha\iota$ $\acute{\epsilon}\chi\epsilon\iota\nu$ $\pi\lambda\epsilon\acute{\iota}\omicron\nu$ $\pi\acute{\alpha}\nu\tau\omega\nu$.— $\mu\epsilon\acute{\iota}\omicron\nu$ $\acute{\epsilon}\chi\epsilon\iota\nu$ = to be submissive.— $\acute{\omega}\sigma\tau\epsilon$, so that, therefore, &c.

FAREWELL ADDRESS OF CYRUS TO HIS CHILDREN.

PAGE 178. LINE 1-16. Καμβύση , Cambyses the elder son of Cyrus, and his successor on the throne.— $\varphi\upsilon\epsilon\sigma\theta\alpha\iota$ = $\acute{\epsilon}\nu\alpha\iota$.— $\pi\epsilon\varphi\upsilon\kappa\omicron\tau\alpha$ = natural endowments.— $\kappa\tau\acute{\eta}\sigma\iota\varsigma$, 'acquisition.'— $\tau\omicron\upsilon$ $\delta\omicron\mu\acute{o}\theta\epsilon\nu$ $\gamma\epsilon\nu\omicron\mu\acute{\epsilon}\rho\omicron\nu$, 'of the same origin.'— $\acute{\alpha}\lambda\lambda\omicron\delta\alpha\pi\omega\nu$, gen. pl. of $\acute{\alpha}\lambda\lambda\omicron\delta\alpha\pi\acute{o}\varsigma$, depending on comparat. $\acute{o}\kappa\epsilon\acute{\iota}\omicron\tau\epsilon\rho\omicron\iota$.— $\tau\rho\alpha\varphi\acute{\epsilon}\nu\tau\epsilon\varsigma$, aor. 2 pass. part. of $\tau\rho\acute{\epsilon}\varphi\omega$.

17-34. $\acute{\alpha}\gamma\alpha\theta\acute{\alpha}$, 'advantages.'— $\mu\acute{\alpha}\tau\alpha\iota\alpha$, vain, fruitless, &c.— $\pi\omicron\iota\upsilon\eta\sigma\eta\tau\epsilon$, construe with $\mu\acute{\eta}$... $\pi\omicron\tau\epsilon$.— \acute{o} $\pi\rho\omicron\nu\acute{o}\nu\omega\nu$. See 12.— $\acute{\alpha}\delta\epsilon\lambda\varphi\omicron\upsilon$, gen. depending on $\kappa\acute{\eta}\delta\epsilon\tau\alpha\iota$.— $\omicron\upsilon\tau\omega\varsigma$ $\acute{\omega}\varsigma$ $\acute{\alpha}\delta\epsilon\lambda\varphi\acute{o}\varsigma$, so much as a brother.— $\acute{\alpha}\delta\epsilon\lambda\varphi\omicron\upsilon$ $\mu\epsilon\gamma\acute{\alpha}\lambda\omicron\nu$ $\acute{\omicron}\nu\tau\omicron\varsigma$ = $\acute{\epsilon}\iota$ $\acute{\alpha}\delta\epsilon\lambda\varphi\acute{o}\varsigma$ $\alpha\upsilon\tau\omicron\upsilon$ $\mu\acute{\epsilon}\gamma\alpha\varsigma$ $\acute{\epsilon}\sigma\tau\iota$.— $\sigma\omicron\upsilon$, i. e. Tanaxares, Cambyses's brother.— $\acute{\alpha}\nu\tau\iota\lambda\acute{\alpha}\beta\omicron\iota\varsigma$, aor. 2 optat. of $\acute{\alpha}\nu\tau\iota\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$.— $\mu\acute{o}\nu\omicron\nu$... $\acute{\alpha}\delta\epsilon\lambda\varphi\omicron\upsilon$.— $\pi\rho\omega\tau\epsilon\acute{\iota}\omicron\nu\tau\omicron\varsigma$, holding the first place or when a brother alone holds the first place, &c.— $\mu\acute{\epsilon}\lambda\epsilon\iota$ = $\acute{\epsilon}\sigma\tau\iota\nu$.— $\delta\acute{\eta}\pi\omicron\nu$. See App. on Partic. 111.— $\acute{\omega}\varsigma$... $\acute{\epsilon}\tau\iota$, 'that I am no longer existing.'

PAGE 179. LINE 1-20. $\beta\acute{\iota}\omicron\nu$ $\tau\epsilon\lambda\epsilon\nu\tau\acute{\eta}\sigma\omega$. The phraseology is according to the analogy of the words $\lambda\acute{\eta}\gamma\epsilon\iota\nu$ and $\pi\acute{\alpha}\nu\epsilon\sigma\theta\alpha\iota$. See Kühner's *Greek Gram.* § 271, 2; Crosby's *Greek Gram.* § 517.— $\tau\omicron\iota$ with $\gamma\acute{\alpha}\rho$ expresses a conclusion.— $\kappa\alpha\tau\epsilon\rho\acute{o}\eta\sigma\alpha\tau\epsilon$. Take with $\tau\acute{\alpha}\varsigma$ $\psi\upsilon\chi\acute{\alpha}\varsigma$, &c.— $\acute{\epsilon}\mu\beta\acute{\alpha}\lambda\lambda\omicron\nu\sigma\iota\nu$, 'they (the $\psi\upsilon\chi\acute{\alpha}\iota$, &c.) inspire,' that is (more freely), 'have you never observed what terrors murderers are inspired with by those who have suffered violence from them?'— $\pi\alpha\lambda\alpha\mu\alpha\rho\acute{\alpha}\iota\omicron\upsilon\varsigma$ = avenging deities.— $\varphi\theta\iota\mu\acute{\epsilon}\rho\omicron\iota\varsigma$, 'to the dead,' syncope-participle, aor. 2 mid. with pass. signif.— $\acute{\epsilon}\omega\varsigma$ $\acute{\alpha}\nu$ $\tilde{\eta}$. See 252.— $\acute{\epsilon}\pi\epsilon\iota\delta\acute{\alpha}\nu$... $\gamma\acute{\epsilon}\nu\eta\tau\alpha\iota$, 'when it is separated from the senseless body.'— $\tau\omicron\upsilon\tau\omicron\iota$, in reference to the previous proposition.— $\varphi\rho\omicron\sigma\iota\mu\acute{\omega}\tau\alpha\tau\omicron\nu$, more intelligent.— $\theta\alpha\nu\acute{\alpha}\tau\omega$... $\acute{\psi}\pi\rho\upsilon$. See note p. 116, line 21.

21-36. $\omicron\upsilon\tau\omega\varsigma$ $\acute{\epsilon}\chi\epsilon\iota$ = 'are so.'— $\acute{\alpha}$ = $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\alpha$ $\acute{\acute{\omega}}\nu$, of which the relative depends on $\delta\acute{\epsilon}\omicron\mu\alpha\iota$.— $\acute{\alpha}\lambda\lambda\acute{\alpha}$. See App. on Partic. 5, i.— $\theta\epsilon\omicron\upsilon\varsigma$... $\acute{\alpha}\epsilon\acute{\iota}$ $\acute{\omicron}\nu\tau\alpha\varsigma$, 'the eternal gods,' acc. pl. depending on $\varphi\omicron\beta\omicron\upsilon\acute{\omicron}\mu\epsilon\nu\omicron\iota$ below, line 27.— $\tau\omicron\upsilon\tau\omicron\upsilon\varsigma$. See note p. 177, line 2.— $\mu\epsilon\tau\acute{\alpha}$ $\theta\epsilon\omicron\iota\acute{\varsigma}$ =

next to the gods.—ἢ (=ἐάν)....φαίνεται. See 78.—οὐδ' εἰ = not even if.

PAGE 180. LINE 3-14. τῶν προγεγενημένων, those who have lived before.—αὕτη γὰρ ἀρίστη διδασκαλία. On this construction see Kühner's *Greek Gram.* § 240, 3. The pronoun here in English would be in the neuter, but as is usual in such cases in Greek it is put by means of attraction in the same gender as διδασκαλία to which it belongs.—πραθέντα, aor. 1 pass. part. of πράσσω.—συνερχόντα, aor. 2 part. of συμφέρω, to be of advantage, &c. See 194, and Kühner, § 310, 4 (a).—ἀλλὰ....ἀπόδοτε. The Persians who worshipped fire, looked upon it as unlawful to burn the bodies of the dead.—τούτου in reference to τοῦ γῆ μιχθῆναι immediately afterwards.

15-31. ἀλλὰ....ἀπολειποῦσα, 'but now my soul seems to be departing (from the parts of my body) whence, as it is likely, it first leaves all.' ἐκλιπεῖν is here used absolutely, τὸν βίον or some such word being understood. ὀθενπερ refers to the extremities of the body where the approach of death is first felt. (Owen).—ἐγκαλύψωμαι, 'shall cover myself up.'—μηδεῖς....ἰδέτω. See Kühner's *Greek Gram.* § 259, REM. 9.—μήτε....μήτε, whether....or.—ἐλθωσι, aor. 2 subj. of ἔρχομαι.—τοὺς φίλους εὖεργετοῦντες, 'if you confer benefits upon your friends.' The apodosis (=consequent clause) immediately follows.—The sentiments of the preceding address are in most respects admirable, as the student will have noticed. Compare with them what is said by Cicero, at the end of his *Cato Major*, seu *De Senectute*.

THE ANABASIS, OR EXPEDITION OF CYRUS.

In the present work, Xenophon gives an account of the expedition undertaken by Cyrus the Younger against his brother Artaxerxes Mnemon, king of Persia. The expedition was unsuccessful, and resulted in the defeat and death of Cyrus at Cunaxa, not far from Babylon. The first book is occupied with the detail of these events. The remaining six describe the retreat of the "Ten Thousand," as the Greek auxiliaries are often termed. *Anabasis* literally means "a going up," and applies to the march of Cyrus from the sea-coast up towards central Asia. Xenophon accompanied the expedition as a volunteer; but on the death of the chief officers, through the treachery of the Persians, he assumed command, and has rendered himself and the expedition illustrious in the annals of warfare. The whole distance travelled, both on the expedition and the retreat, is computed at about 3500 miles; and the time employed was a year and three months. The extracts which follow are from Book I. cap. I.; cap. VIII.; and cap. IX.

ORIGIN OF THE EXPEDITION.

PAGE 181. LINE 1-16. γίγνεται, historical present.—Κῦρος, Cyrus, commonly styled 'the Younger,' to distinguish him from

Cyrus the Great, the founder of the Persian empire.—*παρεῖναι*, *to be present with him*. The place was Babylon, where he is said to have died.—*παρὼν ἐτύγχανε*, *chanced to be present*.—*Κῦρον*. See 13.—*ἀρχῆς*, *satrapy or government*.—*ἐποίησε . . . ἀπέδειξε*, aorists in pluperf. signif. see 9, *b*, note *.—*Καστώλον*, *Castolus* in Lydia. It was usual in the provinces to have a large plain for the purpose of mustering the troops for reviews, &c. *Τισσαφέρνην*, *Tissaphernes* who was at this time satrap of Caria. His character is delineated by Xenophon as mean, perfidious, and cruel.—*κατέστη*, '*was established*.'—*διαβάλλει*, '*accuses*.'—ὁ δέ, i. e. the king. It is equivalent to the demonstrative pron.—ὡς ἀποκτενῶν. See 193.—*ἐξαιτησαμένη*, '*having begged him off*' (for herself, for her own sake). See Matthiæ's *Greek Gram.* § 492, *b*.—ὡς ἀπῆλθε, '*as he went away*,' or '*when he had departed*.'—ὅπως . . . ἀδελφῷ, '*how he shall never for the future be (dependent) upon his brother*.'—ἀντ' ἐκείνου, '*in his stead*.'

17-30. *ὑπῆρχε*, (with dative) '*avored*.'—*τῶν*, '*of those (sent)*,' i. e. the messengers or courtiers, who passed from one court to the other.—*οὕτω διατιθείς*, '*thus (favorably) disposed*.'—*βαρβάρων*, i. e. all such persons as were not Greeks, meaning the Asiatics who were about his person.—*εὐνοϊκῶς ἔχοιεν αὐτῷ*, '*might be favorably disposed towards him*.' Adverbs with *ἔχειν*=the corresponding adjectives with *εἶναι*.—*δύναμιν*, *force, troops*, &c.—ὅτι as well as ὡς, is used to strengthen the superlatives, like the Latin *quam*.—*συλλογὴν*, '*levy*.'—*ὀπόσως*, &c. The order is, *παρήγγειλε ἐκάστοις τοῖς φρουράρχοις (τῶν φυλακῶν) ὀπόσας εἶχε*, &c.—*Πελοποννησίους*. The Lacedæmonians and Arcadians were the principal states of the Peloponnesus at this time, considered in a military point of view.—ὡς, as though *Tissaphernes* were plotting, &c. On this use of ὡς with the participle, see 205, and App. on Partic. 238.—*τὸ ἀρχαῖον*. See 117, OBS.—*Μιλίτου*. See the *Classical Dict.* of Prof. Anthon.

PAGE 182. LINE 1-17. *βουλευομένους*, *that* '*(certain individuals) were planning*.'—*φείγοντας*, '*exiles or fugitives*.'—*κατάγειν*, '*to restore*.'—*ἱξίου*, '*he desired*.'—*ἀδελφὸς ὢν*. See 206.—*δοθῆναι οἱ* '*might be given to him*,' put under his authority.—*συνέπραττεν*, '*co-operated with*.'—*ἐπιβουλῆς*, *plot or snare*.—*διπανῶν*, '*was incurring great expense*.'—*οὐδὲν ἤχθετο*, '*was not displeased* = *was very much pleased*,' an instance of the figure termed *litotes*.—ὢν by attraction for ὡς.—*τῇ*, supply *κειμένη* or *οὔση*. See 23.—*συγγενόμενος*, '*having become acquainted*.'—*μυρίους δαρεικούς*, '*ten thousand darics*' = \$35,000. It was a Persian coin of pure gold, and probably took its name from Darius I. king of Persia.

18-36. τὸ χρυσίον, 'the money.'—χρημάτων, 'resources.'—ὑπὲρ Ἑλλήσποντον, 'on the Hellespont,' others read Ἑλλησπόντον, in the sense of 'above the Hellespont.'—συνεβάλλοντο, contributed (mid. for their own advantage).—τρεφόμενον ἐλάνθενεν, 'was secretly maintained.' See 197.—ξένος. Aristippus was connected with Cyrus by ties of hospitality.—ξένους, 'mercenaries.' The sense (as given by Prof. Anthon) is that Aristippus asked Cyrus for pay for two thousand mercenaries and for the period of three months, since it is very unlikely that Cyrus would send away so many as four thousand troops in an affair in which he was not interested.—περιγινόμενος ἄν, 'he might subdue.' On ὥς with the participle as here, see 205.—πρόσθεν . . . πρὶν, 'before that,' like Latin *prius . . . quam*.—ὅτι strengthens the superlative.—ὥς . . . βουλούμενος. See 205.—ὥς . . . παρεχόντων, 'as though the Pisidians were affording trouble,' &c. by incursions into his satrapy.

BATTLE OF CUNAXA AND DEATH OF CYRUS.

PAGE 183. LINE 1-18. ὥς πολέμησων. See 205.—καὶ connects the present with what was detailed in the chapter preceding.—ἀμφὶ ἀγορὰν πλήθουσιν, 'about the time of full market,' i. e. when the market or place of public concourse was full. The hour was between nine and twelve.—καταλύειν, 'to halt,' i. e. to unyoke or unbind the beasts of burden.—τῶν . . . πιστῶν, 'one of the faithful followers of Cyrus.'—ἀνὰ κράτος, 'at full speed.'—ὥς . . . παρασκευασμένος, 'prepared as if for battle.' i. e. apparently marching forward in order of battle.—τάραχος, 'tumult.'—καὶ πάντες δε, 'and in fact all.' With ἐπιτεσεῖσθαι, supply βασιλεία.—καταπηδήσας . . . ἐνέδυσεν . . . ἀναβάς . . . ἔλαβε. Note the force of these aorists, indicating rapid action; also observe the continuance of action expressed by the imperfect, παρήγγελλεν. (Anthon).—καθίστασθαι, to station themselves each in, &c. With δεξιὰ supply μέρη. The Grecian troops were on the right wing of Cyrus's combined force, and Clearchus was posted on the right of this same wing.—ἔχων, 'occupying.'—ἐχόμενος, 'being next (to him).'—καὶ τὸ σιγάτευμα. Many editors reject these words.

20-34. πελταστικόν, supply σιγάτευμα.—ὁ ὑπαρχος = the lieutenant-general.—παρμηριδίοις (scil. ὅπλοις) 'cuisses' (written *cuishes* by Johnson), i. e. armor for the thighs.—ψιλὴν, i. e. without a helmet: he had on a tiara instead of a helmet.—μαχαίρας, *sabres*.—δείλη, 'afternoon,' here the early part or the beginning of the afternoon.—χαλκός τις ('something brazen') = brazen armor.—κα-

ταφανείς, 'plainly visible.'—λευκοθώρακες, 'white corslets or cuirasses,' probably made of linen (see *Anab.* IV. 7. 15).

PAGE 184. LINE 1-17. γερόφοροι, 'wicker-shield bearers,' large shields of wicker-work covered with ox-hide.—ποδήρεσι, 'reaching to the feet.'—κατὰ ἔθνη, 'by nations,' i. e. each nation marched by itself.—With πρὸ δὲ αὐτῶν supply ἐπορεύετο.—διαλείποντα... ἀλλήλων, 'at considerable distances from each other.'—ἀποτεταμένα, 'extended.'—βλέποντα = pointing downwards.—γνώμη, 'design.'—ἐλῶντα (*Attic* for ἐλασόντα), fut. part. of ἐλαίνω. See 193.—μέντοι, 'however.'—ἐψεύσθη τοῦτο, 'in this he was deceived.'—ὥς ἀνυστόν, 'as much as possible.'—ἴσθ, scil. βήματι.—κατὰ μέσον, 'opposite the centre.'—κἄν = καὶ ἐάν.

18-36. τὸ μέσον στήθας, i. e. the central body of troops, drawn up around the king.—ἀκούνων... ὄντα. See 194, and 126, OBS.—ἔχων, 'though occupying.'—αὐτῷ... ἔχοι, 'he would take care that all should go well.'—ὁμολῶς, 'in even order.'—ἐκ... προσιόντων, 'from those that were still coming up.'—οὐ πᾶν πρὸς, 'not very near to.'—ὑπελάσας, 'riding up.'—εἰ, 'whether.'—ἑστὰ... σφύγια, 'sacrifices... victims.'—θορύβον, 'noise.' It refers to the 'word' (τὸ σύνθημα, or *tessara militaris*) given out just before battle, and passed along from rank to rank.—Κλέαρχος, many read Ξενοφῶν.—καὶ ὅς, 'and he' = καὶ οὗτος.—ἀλλά = well, then, I both accept it, &c.

PAGE 185. LINE 3-18. διεχέτην, 'were apart.'—ἐπαινίζον. The Greeks sung two pæans, one before and after battle, the former to Mars, the latter to Apollo.—ἐξεκίμαιε, 'swelled forth like a wave,' a graphic and beautiful expression.—τί, 'a certain part.'—γάλαγγος = *acies*.—With ἐπιλειπόμενον supply μέρος.—δρόμῳ, 'with speed.'—ἐλελίζουσι, 'they raise the battle-cry.'—Ἐνναλίῳ, probably one of the epithets applied to Mars.—ποιοῦντες, 'in order to cause,' the fut. part. contracted. See 193.—κατὰ κράτος, 'with all their might.'—ἐν τάξει = in their ranks, preserving order.—κερὰ ἡμιόχων, 'without charioteers.'—οἱ δέ, i. e. the Greeks.—ἔστι δ' ὅστις, 'there was one however,' &c. one person was run down as in a race-course.—ἐκπλεγείς, aor. 2 part. pass. of ἐκπλήσσω.—οὐδέν... οὐδέ. The double negative increases the force of the negation. So οὐδ' ἄλλος... οὐδεὶς.—With ἐωνύμῳ supply κέρατι.

19-36. τὸ κατ' αὐτοίς, 'the part opposed to themselves.' Supply μέρος.—ἰδόμενος, 'though greatly pleased.'—οὐδ' ὥς = οὐδ' οὕτως, 'not even thus,' i. e. with the victory thus apparently certain on his side, he was not induced, &c.—ἐξήχθη, aor. 1 pass. of ἐξάγω.—ἐπεμελεῖτο, 'he kept watching or observing.'—καὶ γὰρ, and (he acted thus with reason,) for, &c.—ᾗδεν αὐτὸν ὅτι = ᾗδεν ὅτι αὐτός, a com-

mon Attic idiom, by which the subject of the following verb is made to precede as an object in the accusative.—*ἰγούνται*. Others read *ἰγούντο*.—With *ἀσφαλεστιάτω* supply *τύπῳ*.—*καὶ δὴ τότε*, ‘and indeed then.’—*ἔχων*, ‘though occurring.’—*ὅμως*, ‘yet.’—*τεταγμένοις*, in reference to the six thousand horse forming the king’s body-guard.—*ὥς εἰς κύκλωσιν*, ‘as if for the purpose of enclosing them.’ Prof. Anthon supposes that the king caused his whole right wing to wheel to the left for this purpose; a view which is opposed by Mr. Owen and others, who refer the wheeling to the six thousand men forming the body-guard: these, it is thought, Cyrus apprehended were about to fall upon the rear of the Greeks, and cut them to pieces.—*δείσας . . . κατακόψῃ*, (scil. *βασιλεύς*.) For this use of the subjunctive in place of the optative, consult Matthiæ’s *Gr. Gram.* § 518, 1.—*ἐμβαλὼν*, ‘having charged.’—*ἐξυκοσίοις*, i. e. his own immediate body-guard.—*τροπή*, ‘route.’

PAGE 186. LINE 2-20. *ὀρμίσαντες*, ‘rushing on.’—*σχεδόν*, *mostly*. The reference is to the intimate friends and companions of Cyrus, who were accustomed to eat at the same table, &c.—*ἡνέσχετο*, aor. 2 mid. of *ἠέχω*, *to restrain*.—*ἔτετο*. Some read *ἔτετο*.—*κατὰ*, ‘upon.’—*παίοντα*, ‘whilst striking’ (the king).—*μαχόμενοι*, &c. the nomin. absol. in place of the genit. absol.—*Κτησίας*. He was physician to the king.—*ἔκειντο*, ‘lay dead.’—*περιπεσεῖν αὐτῷ* = *to have thrown himself upon and clasped the lifeless body in his arms*.—*ἐαυτόν*. On this use of the reflexive with the middle verb, see Kühner, § 363, 2, Dr. Jelf’s edition.

EULOGY ON THE CHARACTER OF CYRUS.

LINE 21-34. With *ἐτελεύτησεν* supply *τὸν βίον*.—*Κύρον*, i. e. Cyrus the Great or Elder, the founder of the Persian monarchy.—*ὥς*, ‘as.’—*τῶν δοκούντων*, *those who appear* to have been on intimate terms with Cyrus.—*πάντα*, ‘in all respects.’—*ἐπὶ*, ‘at.’ The reference is to the court education of the young nobles.—*ὥστε εὐθὺς παῖδες ὄντες*, ‘so that straightway while they are boys’ = from their very childhood.—*ἡλικιωτῶν*, ‘of his equals in age.’—*καὶ*, ‘even.’—*μᾶλλον πείθεσθαι*, ‘to obey more readily.’

PAGE 187. LINE 1-17. *χοῖσθαι*, ‘to manage.’—With *ἔκρινον* supply *ἄνθρωποι*.—*ἔπρεπε*, ‘it was becoming to,’ &c.—*ποτέ*, ‘on one occasion.’—*ἐπιφερομένην*, ‘rushing upon him.’—*ἔτρεσεν*, aor. 1 act. of *τρέω*.—*τὰ μὲν ἔπαθεν*, ‘he suffered some wounds,’ spoken of in next clause. Some make *τὰ* here = *ταῦτα*.—*κατεπέμφθη*, ‘was sent down,’ i. e. from Babylon to the sea-coast.—*οἷς καθήκει* = *whose duty it is*.—*περὶ πλείστου ποιοῖτο*, ‘he esteemed it of the highest im-

portance.'—*εἰ τῷ σπείσαιοτο*, 'if he had made a treaty with any one,' aor. 1 mid. of *σπένδω*. *τῷ* for *τινί*.—*συνθῶιτο*, Attic formation for *συνθεῖτο*. Poppo accents *σύνθοιτο*.—*μηδὲν ψεύδεσθαι*, 'to prove in no respect false.'—*καὶ γὰρ οὖν* = *wherefore, then*.—*ἐπιτρεπόμεναι*, 'entrusted themselves to his care, put themselves under his government.'—With *ἄνδρες* supply *ἐπιτρεπόμενοι*.—*παρὰ*, 'contrary to.'

18-36. *πόλεις*, i. e. the Ionian cities spoken of cap. I. 6.—*ἐφοβούντο*. From Cyrus's character, they were afraid that he would punish them on account of the exiles mentioned cap. I. 7.—*προοῖτο*. Supply *αὐτοὺς*, and see above on *συνθῶιτο*. It is the aor. 2 optat. mid. of *προΐμι*.—*οὐδ' εἰ ἔτι*, 'not even if.'—*ἔτι δὲ κάκιον πράξειαν*, 'and should be still more unfortunate.'—*φανερὸς ἦν . . . πειρώμενος*. Adjectives like *δῖλος*, *φανερὸς*, &c. by a species of attraction take the verb succeeding them as a participle. See Kühner's *Gr. Gram.* § 310, REM. 3.—*ἐξέφερον*, 'reported.'—*ἀλεξόμενος*. In the mid. the verb *ἀλέξω* (to ward or keep off) means to ward off from oneself, to retaliate, to give like for like, &c.—*τῶν ἐφ' ἡμῶν*, 'of those of our time.'—*πρόσθαι*, to deliver up.—*καταγελᾶν*, to deride (his authority).—*ἦν ἰδεῖν* (lit. *there was to see* = one could see.—*ἐγένετο* = it was allowed.—*ἔχοντι . . . προχωροίη*, 'having with him whatever might suit his convenience.'—*μέντοι*, yet or however.

PAGE 188. LINE 2-18. *οὐς*, &c. The relative clause, being placed first, is emphatic.—*ἧς . . . χόρας* = *τῆς χόρας ἣν κατεστρέφετο*,—*ὥστε φαίνεσθαι*, 'so that it was evident.'—*ἄξιοῦν εἶναι*, 'that he thought . . . worthy (only) of being.'—*ὑπερβολή* = *abundance*.—*εἰς δικαιοσύνην*, as regards justice, i. e. the practice of justice.—*γε μὴν* = *porro*, a general connective.—*φανερὸς . . . βουλόμενος*. See note above, p. 187, line 23.—*καὶ*, 'and especially.'—*ἀλλ' ἔπει*, 'but because.'—*τὸ κατὰ μῆνα*, 'the monthly.'—*ἀλλὰ μὴν* = *furthermore*.—*ἀχάριστοι*, 'unrewarded.'—*προθυμίαν*, 'alacrity.'—*ὑπηρεταί*, assistants.—*ἐλέχθησαν*, aor. 1 pass. of *λέγω*.

19-36. *δεινὸν*, active, clever, &c.—*οἰκονόμον*, here used generally for one discharging public duties.—*ἐκ τοῦ δικαίου* = *δικαίως*.—*ἧς . . . χόρας*. See note above, line 3.—*προσόδους*, 'revenues.'—*ἐπέπατο*, 'had become possessed of.'—*φθονῶν φαίνετο*. With the infinitive *φαίνομαι* denotes *what appears* or *is likely*; with the participle, *what is manifest* or *apparent*. See Kühner's *Greek Gram.* § 311, 8.—*ἱκανούς*, fit or suitable.—With *θεραπεύειν* supply *τόσους*, the omitted antecedent to *ὅσους* at the beginning of the clause.—*καὶ γάρ*, and (he acted thus with good reason,) *for*.—With *αὐτὸ τοῦτο* supply *διά*.—*ὥς*, 'that.'—*καὶ αὐτός*, 'he himself also.'—*τούτου* = *in that*.—*εἰς γε ὃν ἀνὴρ*, 'of any one man, at least.'—*τρόπους*, in reference to the tastes or dispositions, &c.—*κόσμον*, 'ornament.'

PAGE 189. LINE 3-18. τὸ...*νικᾶν*, 'his greatly surpassing.' Supply *ἐστὶ*.—*ταῦτα*, these things, of which he has just spoken.—*ἐπεμπε*, 'was accustomed to send.'—*χρόνον*. See 135.—*σὺν οἷς* = *σὺν τούτοις οὖς*.—*γεύσασθαι*. See 126.—*ἐδύνατο*. The optat. and indicat. are often thus intermingled. See Matthiæ, § 529, 5.—*τοῖς*...*ἄγουσιν*, 'which carry.'—*ὥς*, 'that.'—*πεινῶντες*, while suffering from hunger. The change of mood from the optat. to the subjunc. adds force and beauty to the passage.

19-36. *μέλλοιεν*. See 230.—*ἐσπουδαίολογῆτο*, 'he spoke seriously or earnestly to them.' This was to show the esteem in which he held them.—*ἐξ ὧν ἀκούω*, from what I hear (in every quarter). Krüger makes *ἀκούω* = *ἀκήκου*.—*οὐδένα*, i. e. *οὔτε Ἑλλήνων*, &c.—*δούλου ὄντος*, 'though a subject.'—*ἐπεχείρησε*, 'attempted it.'—*οὗτος*, referring to Orontes; nomina. to *εἶρε*.—*οἶ*, enclitic, accent thrown back upon *πιστόν*: dat. of reflexive pron. (nomin. wanting), gen. *οὔ*, dat. *οἶ*, acc. *ἔ*.—*φιλαίτερον*, 'more friendly.' This person showed to Cyrus Orontes's letter to the king.—*αὐτοῦ*, i. e. the king.—*παρὰ*...*ἀγαθοί*, 'if they were brave with Cyrus.'—*μέγα τεκμήριον*, 'a strong proof,' the predicate of this proposition, τὸ...*γενόμενον*, being the subject.—*περὶ αὐτόν*. The common reading is *παρ' αὐτόν*, which is decidedly inferior.—*πεπτωκότα*, perf. part. of *πίπτω*.—*ἔχων*....*πᾶν*, 'with the whole army also.'

POETICAL EXTRACTS.

HOMER, from whose *Iliad* the first two extracts are taken, was a celebrated Greek poet, whose life, and the period in which he lived, are involved in great obscurity. He flourished, perhaps, somewhere about a thousand years before Christ. The *Iliad*, as its name imports, relates to the expedition of the Greeks against Troy in Asia Minor, the wrath of Achilles, the calamities consequent upon his quarrel with Agamemnon, the protracted contest, and the death and funeral rites of Hector. For a full and interesting discussion respecting the poems of Homer, consult Anthon's *Classical Dictionary*, articles *Homerus*, *Ilias*, and *Odyssea*.—The metre or measure in which the *Iliad* is written is what is termed Hexameter. This was employed by the Greeks at an early period, for the epic or heroic poem, and hence is often called *heroic*. The fundamental foot of the hexameter is the *dactyl*, the verse being formed by five repetitions of the dactyl, with a dissyllabic catalectus.

1 0 0 1 0 0 1 0 0 1 0 0 1 0

But in each of the first four feet, a *spondee* may take the place of the dactyl. Sometimes also there is a spondee in the fifth foot, and the line is then called *spondaic*, as—

Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἡλυθον αἰχμητῶν.

- 0 0 | - - | - 0 0 | - 0 0 | - - | - -

The beauty of hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees, and by introducing these in different places in different verses. Respecting the *arsis*, *thesis*, and *casura*, see Kühner's *Greek Grammar*, § 359, 351; Anthon's *Greek Prosody*, or any other accessible grammar or treatise on Greek prosody.

I. THE MEETING OF HECTOR AND ANDROMACHE.

PAGE 190. LINE 1-12. ὥς for οὕτως. Hector had been in Paris's house, conversing with Helen.—ἐπειθ', 'thereupon.'—ἐφεστήκει, pluperf. in imperf. sense.—γοῶσα, for γοῶσα from γοῶω.—τέμνειν, augment omitted, an aor. without any present, used by Homer in sense of to *find, come up to*, &c.—μετὰ, 'among.'—δμῶῃσιν for δμῶαῖς.—εὖ δ', ἄγε. This phrase is usually considered to be elliptical for εἰ δὲ βούλεσθε=*if you will, if you please*.—ἦέ, 'did she go,' &c.—ἐς (οἴκους) γαλόων.—ἐς (ἐξόν) Ἀθηναίης.—ἰλάσονται, 'are striving to propitiate.'

13-28. τὸν, governed by πρὸς.—αὐτ', 'in turn.'—ἀνῶγας, 'you charge.'—πύργον, a tower on the walls of the city, from which the field of battle could be seen.—ἄφικάνει, pres. for the aorist.—μαινομένη. This verb is used of any excessive passion; here, in reference to grief and anxiety.—ἄμα. See App. on Partic. 15.—ἦ=ἔφη.—ῥα, much the same as ἄρα, for which see App. on Partic. 55.—ὁ. Note that in Homer ὁ, ἡ, τό is very generally a demonstrative pronoun=*he, thereupon*, i. e. *Hector*, &c.—ἄπεσσυτο, syncopated aor. 2 mid. (=ἄπεσύνετο) from ἀποσέω, with the poetic doubling of the σ.—κατ', 'along.'—εὐτε=*'then.'*—τῇ for ταύτη, as just noted, with χώρα understood.—διεξιμέναι, poet. inf. for διεξιέναι.—πεδίῳρδε, *to the plain*.—Ἡετιῶν, the nom. for the gen. by strict construction; the license, however, is not unusual in this poet.—Πλάκω, 'Mount Placus,' in Mysia in Asia Minor, at the foot of which Thebe was situated, hence called *Hypoplacian*.

PAGE 191. LINE 2-16. ἔχεθ' ἔκτορι = ἄλοχος ἦν ἔκτορος.—ἔχεθ' for ἔχετο, the augment being omitted, as is common in Homer.—ἦ (=αὐτή), 'she.'—οἷ, dat. of the reflexive pron. οὗ, οἷ, ἐ, accent being thrown back upon ἦ.—κίεν for ἔκινεν, from κίω.—καλέεσκε, 'used to call.'—Ἀστυνάκτ', 'Astyanax,' i. e. king and defender of the city, a most appropriate term of honor, by the which the valor and consequence of his father was set forth.—ἐν...οἷ φῦ = ἐρέφῳ αὐτοῖς, 'she seized his hand,' clung to it as if growing to his very side. (ἐμφύω, *to cause to grow into*).—δαιμόνι, 'strange or wonderful man!'—σεῦ for σοῦ.—κε...εἶη = ὡν εἶη.—ἀφαιματιστή, 'deprived of.'—δίμεναι for δύναι.—ἐπίσπης, aor. 2 subj. of ἐπέπω, *to follow after* and hence *meet with*, &c.

19-36. ἐκ...πέρσεν, 'sacked.' This took place in the first year of the war.—οὐδέ, *but he did not*, &c.—μιν for αὐτόν.—σεβάσσατο for ἐσεβάσατο.—κατέκτε for κατέκτανσε.—οἱ μὲν = οὗτοι μὲν, 'the seven brothers too, whom I had in the halls (of my father), they all, or all of these, in one day,' &c.—βουσὶν ἐπ', &c. i. e. while watching their flocks and herds.—μητέρα, acc. absol. = *as to my mother*.—τῇ

for ἀντίρ.—βαλ' for ἔβαλε, 'snatched,' i. e. she died suddenly. Sudden deaths of women were attributed to Diana; those of men to Apollo.—ἀλλ' ἄγε νῦν, 'come, therefore, now.'—μῖν', lengthened form of μένω, for the purpose of procuring a long syllable in this place.—πύργῳ. This tower was built upon a part of the battlements, where the ascent to the city was less steep, and the wall more open to the attacks of the enemy. Troy, with its citadel, Pergama, was situated upon one of the lower ridges of Mount Ida, and fortified by a wall, fabled to have been raised by Apollo and Neptune. From behind, the city was overhung by the lofty promontories, Gargarus and Lectum; on the former of which was the altar of Jupiter. In front lay an extensive plain, gently declining towards the Hellespont, and watered by the Simois and Scamander. At a short distance from the Scæan gate, in the direction of the ships, was a little hillock or watch-tower, and near it the ἐρινεὺς or *fig-tree*, line 1, p. 192. (Trollope).—θείης, aor. 2 subj. for θέης and this for θῆς.

PAGE 192. LINE 2-14. ἄμβρατος, 'accessible.'—ἔπλετο = 'is,' imperf. of πέλομαι. With ἐπειρήσανθ' supply ἀναβαίνειν.—ἐνισπε, aor. 2 of ἐνέπω.—θεοπροπίων εὖ εἰδώς, 'skilled in auguries.'—ἦ, 'certainly.'—αἶ' νε, for εἶ' νε = εἶ' ἄν, ἔαν.—κακὸς ὥς, 'coward-like.'—ἀλυσκάζω, 'I wander or seek to flee.'—πολέμοιο for πολέμου.—With ἄνωγεν (augment omitted) supply ἀλυσκάζειν.—ἔμμεναι for εἶναι.—ἡδ' ἐμὸν αὐτοῦ, 'and also my own.'

15-24. αὐτοῦ is in apposition with the gen. implied in ἐμὸν, as in Latin *meam ipsius gloriam*.—γάρ = 'although.'—ὁλώλῃ, perf. subj. mid. with the reduplication from ὀλλυμι.—ἐῦμελίῳ for ἐῦμελίῳ. It is the contracted Ionic. genit.—οἱ κεν . . . πέσοιεν, *qui forte occubituri sunt*. The optat. is here expressive of what is not only possible but probable.—κεν for ἄν.—σεῖ' (σεῖο) for σοῦ.—ἄγεται, *shall lead thee away* (mid. 'for himself.').—ἀπούρας, epic part. aor. 1 act. of ἀπανοράω, *to take away*.—κεν, 'perhaps.'—πρὸς ἄλλης, 'at the command of another.'

27-36. καὶ ποτέ τις εἴπῃσιν, 'then haply some one may say.'—κατὰ . . . χέουσιν = καταχέουσιν.—ὥς = οὕτως.—τοιοῦδε ἀνδρός, 'such a man as might,' &c.—καλύπτοι. See 170.—πρῖν. See 254.—ὀρέξατο, 'stretched out his arms for,' &c. with the genit.—πατρός φίλου, 'his father.' φίλος, in epic language is often = possessive pron.

PAGE 193. LINE 2-13. δεινόν, 'fearfully.'—ροήσας, supply αἰτόν, i. e. τὸν λόφον.—κράτος gen. of κράς.—πῆλε (for ἔπλε) aor. 1 ind. act. of πᾶλλω, *to dandle*, &c.—δότε δῆ, &c. Construe δότε δῆ καὶ τότε παῖδα ἐμὸν γενέσθαι ἀριπρεπέα Τρώεσσιν, ὥσπερ καὶ ἐγὼ, (ἀριπρεπὴς εἰμι).—χαρείη, aor. 2 optat. pass. of χαίρω.

17-25. κατέφευξεν, 'caressed.'—δαιμονίη, 'O foolish one!' expressive of mingled chiding and affectionate solicitude.—μὴ ἀκαχίζεο (ἀκαχίζου), 'be not afflicted.'—ὑπὲρ αἵσαν, 'contrary to the decree of fate.'—προϊάψει, 'shall hurl.'—πεφυγμένον ἔμμεναι, 'has escaped,' pass. for mid.—ἐπὴν τὰ πρῶτα γένηται. The idea was very generally imbibed, in early times, that the period of a man's life was fixed at the time of his birth. It may be proper here to observe, that the true Homeric notion of *Fate*, is that of an original purpose of the almighty power of Jupiter. (Trollope).—αὐτῆς, gen. in apposition to that implied in σά.—ἐποίχεσθαι, *to ply, be busy about*, &c. (lit. 'approach, go unto.' &c.).—τοὶ for οἱ.—ἐγγεγάασιν, poetic for ἐγγεγόνασι.

28-34. ἐντροπαλιζομένη, 'repeatedly looking back.'—ἐνώρσεν, 'excited,' aor. 1 act. of ἐνόρνημι.—γόνον. Some regard it as a syn-copated form of ἐγόασον, ἐγών, others make it more probably an irregular aor. 2 of γοάω for ἔγοον.—μὴν for αὐτόν.—ἔφαντο, 'they said (to themselves) = they thought.'

PRIAM SUPPLICATES ACHILLES FOR THE DEAD BODY OF HECTOR.

PAGE 194. LINE 1-9. κίεν for ἔκειν.—ἰθὺς οἶκον, 'straight into the tent.'—τῇ for ᾗ, *where*.—ἐν= 'within.'—καθελείατο for καθεῖντο, and this for καθῆντο.—νέον, 'recently, just now,' &c.—ἐλαθ' εἰσεκθών. See 197, 198.—πολέας for πολλούς.

10-19. ἄτη, the calamity resulting from some evil action or crime.—ἐς ἀφνειοῦ, supply δῶμα.—μνησai, &c. This address of Priam is full of pathos and affecting simplicity.—που, 'perchance.'—περιναίεται, nom. pl. of περιναίετης.

20-31. ἀλλ' ἤτοι, 'but yet.'—τέκον for ἔτεκον, aor. 2 of τίκτω.—τῶν for τούτων.—τῶν πόλλων, 'of the most of these.'—οἷος, *alone*, in the sense of being able to defend and protect the city and people.—κτεῖνας for ἐκτεῖνας.—Ἐκτορα, the position of the word shows its emphatic nature. The aged father sums up all in that one utterance, 'my Hector.'—λυσόμενος. See 193.—ἀλλ', 'O then,' &c. The person of a suppliant was held sacred, and regarded as under the protection of the gods.—αὐτόν=ἐμέ.

PAGE 195. LINE 2-13. ἔτελν δ', 'for I have endured.'—ποτὶ στόμα χεῖρ' ὀρέγεσθαι, 'to move towards my lips the hands of,' &c. Compare p. 194, line 8, where Priam is said to have kissed the hand of Achilles.—ποτὶ for πρὸς.—πατρός, genit. of the cause.—ἀπάμενος....χειρός. See 136 and Kühner's *Greek Gram.* § 273, 3,

(b).—ἐλυσθείς, pass. for middle.—ἄλλοτε. Usage requires another ἄλλοτε preceding πατέρας, as in line 26 below.—ὀρώρει, ‘arose,’ pluperf. in imperf. signif.—τειάρπεται, ‘was sated or had sated himself;’ with genit.; aor. 2 ind. mid. with reduplication, for ἐτάρπεται, from τέρω.—ὤρωτο for ὠρέτο, aor. 2 mid. of ὀρνυμι.—χειρός. See 136=taking him by the hand.

14-24. ἦ δὴ, ‘assuredly now.’—ἄνσχεο for ἀνέσχου.—ἐλθέμεν for ἐλθέιν.—τε καὶ. See App. on Partic. 138.—ἐξενάριξα. There is here a change from the third person to the first.—σιδήρειον, i. e. uninfluenced by fear in thus having ventured to come to me.—κατακεῖσθαι, ‘to remain’ (quiescere).—ποῇξίς, ‘avail or profit.’—ἀχνημένοις, ‘exposed, liable to sorrow.’—κατακείαται for κατακῆνται.—οὐδεὶ from οὐδας=ἐν οἴκῳ.—δώρων, &c. ‘of gifts such as he bestows, the one of evil and the other of good.’—ἑάων (=ἀγαθῶν) gen. pl. neut. of εἶς. It is for ἐήων.

25-36. ἀμμιζας for ἀναμιζας.—δόγη for δοῖ.—κύρεται, ‘meets with.’—λυγρῶν, scil. μόνον.—ἔθηκεν, scil. τοῦτον.—βούβρωστις, ‘excessive hunger,’ rendered by some, *consuming care*.—ἐπ’ ἀνθρώπους for ἐν ἀνθρώποις.—ἐκέκαστο, pluperf. of καίνυμι.—Θεάν, i. e. Thetis.—παίδων γονὴ κρείοντων, ‘a race of sons that were princes=that were about to succeed him.’ (Anthon).—πανυώγιον, ‘to perish by a premature death.’

PAGE 196. LINE 1-11. κομίζω, ‘do I nourish or take care of,’ &c.—ἀκούομεν, pres. in sense of imperf.—ὅσον, supply γῆς=‘as much land.’—Μύκαρος, gen. of Μύκαρ who founded Lesbos, which bounded the realm of Troy on the south (ἄνω), as Phrygia did on the east, and the Hellespont on the north.—τῶν, referring to the inhabitants.—ἔπει, ‘ever since.’—ἄνσχεο, for ἀνέσχου, aor. 2 imperat. mid. of ἄνεχω.—ἀκαχήμερος for ἀκαχήμερος, perf. pass. part. (in mid. sense) of ἀκαχίζω.—εἵος, gen. of εἶος.—εἵος, gen. masc. of εἶς, good, excellent, &c. The word occurs five times in the Iliad, twice in the Odyssey. In four of these passages εἵος was formerly written, and taken for an irreg. gen. for the possessive; but Damm, Wolf, and Buttmann Lexil. in voc., with the best grammarians, have every where restored εἶος as the general epith.; παιδὸς εἶος is as easily explained as παιδὸς φίλου. (Liddell and Scott, in voc. εἶος).—πρὶν πάθῃσθαι, ‘before thou sufferest.’—πάθῃσθαι for πάθῃς.

13-23. μή μέ πω for μήπω με.—τά τοι for ἃ σοι.—ἀπόναιο, aor. 2 optat. mid. of ἀπονήμι. With εἰσας (for εἴσας) supply σῶν εἶναι. See ἐάσω below, line 28.—ἐρεθίζε, ‘irritate,’ i. e. by frequently urging your wishes in this matter.—ροέω, *I purpose*. Considerable surprise has been expressed by some of the commentators at the

sudden burst of irritability in Achilles upon this occasion. The most probable cause of his excitement seems to have been the impatience and importunity of Priam, who refuses his proffered hospitality, with an apparent distrust of his generous intention to give up the body. (Trollope).—σε γινώσκω ὅτι. Properly σε belongs to following clause. Compare the Latin *novi te, qualis vir sis*.

24-36. ἐλθέμεν for ἐλθεῖν.—τῷ, *wherefore*, since you have come under divine guidance.—ἄλγεσι, i. e. for the loss of Patroclus.—ἔάσω. See note above on line 17.—ἰκέτην. See note, p. 194, line 30.—δ', 'and lest,' &c.—ἄλιτωμαι (ἀλιταίνω) with acc. rei, *to transgress, sin against*, &c.—ἄλτο, 3d sing. syncopated aor. 1 mid.—ἡλάμην from ἄλλομαι.—ἔποντο for εἶποντο.—τῷ for ἔτι.—λύον for ἔλνον.—τοῖο for τοῦ.

PAGE 197. LINE 1-9. καὶ for καὶ (κατά) by epic license, τ being changed into δ before δ following.—ῥεον for ῥρουν from αἰρώ.—Ἐκτορέης κεφαλῆς, i. e. Hector, simply.—πικράσας, 'having shrouded.' This verb means *to cover thickly or closely*, from adv. πῖκα.—ἀειράσας, 'having raised or lifted' (the body of Hector from the ground)—οὐκ ἐρύσαιο, 'might not restrain.'

12-21. αὐτός.... αἰείας, 'Achilles himself having raised, placed him on a bier, and his companions,' &c.—ἀπήνην, wagon, in which the presents to Achilles had been brought.—μή.... σκυδμυνέμεν, 'be not angry.' The infin. is here for the imperat. See Matthiæ *Greek Gram.* § 546.—τῶνδ', Achilles promises to Patroclus a share of the ransom of Hector's body, intending to consecrate it at the tomb of his departed friend.—τοίχοι, governed by κλισμῶ. —ἐτέρου = ἐναντίου = *against the opposite wall*.

22-36. τοι for σοι.—ἄμα ἡοῖ φαινομένηῳ, 'at the appearing of the dawn.'—ἔξ. In the extract from Diodorus Siculus, on p. 140, line 8, *et seqq.*, the number given is ἑπτά. The fabulists differed on this point.—ἀπ' ἀργυρέοιο βιοῖο, the preposition ἀπὸ denotes what proceeded from the silver bow, viz., the death-bringing arrows.—φῇ for ἔφῃ.—τεκέειν, referring to Latona.—ἡ δ' αὐτή, &c. The dependent clause is here changed into an independent one. More plainly it would be αὐτήν δέ πολλούς, scil. τεκέειν.—κέατ' for ἔκειντο.—ἐν φόρῳ = *in the place where they had been slain*.—ἦεν for ἦν = 'nor was there,' &c.—λίθους. Prof. Anthon understands this metaphorically for un pitying and hard-hearted. The fable is obscure, and differs from the one of a later date.—κάμε for ἔκαμε, aor. 2 of κάμνω.

PAGE 198. LINE 2-11. Σιπύλω, 'Sipylos,' a mountain of Lydia, inhabited by the nymphs, where they had their haunts.—Ἀχελώϊον,

(scil. ἵδωρ), the Achelous was a river of Phrygia.—ἐρύώσαντο, aor. from ῥάωμαι = ὠρχήσαντο.—θεῶν ἐκ ‘(sent) from the gods.’—δέ τοι = γάρ σοι.—ἔδερον from δέρω.—ἐρύσαντο, ‘drew them all off,’ i. e. from the spits.

12-25. σῆτον, ‘bread.’—ἔντο, aor. 2 mid. of ἔημι.—ἄντα i. e. ἄντιος ὦν or ἄντα ἑαυτοῦ = as he sat opposite or facing him.—λέξον νῦν με, ‘let me now lie down.’—μύσαν ὅσσε, ‘have my eyes closed.’—ἔξ οὔ, scil. χρόνου.

29-36. καθέγκα, ‘have sent down.’—δέμνια, couches.’—αἰθούσῃ, ‘portico.’—ῥήγεα, ‘coverlets.’—ἔσασθαι from ἔννυμι.—ἐγκονέουσαι. The verb ἐγκονεῖν means to serve diligently = making haste.—ἐπι-κροτομένων = in laughing or jesting manner. The verb has generally a stronger sense.

PAGE 199. LINE 1-12. λέξο, for λέλεξο, perf. imperat. pass. of λέγω, to lie down for sleep, &c.—οὔτε μοι αἰεῖ. The poet here shows the importance of Achilles in the army. Though Agamemnon be the general, yet all the commanders apply to him for advice; and thus he promises Priam a cessation from arms for several days, purely by his own authority. The method that Achilles took to confirm the truth of the cessation, agrees with the custom in use at this day; he gave him his hand upon it. (Trollope)—ἀνόβλησις, delay or impediment.—ποσσῆμαρ for πόσους ἡμέρας.—μέμονας, poet. and Ion. perf. used as present, to wish, yearn, &c. μέμονα is to μέμνα (μάω) as γέγονα to γέγαα: it is akin also to μένος, μενεαίνω, as well as to μένω; but it has no proper present. (Liddell and Scott.)—κτερεῖξέμεν for κτερεῖξέιν.—τελέσαι τάφον = to perform funeral rites.—ὥδε ῥέξων = εἰ ὥδε (οὕτως) ῥέξοις.—θείης = ποιή-σαις.

13-26. ἐέλμεθα, perf. pass. of εἶλω, εἰλέω.—ῦλη, ‘wood,’ for the funeral pile. With ἄξιμεν (for ἄξιεν) ὥστε may be supplied.—δαινντο for δαινύοιτο.—πολεμίζομεν, for πολεμίσομεν.—ἐπὶ καρπῶ, ‘by or near the wrist.’ This was the ancient way of giving a pledge.—προδόμῳ, front-hall or vestibule.—πυκνὰ μύδα, ‘many cares.’

ODES OF ANACREON.

ANACREON was born (most probably) at Teos in Ionia, and flourished in the early part of the sixth century before Christ. He was invited by Polycrates king of Samos, to his court, and continued there till that Prince’s death. Afterwards he went to Athens, by invitation of Hipparchus, son of Pisistratus, and subsequently he retired to his native country, where according to the popular tradition, he died from suffocation, in consequence of swallowing a grape-stone while in the act of drinking. He attained the age of eighty-five years. Prof Anthon (*Classical Dictionary*, article “Anacreon”) gives his character as that of

“an amusing voluptuary and an elegant profligate.” But the uncommon attractiveness and beauty of his poetry have been the admiration of every age and country, and the character of the man has been lost sight of in the splendor and elegance of his writings. His songs are mostly devoted to love and wine, and he stands *facile princeps* in the lighter kind of lyric poetry. Only a small portion of his works have come down to us, and of those which pass under his name it is uncertain which are and are not genuine.

Respecting the kind of verse termed *Anacreontic*, consult Anthon's *Greek Prosody*; Kühner's *Greek Gram.* § 367; Sophocles's *Greek Gram.* § 243, &c. The *first, third, fourth, sixth, and eighth* of the odes here given are written in the verse called *Iambic Dimeter Catalectic*, of which the first foot may be an iambus or spondee, the second must be an iambus, the third an iambus, and a syllable over closing the verse. Thus,

Θέλω | λέγειν | Ἀτρεΐδ | ᾶς
ἦμεν | ψᾶ νεῦρ | ᾶ προ | ἦν

The *second, fifth, and seventh* odes will require the examination of some treatise on prosody or the assistance of a teacher, to enable the student to master the difficulties in scanning them.

I. ON HIS LYRE.

PAGE 200. LINE 1-12. λέγειν, ‘to tell of.’—Ἀτρεΐδας... Κάδμον, i. e. of the stirring scenes and events connected with the siege and destruction of Troy, and the inspiring history of the founder of Thebes.—ἃ βάρβιτος, ‘my lyre.’ Some read ἡ βάρβιτος.—ἤμειψα, ‘I changed.’ The ancients used to change the strings of their instruments when they changed the subject of the song.—ἤδον, ‘I began to sing.’—ἀντεφώνει, ‘responded.’—χαίροιτε, ‘farewell.’ Compare Ovid, Am. II. 1.

— “heroum clara valete

Nomina: non apta est gratia vestra mihi.”

II. THE ROSE.

LINE 13-28. τὸ τῶν Ἐρώτων. Supply ὄν = *the rose of the Loves*.—μίζομεν. Prof. Anthon reads ἀναμίζομεν.—Διονύσῳ, Bacchus = *wine*.—κροτάφοισιν, Ionic for κροτάφοις.—ἄβρᾶ, used adverbially = *gaily*.—εἶαρος μέλημα, ‘favorite of spring.’—ῥόδα... στέφεται, ‘is crowned with roses on,’ &c.—Χαρίτεσσι for Χάρισι.—παρὰ = ‘near.’—βαθυκόλπον, ‘deep-bosomed,’ with the dress in deep, full folds, &c.—πεπνυκασμένος, ‘thickly covered,’ i. e. adorned with rosy chaplets.

III. TO A DOVE.

PAGE 201. LINE 1-18. πέλεια, ‘dove’ or carrier-pigeon. The ancients, when they wished to send a message home speedily, used to take doves with them on their journeys, and to let them loose, when there was occasion to send home, with a letter, or something else, attached to their neck or feet. The doves, on account of their love of their young and their home, would return swiftly, and convey

the desired intelligence respecting the safety of the traveller. The knowledge of this custom illustrates this ode; which seems to be the production, not of man, but of the combined efforts of the Muses and Graces. (Faber).—πόθεν πέτασαι; 'whence art thou flying?' Brunck reads πεῖῤσαι (from πεῖῤομαι); others ποτῖσαι.—πόθεν μύρων, &c. The order is, πόθεν ἐτ' ἡέρος θέουσα, πνέεις τε καὶ ψεκάζεις (ἀπὸ) τοσοῦτων μύρων; 'whence, as thou movest swiftly on the air, dost thou waft and diffuse odors from such a profusion of odors?' The ancients, says Madame Dacier, used to perfume their doves as the moderns do their lap-dogs.—τί σοι μέλει δέ; 'what is thy errand?' There are a great variety of readings in this line; we have given that of Brunck.—The reply of the dove commences at line 7, and occupies the rest of the ode.—τὸν ἄρτι, &c., 'who now commands and is monarch over all,' i. e. is now the universal favorite.—πέπρακε, perf. of πιπράσκω.—λαβοῦσα, &c. Such a price did Venus, the goddess of love and beauty, pay for only a short poem of Anacreon!—τοσαῦτα, 'such important commissions as these.'—κομίζω. Compare note on line 1, above.

19-35. κῆν for καὶ ὤν.—ὄρητε, &c. 'over both mountains and fields.'—ὑφαρπάσουσα χειρῶν = ὑρπάσουσα ἀπὸ χειρῶν.—ὄν προπίνει, 'which he pledges.'—ὤν χορεύω, 'I am accustomed to dance' (Brunck); 'I may perhaps dance,' i. e. sometimes dance (Anthon). The use of ὤν with the pres. indic. is extremely uncertain.—κοιμωμένη, 'going to rest.'—ἅπαντα, 'all' (I can tell you).

PAGE 202. LINE 2. καὶ κορώνης, 'than even the crow.'

IV. TO A SWALLOW.

LINE 6-21. εἶς, 'thou goest,' from εἶμι to go.—ἢ Νεῖλον ἢ πὶ Μέμφιν, i. e. ἢ ἐπὶ Νεῖλον ἢ ἐπὶ Μέμφιν.—δέ = on the contrary.—πόθος δ' ὁ μὲν, &c. 'one lovelling is just fledging, and another is now an egg, and a third is already half hatched.'—κύνουσιν, 'bring forth.'—μῆχος, 'remedy.'—ἐκσοβῆσαι, 'to scare away.' The common reading is ἐκβοῆσαι, which is certainly corrupt.

V. RETURN OF SPRING.

LINE 22-32. ἔαρος φανέντος, gen. absol.—ὀδεύει, 'goes away' to other climes. The verb means to come as well as go away, and so many render, in reference to the return of the crane. The fact, however, is, that the cranes leave the south about the beginning of spring, and spend the summer in northern regions.—ἐλαμψε. Note the force of the aorist, indicating what is customary, &c.—Τιτάν = the sun.—ἐλαμπεν, 'are conspicuous.'—καρποῖσι γαῖα προκύπτει.

This line is universally regarded as spurious.—καρπός, &c. 'the fruit of the olive buds forth.'

PAGE 203. LINE 1-3. βρομίου... νᾶμα, 'the liquor of Bacchus now is crowned' with flowers, the early flowers of spring. It was an ancient custom to crown the goblets with wreaths of flowers at a feast.—κατὰ φύλλον, &c. Critics are not agreed as to the meaning of these two lines. Prof. Dunbar renders, 'along the leaves, along the branches, the fruit bending them down, flourishes.' This is most probably the sense of the passage.

VI. CUPID WOUNDED.

LINE 6-19. ἀλλ' ἐτρώθη. This is the common reading. Brunck has emended the text thus: οὐκ εἶδεν, ἀλλ' ἐτρώθη τὸν δάκτυλον. πατάξας τὰς χεῖρας ὠλόλυξε. The text before us seems pleonastic. ἐτρώθη, 'was wounded, i. e. stung.'—τὸν δάκτυλον, &c. 'and having been bitten as to the finger of his hand, he screamed aloud.'—τῆς.—πειρασθείς, passive for middle.—καποθνήσκω for καὶ ἀποθνήσκω.—ἀ for ἡ.—πονεῖ = λυπεῖ, 'pains,' &c.—ὅσους σὺ βάλλεις, i. e. τοσοῦτοι ὅσους.

VII. TO THE CICADA.

LINE 20-32. μακαρίζομεν, 'we count thee happy.'—τίτιξ. See Exercise LXV. line 11-26. The cicada is found in some parts of the United States, and called the 'Harvest Fly,' and also simply, but very erroneously, the 'Locust.' It is very common in the south of Italy. Its note is exceedingly piercing, and, according to Dodwell, very tiresome and inharmonious. For a more full and accurate description of the Cicada, consult Anthon's Smith's *Dict. of Gr. and Rom. Antiq.* p. 250.—ὀλίγην... πεπωκώς, 'having sipped a little dew.' The tettix or cicada has a sucker instead of a mouth, by which it lives entirely on liquids, as dews and the juices of plants.—χ' ὀπόσα for καὶ ὀπόσα.—ῥλαι. The common reading is ὥραι.—ἀπὸ μηδενός = μηδενὶ ἔργῳ, 'by no act' (of thine). See Matthiæ's *Greek Gram.* § 573.

PAGE 204. LINE 2-5. τὸ δὲ γῆρας οὐ σε τείρει, 'old age, too, does not wear thee away.' The poet alludes to the fable of Tithonus, who, having obtained from Aurora the gift of immortality, without the privilege of perpetual youth, soon became so old and decrepid that life was a burden instead of a pleasure. He was then changed into a cicada, because, as the ancients thought, this insect lays aside its skin in old age and renews its youth. *Conf.* Lucretius, IV. 56: "Cum veteres ponunt tunicas æstate cicadæ."—σοφῇ, in allusion

to its shrill note in singing.—*γηγενής*, 'earth-born.' The poet alludes to the Athenian notion that they were the *αὐτόχθενες*, *sprung from the soil of Attica*. They wore golden cicadæ as clasps for the hair behind.—*ἀναιμόσυχες*. Compare *Iliad* V. 342, *ἀναιμόνες εἶσι*, &c.

VIII. YOUNG OLD AGE.

LINE 7-10. *χορευτῶν*, others prefer *χορευτῆν*.—With *τρίχας* supply *κατά*: also with *φρένας*.

IDYLS OF BION.

BION was born near Smyrna, in Asia Minor, and is hence often called the Smyræan. The period at which he flourished is uncertain. Messrs. Liddell and Scott say about B. C. 272; others give the date as low as B. C. 177. He wrote in the Doric dialect, taking Theocritus as his model. He is, however, regarded as very inferior to that poet in simplicity and point, though displaying much elegance and graphic power. The extracts from Bion and Moschus are in the ordinary hexameter verse, and present no special difficulty.

I. FROM THE EPITAPH ON ADONIS.

PAGE 204. LINE 11-19. *Ἄδωνιν*. *Adonis* was beloved by *Venus*. Having been slain by a wild boar in hunting, his death was commemorated in an annual festival called *Ἀδώνια*. See Anthon's *Dict. of Greek and Rom. Antiq.* p. 22.—*ὄρεσι* for *ὄρεσι*.—With *μηρὸν λευκόν*, supply *κατά*.—*τυπεῖς*, 'wounded.'—*λεπτὸν* = *lightly, feebly*, as life is passing away.—*εἴβεται*, poetic for *λείβεται*, 'trickles.'—*ναρκεῖ*, 'grow torpid.'—*ρόδον* = *rosy hue or color*.—*τῷ*, Doric for *τοῦ*.—*τῆρι*, Doric for *ἐκείνῳ*, 'that lip.'—*καὶ*, 'also.'—*τὸ μήποτε* for *ὃ μήποτε*.—*ζῶντος* for *ζῶντος*.—*ὃ μιν*, by some taken for *ὅτι μιν*: by others for *ὅς μιν*.

20-26. *τὴν Κυθέρειαν*! See Kühner's *Greek Gram.* § 308, REM. 2.—*ὥς*, 'when.'—*πάχας ἀμπετύσασα κινύρετο*, 'extending her arms, she exclaimed in a mournful tone.' *πάχας* for *πήχας*, and *ἀμπετύσασα* poetic for *ἀναπετύσασα*.—*μείνον*. On the force of the aorist, see 8 (top of p. 11).—*κικεῖω* for *κικέω*, pres. subj.—*μῖξω*, 'blend.'—*μακρον*, 'afar off.'—*ἐρχεαι* for *ἐρχει*, common dialect *ἐρχη*.

PAGE 205. LINE 1-12. *στιγνὸν βασιλῆα*, i. e. *Pluto*.—*ἅ δέ*, i. e. *ἐγὼ ἅ δέ*, &c.—*αὐτιά*, emphatic, 'thou thyself.'—*πολλὸν* for *πολὺν*.—*εἰς σέ* for *πρὸς σέ*. *εἰς* is frequently found with persons for *πρὸς*.—*πόθος*. Valeknaer proposed the reading *πόσις*.—*κιστὸς*, the mysterious and powerful girdle of *Venus*. Compare Homer, *Iliad* XIV. 244, *et seqq.*—*κινύγεις* = *ἐκινύγεις*.—*ἔμηνας*. Brunck reads *ἔμεινας*, *sustinaisti*; others, as Jacobs, Anthon, &c. read *ἐμήναο*.—*τὰ δὲ πάντα*, i. e. the tears of *Venus* and the blood of *Adonis*.—*ἀνεμῶναν*,

'anemone' or wind-rose. See Anthon's Smith's *Dict. of Greek and Rom. Antiq.* p. 59. Consult also Ovid. *Metam.* lib. x. Fab. 12.

15-24. ἄγαυά for ἄγαυή. The passage alludes to the custom at the celebration of the Adonia, of placing an image of the favorite of Venus as reclining in death on a bed of state. See Theocritus, *Idyl* XV. 125 *et seqq.*—νέκνς ὤν, 'though dead.'—κέκλιται, pass. for mid. = 'lies.'—ἐπ' = *on account of*.—χῶ for καὶ ὁ.—ῶιστως for ὠιστούς.—ὅς δέ for ὁ δέ.—ὁ μὲν . . . ὁ δέ, &c., *one . . . another*, &c.—ἄγε, Doric for ἤγε imperf. of ἄγω = ἄγνυμι, *to break*.—φορήσιν = φορέει.—ἀναψύχει = *fans*.

25-31. αὐτῶν. Brunck reads αἰ', αἰ'.—ἐξεπέτασσε (for ἐξεπέτασε), 'has opened' = untwined and thrown away from him.—κλαίοντι for κλαίωνσι.—τῷ Κινύρῳ for τοῦ Κινύρου. Adonis was said to be the son of Cinyras, king of Cyprus.—κόρη, viz. *Proserpina*, whence her festivals were called κόρηια.—οὐκ ἐθέλει. The verb ἐθέλω sometimes has the sense of *to be able*. Other readings are adopted by various editors. Jacobs makes οὐκ ἐθέλει = ἀναίνεται = 'he does not indeed refuse (so to do),' like the Latin *non quid ipse nolit*.

II. THE FOWLER.

LINE 32-34. ἱξεντάς, for ἱξεντής.—κῶρος for κοῦρος.—τὸν ἀπότροπον, 'the one whom all should turn away from.'—ἐσδόμενον, Doric for ἐξόμενον.—πίξοιο, for πύξον.—ποτὶ = πρὸς.—ἐνόασε for ἐνόησε.

PAGE 206. LINE 1-13. ὥνεκα for οὔνεκα, 'because.'—ἀλλήλοισι, Doric for ἀλλήλοις.—τῆ . . . τῆ for τῇ . . . τῇ. Supply ὁδοῖ or χώρεα.—ἀφεδόκευεν, &c. 'watched Cupid who was leaping, hither and thither?'—μετάλμενον, aor. 2 syncopated particip. mid. from μεθ'άλλομαι.—ἔνεχ' . . . ἀπάντη, 'because there was (or appeared) no end of this.'—ἀπάντη, Doric for ἀπέντα, imperf. of ἀπαντάω.—ποτ' (ποτὶ) = πρὸς.—λέγειν for ἔλεγεν.—φείδιο τῆς = φείδου τῆς.—ἐς τόδε = πρὸς τόδε.—ἐντί, Doric for ἐστί.—ἀπύλμενος (like μετάλμενον, above) from ἀφύλλομαι.—καθιξεῖ, 'will alight.' καθιξεῖ, Doric for καθίσει.

III. CLEODAMUS AND MYRSON.

14-21. εἶαρος . . . χεῖματος, &c. genitives of part of time = *in spring . . . in winter*, &c.—φθινοπώρου, the last part of ὁπώρα, i. e. strictly, the time between the rising of Arcturus and that of the Pleiades, generally, *late autumn, the fall of the year*, &c. (Liddell and Scott).—ἰνίκα for ἡνίκα.—μογεῖμες for μογοῦμεν.—θαλπούμενοι, 'warming themselves,' by the fire.—εὔουεν, 'wont to delight,' aor. 2 ind. act. of εὐδάω = εὔαδεν. It is used in the 3d sing. and plur. only.—αἰρεῖται, 'prefers.'—ἐπέτραπεν, 'has permitted = permits.'

22-31. *Θεήϊα* for *Θεῖα*.—*σεῦ δὲ ἔκατι*, 'for thy sake however.'—*πέλεν* for *ἔπελεν*, imperf. in pres. signif.—*ἤμεν*, Doric for *ἔμεν*, by apocope for *ἐμέναι* = *εἶναι*.—*τόκα* = *τότε*.—*νόσον*, i. e. if these fruits are immoderately indulged in.—*παρεῖη*. On the optative without *ἄν*, expressing a wish, see 170.—*ἄμμε* = *ἡμᾶς*.—*εἵαρος*. See note at beginning of this extract.—*χ' ἅ* for *καὶ ἧ*.—*ἰώς* = *ἡώς* = *day*. Supply *ἐστίν*.

IDYLS OF MOSCHUS.

MOSCHUS was born at Syracuse, but at what date is uncertain. By some he is made contemporary with Theocritus (*flor.* B. C. 272); others suppose him to have flourished more than a century later, B. C. 154. (Liddell and Scott). There are only a few of his Idyls remaining; but these are characterized by great harmony, softness, and elegance of diction.

I. CUPID A FUGITIVE.

PAGE 207. LINE 1-11. *ἐβόστει*, 'was calling aloud for,' i. e. made proclamation for Cupid, her son.—*εἴ τις . . . εἶδεν*, 'if any one has seen.'—*δραπετίδας*, for *δραπετίδης*.—*μανυτάς*, for *μηνυτής*.—*ἐν εἴκοσι*, &c. 'you will know him among a whole score.'—*χρῶτα*. See 115.—*κακαὶ φρένες*, 'evil disposition.'—*παίσσει*, Doric for *παίζει*.

13-21. *τήνω* Doric for *ἐκείνου*.—*μακρά*, used as an adverb.—*Ἰίδεω* for *Ἰίδου*.—*ἄλλοι ἐπ' ἄλλους*, 'at one time on one, at another on another.'—*σπλόγχροις* = *their vitals*.—*ὑπὲρ* for *ἐπὶ* = *upon*.—*εἰς* for *οἷ*, dat. from *οὔ*, nom. wanting.—*ἐντὶ*, Doric for *εἰς*.—*τοί* = *οἱ* = *ἐκεῖνοι*.—*τοῖς*, poetic for *οἷς*.—*κῆμέ* = *καὶ ἐμέ*.

23-28. *εἰσα* for *εἰσα* = *οὔσα*.—*ἄλιον* for *ἡλιον*.—*δάσας* for *δήσας*. With *ᾶγε*. See 191.—*νιν* for *αὐτόν*.—*ἐντί* Doric for *ἐστί*.—*μήτι θίγης*, 'do not touch them at all.'

II. FROM THE EPITAPH ON BION.

PAGE 208. LINE 1-9. *Σικελικαὶ*, 'Sicilian,' so termed, because Theocritus, the great master in pastoral or bucolic verse, was a native of Syracuse, in Sicily.—*τῷ* for *τοῦ*.—*ἄδόνες*, Doric for *ἀηδόρες*.—*ποτὶ*, for *πρὸς*.—*Δωρὶς αἰοιδά*, 'Doric song.'—*ἐρημαίωσιν*, '(now) desolate.'

11-22. *μελίξεται*, 'shall play upon,' Doric fut. for *μελίσεται*.—*ἄχῳ*, for *ἡχῳ*.—*δονάκεσσι*, for *δονάξι*.—*τάχ' ἄν*, &c. 'perhaps even he,' &c.—*μὴ δεύτερα*, &c. i. e. lest he be deemed inferior to them. With *δεύτερα* supply *ἄθλα*.—*Μέλη*, 'Meles,' a river of Ionia which flowed near the walls of Smyrna. Some accounts make Homer to have been born on its banks, hence called *Melesigenes*.—*τήνῳ . . . στόμα*, 'that sweet mouth of Calliope,' a striking figure.—*λέγοντι* for *λέγονσι*.—*ἄλλον*, i. e. Bion.—*τάκη* for *τήκη* = *τήκει*, 2d sing. from *τήκομαι*.


23-35. ὃς μὲν . . . ὁ δέ, 'the one . . . the other.'—ᾄδων ἐνόμει, 'as he sang, pastured' (his herds).—ἀδέα=ἡδεῖαν. It is more commonly used as a masculine for ἡδύν.—παίδων='of the young.'—πόλις, ἄστεια. On the difference between these, see note on Ex. II. line 1.—Πίνδαρον, *Pindar* was a native of Thebes in Bœotia.

PAGE 209. LINE 1-11. Τήϊον ἄστυ, the *Teian city*, i. e. the birth place of Anacreon. Some read Κήϊον, in reference to Ceos of which island Simonides was a native.—ἀντὶ δέ, 'and instead of Sappho,' &c.—ταὶ for αἱ.—κῆπον for κήπον.—ζώνοντι Doric for ζώνουσι and this for ζῶσι.—ὑμμες=ἡμεῖς.—πρᾶτα for πρῶτα.—ἀνάκοι, &c. 'sleep unhearing in the hollow earth, the long, long, endless sleep, from which we never shall awake.' (Anthon). How full of despairing sorrow is this lament! how widely different from the grief of the Christian who knows that his loved ones are not lost, are not gone for ever, but only separated from him for a time, to be reunited hereafter, in the eternal world of joy and peace.—καὶ σύ, &c. This line is rejected by Valcknaer.—ἔσσειαι=ἔσῃ or ἔσει.

APPENDIX

ON THE GREEK PARTICLES.

A.

[ Besides the *enclitics* γί, τέ, τοί, the following are *postpositive* particles: ἄν, ἄρα, αὖ, γάρ, δαί, δέ, δή, δήπου, δήπουθεν, δῆτα, μέν, μέντοι, μήν, οὖν, τοίνυν.]

1. (a) ἄγε δή, ‘*but come*,’ ‘*come now*.’ with reference to several persons, ὄγετε δή, or ἄγε δή.

2. (b) ἀεί (Ion. and poet. αἰεί, αἰέν), *always*. It often has the meaning of *quocunque tempore*, ‘*at any given time*.’ Thus

ὁ ἀεὶ ἄρχων, *the archon for the time being*; the person who *at any time* is archon. So with participles, τὰ ἀεὶ πύροντα δόγματα, *the doctrines which at any time were before him*, &c. = *whatever doctrines happened to be before him at the time*. So with *relatives* and ἄν: ὅς ἂν ἀεὶ ἁμυρτάνῃ, ‘*whoever at any time sins*’ [= *quicumque*; *si quis*; *quoties quis*].

3. ἄλλῃθες (accented in this way), *ironically, indeed? itane?*

4. ἄλλο τι ἢ (or ἄλλοτι); used as an *interrogative* particle (262).

5. ἀλλά (from ἄλλος, *other*) is an *adversative* particle denoting principally *difference* and *separation* = *but* (in direct opposition: e. g. ‘*not A but B*’), or, *but, yet, however* (in limitations and qualifying restrictions, e. g. ‘*a good man, but rather weak*’).

(c) In direct opposition it usually follows a *negative*, which however may be implied by a *question*.

(d) When ἀλλά [or δέ] follows an οὐδέις or μηδεὶς, it is necessary to supply an ἕκαστος as the *subject*.

(e) A sentence of the form ‘*A not B*’ is sometimes expressed in Greek by, ‘*A but not B*’ (ἀλλ’ οὐ or μὴ): sometimes by ‘*A and not B*.’ ἀλλ’ οὐ is also ‘*but not*,’ ‘*and not*’ after a question with οὐ.

(f) After another question or ὥς, ὥσπερ, it is equivalent to ‘*and not rather*’ (= *ac non*); and ἀλλ’ οὐδέ to ‘*nay not even*.’

(g) After οὐ μόνον, μὴ μόνον for ἀλλὰ καὶ we find ἀλλά alone

when the opposition is emphatic: just as in Latin we have *non solum....sed*, for *non solum....sed etiam*.

(h) Ἀλλά may also begin a speech when it is *opposed* to that of another person. In this way it often introduces *answers* in a *quick, abrupt* manner, when they are of an *opposite character* to *what was just said*, or to some *previous thought* or *wish* of the speaker, or even to some *general view* from which the speaker declares for his own part that he *dissents* [= *nay but; well; why*]. It often in this way introduces *objections* [= *at*]: and is used in *exclamations, exhortations, &c.*, especially when the discourse is *suddenly interrupted*, and *something new introduced*. ἀλλ' ἀδύνατον, 'nay but it's impossible' (or 'why, it's impossible'): ἀλλὰ βούλομαι, 'well, I will!' or 'well then, I will.'

(i) Ἀλλά sometimes follows *conditional* particles, εἰ μή, &c., and may be construed by 'yet' or 'yet at least.' Just so 'at' in: *si mihi bonâ republicâ frui non licuerit, at carebo malâ*. Sometimes ἀλλά in the middle of a sentence has this meaning of *at least* [*tamen, certe*]: but the *opposed* notion may always be readily supplied, with an 'if not;' e. g. ὥς ἂν ἀλλὰ παῖδ' ἐμὴν ὑψώμεθ' &c. (Eurip. Or. 1561) that we may *at least* save my daughter, i. e. may *at least* save her [*if we can do nothing more*]. In this sense ἀλλὰ....γε; ἀλλ' οὖν...γε are also found.

(k) In the combinations οὐ μὲν ἀλλά, οὐ μέντοι ἀλλά, οὐ γὰρ ἀλλά (which is far less common) there is always an *ellipsis*: the verb of the preceding sentence is to be supplied with οὐ μὴν, &c. to deny the *previous assertion*, the ἀλλά introducing an *opposite statement*. Thus ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κακῆϊνον ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κύρος μόλις πῶς, καὶ ὁ ἵππος ἐξανέστη, *the horse fell on his knees, and very nearly threw Cyrus over his head: he did not however [throw him over his head], but Cyrus with great difficulty stuck on, and the horse got up again*. So μὴ σκώπτέ μ' ὦδελεφ' οὐ γὰρ ἀλλ' ἔχω κακῶς, i. e. οὐ γὰρ ὥστε σκώπτειν, *for it is no subject for jeering me, but I am indeed in a miserable situation*. In translating, we may, of course, proceed more simply, and translate οὐ μὴν (or μέντοι) ἀλλά, 'however' [*veruntāmen*]; οὐ γὰρ ἀλλά [*etenim*], 'for indeed,' 'for assuredly.'

(l) ἀλλ' ἢ in interrogations = *an* (*an ergo*), when one asks a question with something of *surprise* or *perplexity*. The ἀλλά marks *departure* or *difference* from what the inquirer had expected. The force may usually be given by adding 'then.'

6. ἀλλ' ἢ. Sometimes ἀλλὰ introduces something not contrary, but merely different.

(1) After concessive prepositions (= *but, however*). In the first proposition μέν or δέ stands.

(2) The particles ἀλλ' ἢ refer to a *negative* and a word that expresses *separation*. Thus οὐδεὶς ἄλλος ἀλλ' ἢ¹ (*nemo alius, nisi* or *præter*: fully '*nobody else but than*'). Here properly the ἄλλὰ refers to the negative, the ἢ to οὐδεὶς.

(3) But very frequently the ἄλλος falls away after the negative, so that the form becomes οὐδεὶς ἀλλ' ἢ.

7. Very frequently again one of the two particles ἀλλ' ἢ is dropped; so that the form becomes (3) οὐδεὶς ἄλλος ἀλλὰ; or (4) οὐδεὶς ἄλλος ἢ.

8. Again the process of abridgement is carried on still further, and we have (5) οὐδεὶς ἀλλὰ or οὐδεὶς ἢ.

9. Hence the forms for *nemo alius nisi*, or *præter*, are:

- (1) οὐδεὶς ἄλλος, ἀλλ' ἢ².
- (2) οὐδεὶς, ἀλλ' ἢ.
- (3) οὐδεὶς ἄλλος, ἀλλὰ (*rare*³).
- (4) οὐδεὶς ἄλλος, ἢ.
- (5) οὐδεὶς, ἀλλὰ.
- (6) οὐδεὶς, ἢ.

10. Instead of οὐδεὶς ἄλλος, the first clause may contain a negative particle with some adverbial form derived from ἄλλος (e. g. ἄλλως, ἄλλοθι, &c.); or from ἕτερος.

11. The preceding sentence may be a '*rhetorical question*' or '*question of appeal*,' which (when it contains no negative) is *virtually* negative.

¹ Since the full form with οὐδέν would be οὐδέν ἄλλο, ἀλλ' ἢ, and this might be abridged to οὐδέν ἄλλο ἢ (= οὐδέν ἄλλ' ἢ) or οὐδέν ἀλλ' ἢ, it is obvious that it must be uncertain whether, in some passages, the correct reading should be οὐδέν ἄλλ' ἢ or οὐδέν ἀλλ' ἢ.

Kühner decides for οὐδέν ἄλλ' ἢ, where ποιῶ is to be supplied = '*I do nothing but*.' Krüger thinks that it is better to understand it always to be ἀλλὰ.

² Orta est hæc locutio ex confusione duarum loquendi formarum, quarum altera *oppositionem* [ἀλλὰ], altera *comparationem* [ἢ] indicat. Itaque quum recte dici posset ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθὲς ἀλλὰ τὸ σωματοειδές, et quum recte etiam diceretur ὥστε μηδ. ἄλλ. δοκ. εἶν. ἀληθὲς, ἢ τὸ σωματοειδές, utraque loquendi forma in unum conjuncta dici solitum ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθὲς ἀλλ' ἢ τὸ σωματοειδές. Quæ quidem ratio quum ab initio in simplicibus enuntiatis usurparetur, postea etiam ad interrogantes sententias translata est. Eandem explicationem habet πλὴν ἢ, *præterquam*. Stallbaum ad *Plat. Phæd.* (C.)

³ Græci non inferunt nisi raro post οὐδέν in ejus modi locis ἀλλὰ particulam, [particulā ἢ non adjunctā] neque id faciunt nisi ubi jam omnem rei comparisonem omittunt et tantum modo aliquid, quod diversum sit ab eo, quod ante dictum sit, adjiciunt. (*Klotz.*)

12. Here, too, the ἄλλᾶ or the ἥ may disappear from the second clause; or the ἄλλος from the first.

13. Thus the forms are:

τίς ἄλλος (or ἄλλος τις) ἄλλ' ἥ..;

τίς ἄλλος (or ἄλλος τις) ἄλλᾶ....;

τίς ἄλλος (or ἄλλος τις) ἥ.....;

τίς—ἥ;

OBS. τίς ἄλλος is; *Who else? What other person?*

ἄλλος τις is; *Does any one else? Does any other person?*

14. (a) Ἄλλως τε καὶ (both otherwise and also =) 'especially' (præsertim). The phrase relates to some condition or state of things the existence of which is assumed. Such condition is, however, not always fully expressed (by εἰ, ὅτε or ὅταν, ἐπειδή, &c.), but often implied by a participle or even an adjective or (rarely) substantive.

(b) Ἄλλως τε = 'alioque modo,' id est 'majoreque modo' (Herm.): that is, it states that the thing occurs in another way, and implies that it is a greater, a more important way. It may be construed, 'and besides this,' 'and more than this,' 'moreover.'

(c) Ἄλλως sometimes stands adjectively before a substantive, and has the force of 'useless,' 'worthless,' or 'mere.' It perhaps gets this meaning from that of 'otherwise than as it should be,' from which it obtained the meaning of μάτην, 'in vain,' 'to no purpose.'

15. Ἀμα is properly 'together' or 'at the same time,' 'at once.' Its principal use is to mark the occurrence of two events at the same time, either actually or virtually, the first being no sooner over than second commences.

(d) In ἄμα μὲν... ἄμα δέ (simul... simul) we have an instance of anaphōra (i. e. the emphatic repetition of a word, which, then, at least in the second and subsequent clauses, takes the first place). They are construed by at once...and, both...and, and sometimes partly...partly.

(e) Ἀμα...καὶ connects either single notions (like ὁμοῦ) or whole propositions; in the latter case it is equivalent to our 'no sooner...than;' or 'the moment,' followed by another proposition without a conjunction: or 'already...when;' 'when...at once,' &c., according to the view with which the coincidence is pointed out.

(f) Καὶ ἄμα sometimes introduces a second reason without ὅτι.

(g) Other combinations are, ἄμα τε καὶ or τε ἄμα καί: or τε.... καὶ ἄμα: τε καὶ...ἄμα: also ἄμα...καί: ἄμα τε...καὶ ἄμα: ἄμα...δέ.

(h) Ἀμα μὲν is sometimes followed by ἔτι δέ καί, which is an

instance of *anacolūthōn* (i. e. a departure from the strict grammatical structure of the sentence).

(i) With a participle ἅμα may be resolved into a sentence with 'whilst,' 'as,' or (if it is a past participle) by 'when,' or 'as soon,' with the pluperfect. ἅμα μὲν . . . ἅμα δέ with participles introduce two reasons influencing the mind at the same time.

✚ ἅμα is also = σύν, 'together with,' 'with:' it then takes the dative; and this dative has sometimes a participle with it: the phrase may then be resolved into an adverbial sentence of time, 'when,' 'as soon as,' &c. e. g. ἅμα τῷ ἡρὶ ἀρχομένῳ, 'as soon as the spring began:' = 'at the beginning of spring.'

16. (k) Ἀμείλει is properly the imperative of ἀμελέω = 'don't mind,' 'don't trouble yourself,' 'don't be afraid,' and, in threats, 'depend upon it.' It has sometimes the force of *nempe*, *nimirum*, *videlicet*, *scilicet*, *utique*; and sometimes = ἀλλὰ μὲν, καὶ μὲν [*atque*].

17. Ἄν. (1) With the Indicative.] In this mood ἄν belongs to the imperfect, aorist, and pluperfect. It occurs in two principal cases: (A) As the consequence of a conditional proposition; to denote what would take place, or would have taken place, if a condition had been fulfilled which has really not been fulfilled: (B) to denote what takes place regularly under certain circumstances; i. e. repeated actions. Repeated actions are, however, expressed by the imperfect without ἄν.

18. (A) (a) In this class, the condition is expressed by εἰ with the imperfect or aorist indicative. In English we use 'would . . . ' for what would now occur if the condition were now realized; 'would have . . . ' for what would have occurred at a past time if the condition had then been realized. The Greeks do not confine the imperfect to present time, nor even the aorist to past time, but use either tense for either case, according as they wish the action to be considered in its progress (i. e. as having duration—ἄν with imperfect), or as quickly over, without any reference to its continuance (ἄν with aorist¹). (b) The condition is often only implied, e. g. ἐξύμης ἄν, you would have been delighted (i. e. if you had seen it). Here belong especially εἰόμαι ἄν, ἔγνων ἄν, ἡσθόμην ἄν, &c. (like *crederes*, *putares*, *cerneres*, *videres*, &c. in Latin), where some such condition as 'if you were there,' 'if you had been there,' &c. is un-


¹ Hermann says: "Imperfectum plerumque refertur ad præsens: sæpe vero etiam ad præteritum, ejusmodi quidem quod diuturnitatem aliquam vel repetitionem facti continet. Aoristus plerumque de præterito tempore usurpatur. Quam vero ad præsens tempus refertur, est illud de eo, quod cito perficitur intelligendum."

derstood. ἐβουλόμην ἄν = *vellem*: βουλοίμην ἄν = *velim*. The indicative with ἄν still remains in dependent clauses with ὅτι, ὥς, &c., and dependent interrogative clauses. (c) The condition is often implied by an *adv.* e. g. ἐνθα δὴ (tum vero), *then or there*; γὰρ, for = 'for else,' 'for otherwise,' i. e. 'for if this were not so.' It is very commonly expressed by a *participle*. See below on ἄν with participle. (d) The *pluperfect* now and then occurs, but only when it is to be implied that the *completed state*, if it had ever been realized, would have *continued in its effects*.

19. (B) (e) The *imperfect* and *aorist* are the tenses here used; of which the *aorist* is the less common, being found *principally* (but not *only*) in the dramatic poets and Xenophon.¹ The *pluperfect* is not used here except when it has the meaning of the *imperfect*. The condition is either *actually stated*, with ὅτε, ὅπου, εἰ, &c., with *optative*, or *implied by a participle* or otherwise.

20. In both (A) and (B) the preterites of the indicative occur not only in independent clauses, but also in *relative* sentences and subordinate sentences that declare a *purpose* or *consequence*.

21. On the omission of ἄν with these tenses.] (f) This happens in the consequence of a conditional proposition, when the speaker takes no notice, as it were, of the *obstacle* that *prevents* or *prevented* the realization of his statement, but represents it emphatically as an *actual occurrence*. This is commonly the case with expressions of *necessity*, *duty*, *reasonableness*, *possibility*, *liberty*, *inclination*, e. g. with χρῆν, ἔδει, ὄφελον, verbals in τέος, προσῆκε, καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν, ἄξιον ἦν, καλῶς εἶχε, εἰῆν, ἐπὶ ἦρχε, ἐμελλεν, ἐβουλόμην. And these words often appear without any antecedent sentence.

22.  In all these expressions, however, ἄν *must* sometimes be used.²

23. (g) The omission of the ἄν is also naturally found with the imperf. or aor. of κινδυνεύειν, 'to be in danger of' = 'to seem likely;' for the *meaning* of the verb confines the positive assertion which belongs to the indicative to the positive assertion of a mere *being near* suffering something, which *was really not* suffered. So if in the apodosis ὀλίγου, μικροῦ, τάχα (= *nearly, almost*) are joined with the indicative of an historical tense.

24. (h) When there are two consequent clauses connected by

¹ Pape.

² "Ubi aliquid, quod non nisi certâ conditione verum est, commemoratur, necessaria est particulæ adjectio." (Herm.)

'and,' the *ἄν* is sometimes, but comparatively *seldom*, omitted in the *second* of the two clauses. This applies both to (A) and (B).

25. *Ἄν with the subjunctive.*] The subjunctive expresses things that *may happen under certain circumstances*, it being left to *experience* to determine whether those circumstances really exist or not. it always therefore refers to the *future*.

(a) *Ἄν with subj. in direct and indirect questions.*] In direct questions *ἄν* with the *deliberative* subjunctive (S5) is rare; but it is more commonly found in *indirect* questions, when there is some *condition* (*expressed or understood*) to which the question can be referred.

(b) *Ἄν with subj. after final conjunctions* (i. e. in dependent clauses that express a *purpose*).] Here, too, *ἄν* refers to a *suppressed condition*; such as, *if it be or may be so*, &c.; i. e. it is implied that the *attainment of the purpose* is only to be expected *under favorable circumstances*. The addition of *ἄν* is *more common* with *ὅπως* than with *ὥς*, and never occurs with *ἵνα* = *ut*.

26. *Ἄν with the subjunctive in relative clauses, and with relative adverbs of time, &c.*] (c) Here *ὅς ἄν*, *ὅστις ἄν* (*seldom* *ὅς ἄν τις*), are nearly = *ἐάν τις*, '*if any body*.' They are to be construed '*whosoever*,' and we have the case of *indefinite frequency*.¹ The *ἄν* is added after the *present* and *future*; but after the *historical* the *optative* is used without *ἄν*. (See 83, 1, 2.)

(d) Instances however are found where *ἄν with subj.* follows an *historical* tense; and even sometimes, but only as a very rare exception, *ἄν with the optative*.

(e) With particles of *time, &c.*] Here, too, *ὅταν*, nearly = (*εἰ ἄν*) *ἐάν*; and the usual rule is, that the subj. with *ἄν* follows the *present* and *future*; the optative without *ἄν*, the *historical* tenses. Both constructions denote either the *indefiniteness* of a single action, or the *repetition* of the same action.

(f) After an *historical* tense the subjunctive with *ἄν* may be retained, though the optative without *ἄν* is, of course, correct.

27. On *πρὶν ἄν* see 213, *infra*.²

(g) On *ἄν* in hypothetical sentences (where *εἰ ἄν* = *ἐάν, ἥν, ἄν*) see 68-72; and for the moods and tenses that occur in the *consequent* clause, see remark on p. 30.

¹ Sometimes however *ὅς ἄν* (with subj.) = *qui forte*, &c. (H)

² Undoubted instances are found in the poets of relative pronouns and adverbs with the subjunctive without *ἄν*. In prose writers the passages have usually been altered. (K.) "Ὅπου Ἀπόλλων σκαῖος ἦ, τίνες σοφοί; (Eur.) Compare the remark on *εἰ*, on p. 30.

28. *Ἄν with the optative.*] 1. The optative is sometimes used *independently*, and sometimes *vicariously*, that is, where, if the narration were *direct*, the *subjunctive* would be used.

29. (A) The *optative proper* with ἄν.

30. The optative by itself denotes, according to Hermann and his followers, a *mere conception*: when ἄν is added to it, it is implied that that *conception would be realized*, if a certain condition were previously realized. This condition may be either expressed or understood. ποιήν ἄν, *faciam*. ποιήσαιμ' ἄν, *fecerim*. When *expressed*, we have the optative with ἄν in the consequent clause of a conditional proposition (70: see examples in Exercise XI. p. 31).

31. (a) If the condition is *understood*, it may usually be supplied with ease, either from the context, or from some generally prevalent notion or belief. Instances are found where the Greeks themselves *express* such condition: e. g. πείθοι' ἄν, εἰ πείθοιοι, 'you will (or may) perhaps obey.' This example may teach us how to supply the *suppressed condition* in other cases; thus, καὶ σὺ γὰρ πρῶξεναι ἄν κακῶς, 'for you too may suffer misfortune,' i. e. εἰ πρῶξεναι, or εἰ συμβῇ κακῶς πρῶττον, 'if you should suffer any,' 'if it should so happen,' or the like.

32. (b) The Greeks, especially the Attics, frequently use the optative with ἄν as a *courteous form* of stating very positive opinions. Hence the optative with ἄν often *may*, and even *must* be construed by the *future* in English (75; and examples in Exercise XII. line 2-5, p. 33).

(c) It may sometimes also be rendered by the *imperative*.


The optative with ἄν *sometimes* relates to past time; e. g. εἴσαν δ' ἄν οὗτοι Κρήτες, 'these may have been Cretans.' (Herod. i. 2.)

33. (d) Ἄν is but seldom used with the optative in *wishes*, and then *only* in questions, a *wish* being turned into an *inquiry how the thing desired may be realized, if it can be realized at all*. The most common forms are τίς ἄν; πῶς ἄν, &c.

Hoc dicitur non ita quidem ut de eo, quod optamus, quæatur, quomodo fieri possit, quem ad modum rem Hermannus explicavit, sed ut quæatur, quo modo aliquid fiat, si quidem fiat. (Klotz.)

34. (e) In both direct and indirect questions, the ἄν refers the question to a *certain condition*, which is usually easily supplied, and thus adds to it an expression of *uncertainty* and *doubt*. Thus τί γὰρ ἄν ὠφελοῖμι σε; *for of what use could I be to you?* i. e. εἰ λέγοιμι, 'if I were to speak.'

35. The optative here answers not only to our *may*, *can* (or *might*, *could*), but also to *should*, or even *am to?* *is to?* in *deliberative* questions.

36. (f) "Αν with optative in relative sentences.]  (1) A 'proper or attributive relative sentence' is one that adds *attributively* some nearer specification to the object it refers to. Hence it is virtually an adjective; and, like an adjective, may sometimes become virtually a *substantive*. (2) A 'hypothetical relative sentence' is one where ὅς, ὅστις = εἰ τις; ὅς, ὅστις ἄν = εἰάν τις. (3) A 'co-ordinate relative sentence' is one in which the *relative* pronoun is equivalent to a *conjunction* with a *demonstrative* pronoun; e. g. ὅς = καὶ οὗτος, or οὗτος δέ.

37. (g) Relative clauses (whether *attributive* or *co-ordinate*) may take any of the forms of which independent propositions are susceptible. Hence the optative with ἄν will stand with the same meaning* as in a principal sentence.

38. (h) When the verb both of the principal and of the relative would naturally take ἄν with the optative, ἄν may either be retained or rejected in the relative clause.

39. (i) In *hypothetical* relative clauses the *present* and *future* are followed by the *subjunctive* with ἄν; the *historical* tenses by the *optative* without ἄν: sometimes, however, especially in *oblique narration*, ὅς ἄν, &c. with *optative*, is found after an *historical* tense.

40. (j) "Αν with optative in the *conditional* clause of a hypothetical proposition.] Here ἄν indicates that the condition itself is dependent on some other condition, either expressed in what preceded, or easy to be supplied: it mostly implies that the condition is considered by the speaker as *uncertain*.

41. (k) "Αν with the optative in *substantive sentences* introduced by ὅτι, ὥς, 'that.'] With these sentences ἄν is added to the optative to indicate that the statement in the dependent sentence is considered dependent upon circumstances; i. e. just as it would be in a principal sentence.

42. (l) "Αν with optative in *final* sentences, introduced by ὅπως, ὥς, 'ut,' or ὅτι τοῦτό; and in sentences expressing a *consequence*, ὥστε, &c.] Here after verbs signifying *care*, *endeavor*, &c., the usual construction is ὅπως with the *future* [233] of the *indicative*; but the *optative* with ἄν is also found; and also the *future optative* alone with ἄν in an *oblique narration* after an *historical* tense.

43. (m) The *substitutive* optative, i. e. the *optative* in *oblique* discourse, and generally whenever a statement is to be referred to past time.] Here the *optative* in *oblique* takes the place of the *subjunctive* in *direct* narration; and where the *subjunctive* would take ἄν, it may be retained with the *optative*.—The optative is also

used when the statement is referred to *past* time, and also when *another optative* has preceded.

44. *ἄν* with the *infinitive* and *participle*.] Where, if the *infinitive* or *participle* were resolved into a *sentence*, *ἄν* would stand with the *indicative* or *optative*, there it is properly added to the *infinitive* or *participle*.

45. (a) The *infinitive* with *ἄν* is very common after verbs of *thinking*; also after verbs of *hoping*, *trusting*, *knowing*, *confessing*, *saying*, &c.

46. The *infinitive* is here usually the *present* or *aorist*, both of which, especially the *aorist*, may thus receive a *future* meaning. The *future infinitive* may probably take *ἄν*, though it is very rarely found.¹

47. (b) The *infinitive* with *ἄν* also occurs in propositions with *ὥστε*, and with the *infinitive* used substantively.

48. (c) With the *participle* it occurs where, if *resolved*, we should have a substantive sentence with '*that*,' a relative sentence of *time* or *cause*, or a conditional clause with *εἰ*, &c.

49. *Omission, repetition, and position of ἄν*.] (a) *ἄν* may be omitted in the *second* of two connected clauses, both of which should take *ἄν*.

50. *ἄν* is sometimes *repeated*. This happens (b) when it is used once at the beginning of a sentence to point out its conditional character, and then repeated with the verb. This is especially the case when the principal sentence contains several subordinate clauses, or when several words precede the verb to which *ἄν* belongs. (c) It is sometimes repeated because the speaker or writer wishes to give emphasis to a particular word, which he effects by appending the *ἄν* to it. He then adds it to the verb also. In this way, sometimes, even *three ἄν's* occur, *two* being added to emphatic words.

51. (d) *ἄν* is sometimes found without a verb. When it stands alone in this way, we may readily supply the verb that has already occurred, or such part of it as the sense requires, or some such general notion as *εἴη*, *ποιούης*, *εἴποις*.

52. (e) *ἄν* with the *optative* is sometimes removed from the dependent and placed in the principal clause, especially with *οἶδα* (*οὐκ οἶδ' ἄν εἶ*, &c.). (f) In some parenthetic sentences, *τοὸ ἄν* stands first in its clause, a proof that the Greeks did not place a

¹ Hermann says: "quum recte diceretur *πικρῶς ἄν ἀγγελοῦμι* nihil est cur *ἀγγελεῖν ἄν* rejiciatur."

stop before such clauses, but considered them as *blended* into one sentence with the principal clause.

53. The *ἄν*, if placed after the verb, usually follows it immediately; but when it *precedes* the verb, it often stands at some distance from it. It attaches itself especially to words that affect the whole character of the sentence, such as *negatives*, *interrogatives*, *adverbs* of time, place, manner, *conjunctions*, and *hypothetical* relatives.

54. *ἄνθ' ὧν* is either (1) *quare* (= *ἀντὶ τοῦτων, ὧν*); or (2) *propterea quod*.

55. *Ἄρα* is a particle whose origin and primary meaning is still undetermined.

56. The most probable derivation seems to be that from *ἄγω*, *to fit, to be adapted or suitable*: so that the particle properly denotes *conformity* to the nature of things. Hartung contends that it comes from the same root as *ἄρ-πύζω*, *ra-pio*, *re-pente*, and the German *rasch*, so that it originally denotes *suddenness*, and hence *surprise*, &c. This notion is now generally and properly rejected. Rost refers it (not, I think, with more probability) to *αἴσιν*, *to raise*, with reference to its power of *raising* or *exciting the attention*.

57. In Attic prose it is principally used in *questions* and *inferences*. (a) In *questions* it asks with something of *surprise* or *perplexity*, and with the desire of an immediate explanation or answer. (b) In *inferences* (where it may often be rendered '*then*') it often (but by no means *always*, as Hartung would have it) relates to something *paradoxical*, and is therefore connected with surprise. (c) It often stands with an imperfect, to denote that now, from knowing better, one is *undeceived* with respect to an opinion hitherto entertained (= '*then*,' or '*then after all*,' or '*now*'). (d) *Ὡς ἄρα* (not *οὕτω ἄρα*) = '*that forsooth*;' *εἰ ἄρα, ἐὰν ἄρα* = '*if haply*,' '*if perchance*;' *σι forte* (*εἰ ἄρα* also = *num forte*); *εἰ μὴ ἄρα, nisi forte* (ironically). (e) It is sometimes *explanatory* (= *scilicet*), and may be translated '*now*.'

58. *Ἄρα* (post-Homeric) is the *illative ἄρα (igitur)* strengthened by the *tone* of interrogation, and properly therefore introduces a question *founded* on something *before said, perceived*, &c.—(a) According to Hartung, it does not of itself imply whether an *affirmative* or *negative* answer is expected, but that from the expression of *surprise, doubt*, &c. that often accompanies it, it may appear to do so. He adds, that it often implies *irony*. Hermann (who is followed by Krüger) says: "Est eadem particulæ ἄρα ratio quæ Latinæ *num*, ut ibi usurpetur, ubi responsio expectatur *negans* id, de quo erat interrogatum; sed præterea observandum . . . ἄρα interdum sic

poni ut *affirmans responsio* sequi debeat." (b) It stands mostly at the beginning of its clause; but sometimes even prose writers place it after one of several emphatic words. (c) It is often strengthened by γέ, which follows it either immediately, or after an emphatic word interposed. (d) If the answer *yes* or *no* is confidently expected, ᾗς οὐ (nonne) is used to imply that the answer *yes* is expected, ᾗς μὴ (numnam) to imply the answer *no*, 'the latter mostly with some admixture of irony' (*Hartung*). (e) If the question is entirely founded on what preceded, ᾗς has οὐν added to it: this ᾗς οὐν is also used by Attic writers where *no answer* is expected, but the questioner passes rapidly on to a further examination of the subject. In this application the ᾗς οὐν are still *interrogative*, not (as many think) *affirmative*; the particles are so used when the questioner leaves it undecided whether the person addressed will agree with him or no, and also suspends his own judgment: so that the question is equivalent to a *doubtfully expressed assertion*. ᾗς τοίνυν, ᾗς γέ, and ᾗς only, are also used in the same way. (f) ᾗς is also used in *indirect* questions, but the construction is that of a *direct* question. (g) In dramatic and lyric poets ᾗς has the *illative* force of ἄρα = *igitur*.

59. Αὐτίς, but [a weakened form of the Homeric αὐτίς = αὐτίς ᾗς, or ᾗς.] (a) It retains the *emphatic* power of ᾗς, and thus gives *additional weight* to the word or notion introduced by it. (b) In Attic Greek the particle occurs principally when the discourse is *suddenly broken off*, and the speaker passes on to something else. (c) Hence it is very common in questions when any thing is suddenly opposed to something before said. (d) It also follows and relates to μέν, μέντοι, but then always confers especial *emphasis* and *prominence* on the second clause. (e) It sometimes has an οὐν added to it when, after a *general* statement or notion, a *particular* one is added emphatically.

F.

60. ὥς (nam: = γέ ᾗς) properly denotes an *explanatory affirmation*; the predominating notion being sometimes the *explanation*, sometimes the *affirmation*.

61. (a) As *explanatory* (= nam) it is used especially after *demonstratives*, and such sentences as σημείον (τεκμήριον, μαρτύριον, δῆλον) δέ [sc. ἐστίν]; δείκνυμι δέ, σκέπασθε δέ, and the like.

62. (b) The proposition with γάρ may relate to another that follows it.

63. (c) Ἀλλὰ... γάρ, and also ἀλλὰ γάρ without any word inter-

posed (which Hermann confines to 'familiar discourse'). This ἄλλὰ γάρ (= *at enim; attamen*) is often elliptic, referring to some other thought that must be supplied (= *but something else happens: something else is to be considered, for, &c.*).

64. (d) When γάρ occurs, as it often does, in oblique narration to convey the reasons any body gave for his opinion, the verb will be in the optative if an optative preceded, as it usually does if the verb of the principal sentence was in an historical tense.

65. (e) In γάρ ἄν (= 'for else,' 'for if so,' &c., followed by 'would') there is an ellipsis of some obvious condition. The particles are quite independent, i. e. do not in the least modify each other's meaning.

66. (f) In replies, γάρ is often used with an ellipsis of a 'yes' or 'no' (ναί or οὐ).

67. (g) "In omni interrogatione locus est particulæ γάρ, quia intelligitur semper nescio vel dic mihi, vel simile quid. Unde et Latini quisnam vel nam quis dicunt." (Hermann.) Reisig and Krüger make it elliptical, referring to a preceding declaration, so that ὁλωλε γάρ; = ὁλωλεν; οὕτω γάρ λέγεις. (See Reisig En. ad Œd. Col. 1575.) Here belong οὐ γάρ; ἦ γάρ; 'is it not so?' πῶς γάρ; (for how can it be so?) = 'by no means.' πᾶς γὰρ οὐ; (for how can it be not so? = 'to be sure,') an emphatic affirmative answer. Τί γάρ; is sometimes used (like quid?) as a formula of transition to a new question; sometimes it has the force of quid enim? quidni enim? (why not? certainly; naturally), in reply to a preceding question; and sometimes introduces a question expressing emotion (quid ergo? Soph. Œd. Col. 539, 547).

68. (a) Τίς (quidem) is a restrictive particle that does not exclude the notion to which it is opposed, but gives that to which it is attached a degree of emphasis that distinguishes it from all others. Accordingly as it distinguishes its notion as being less than others, or greater than they, it may be construed by (at least) quidem (certe, saltem), or by even, himself (itself), vel etiam. The force of the γέ is often to be given in English by a mere elevation of the voice, adding emphasis to the word or notion to which the γέ belongs.

69. (b) It is frequently attached to pronouns, and from the emphasis they thus receive, the accent of ἐγώ, ἐμοῦ, ἐμοί, ἐμέ, is moved back to the first syllable. With relative pronouns it adds emphasis to the whole relative clause: ὅς γε (ὅστις γε), quippe qui.

70. (c) It is often used in appeals, wishes, commands, questions, and asseverations. ἄρα... γέ, and ἦ... γέ, are very common.

71. (d) Τίς is also used in replies and supplementary additions

that are *closely connected* with another person's speech, to *correct* or *complete* it.

72. (e) It introduces, especially after *relatives* and *conjunctions*, a thought, that *confirms* or *completes* a preceding one; e. g. by adding the necessary *limitation* or *restriction*. καὶ... γέ, *et quidem*; εἰ γέ, *siquidem* (which is εἰ... γέ when the γέ distinguishes the *interposed* word, εἰ γέ when its influence extends to the *whole clause*); ἔπει γέ, *quando quidem* (to which the remark just made also applies, as also to other combinations) are always to be understood in this sense. (f) Γέ is employed in the same way in *explanatory* and *completing appositions*.

73. (g) Common combinations are, ἀλλὰ μὴν... γέ· καὶ μὴν... γέ· οὐδὲ (οὐ) μὴν... γέ· γέ δὴ = *sane quidem, enimvero*; the δὴ simply adding an *asseveration* to the sentence restricted by γέ. γέ τοι = *certe quidem* ('yet at least,' 'yet at all events'), the τοι indicating a degree of *opposition* between *this* and the *preceding notion* or *notions*; γέ μὴν = *certe vero*.

Δ.

74. Διότι (= διὰ τοῦτο ὅτι), *because*: but later writers often use it for ὅτι, *that*.

75. Δέ (weakened from δὴ, as μέν from μὴν) ranks, like the Latin *autem*, between the copulative connectives (τε, καί) and the *adversative* (ἀλλά, &c.), and hence either *opposes* one thought to another (*adversative*), or merely *contrasts* it (*copulative*). Hence it is very frequently used in Greek, where in English we should use '*and*.'

76. (a) The mutual relation between the *concessive* and *adversative* clauses, is commonly expressed by the *concessive* μέν, which points forward to the second member expressed by δέ. The δέ may denote either a *strong* or a *slight* contrast. The original signification of μέν (from μὴν) is '*truly*,' '*indeed*;' yet its signification is not always so strong as this; being indeed often so slight, that it cannot be translated at all into English.

77. (b) Μέν... δέ are especially used in the following cases:

78. With divisions of *place*, *time*, *number*, *order*, and *persons*, e. g.

Ἐνταῦθα μέν... ἐκεῖ δέ, ἔνθα μέν... ἔνθα δέ, τότε μέν... τότε δέ, ποτὲ μέν... ποτὲ δέ, *at one time... at another, sometimes... sometimes*; ἄλλοτε μέν... ἄλλοτε δέ, *at one time... at another*; ἅμα μέν... ἅμα δέ (*simul... simul*), πρῶτον μέν... ἔπειτα δέ, τὸ μέν... τὸ δέ, τὰ μέν... τὰ δέ, and τοῦτο μέν... τοῦτο δέ, *partly... partly, on the one side... on the other*; ὁ μέν... ὁ δέ, *hic... ille*.

79. (c) When several predicates belong to the same object, and also when several actions refer to the same object.

80. (d) Where the same or an equivalent word is repeated in two different clauses. (*Anaphora*. See 15, *d*, *supra*.)

81. This principle is not, however, always observed. *Μέν* is regularly omitted, when *δέ* *καί* follow.

82. (e) When *μέν* stands in an adjective or adverbial clause, it is sometimes repeated, for the sake of *emphasis*, in the corresponding demonstrative or concluding clause.

83. (f) So also, when, instead of the adjective clause, a participle with the article is used.

84. (g) In this way *μέν* twice preceding has *δέ* twice following; this always implies a strong emphasis.

85. This parallelism is, however, but seldom found so regularly carried out.

86. (h) The *μέν*...*δέ* are commonly placed *after* the words, which are opposed to each other; yet they are often to be referred to the predicate or to the whole clause.

87. (i) When a substantive or adjective is connected with the article or a preposition, *μέν* and *δέ* are very often placed between the article and the preposition, and between the preposition and substantive or adjective, e. g. *πρὸς μέν τοὺς φίλους... πρὸς δ' ἐχθρούς*: but uniformity in this respect is by no means always observed.

88. (k) The adversative particle which might be expected after *μέν*, is sometimes omitted, though there is a corresponding adversative member. This is the case, when the word expressing the contrast is such, as of itself without *δέ* to make this contrast sufficiently manifest, as e. g. with *ἐνταῦθα μέν... ἐκεῖ*, and almost always with *πρωτὸν μέν... ἔπειτα*. Secondly, even the clause expressing the contrast may be wholly omitted, in which case it must be supplied by the mind (*μέν*, *solitarium*). *Ἐγὼ μὲν οὐκ οἶδα· ὡς μὲν λέγουσιν· ταῦτα μὲν ἡμῖν ἡγγελίαις· οἴμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν*, and the like.

89. (l) On account of its general signification, *δέ*, like *autem*, frequently connects sentences, even when they stand in a *causal* relation to each other; then the hearer or reader is left to gather from the context the particular mode of connection. Thus *δέ* is very often *explanatory* (= *autem*), and is used instead of *γὰρ*.

90. (m) In *questions*, *δέ* is sometimes used as an *adversative*, the interrogator giving vivacity to his question by omitting the concessive member; but sometimes it has a *copulative* force, and continues

a question which had been interrupted by the answer of the other. The same principle holds good in answers.

91. (n) *Καί...δέ* (in the epic writers *καὶ δέ* not separated), and, though more seldom, the negative *οὐδὲ...δέ*, in which connection *δέ* has the force of 'also,' 'even,' adding emphasis to the word *interposed*.

92. (o) Sometimes the proposition with *μέν*, or that with *δέ*, is virtually a subordinate clause, and may be construed by *whilst*, *whereas*.

93. (p) In the *apodōsis*, as in principal sentences, *δέ* has a double force, either *adversative*, or merely *contrasting*. Sometimes *μέν* stands in the first member.

94. (1) The *adversative* *δέ* in the concluding clause, expresses the *contrast* between that and the antecedent clause. It is used (α) after *hypothetical* antecedent clauses, where *ἀλλὰ* is often found instead of *δέ*; (β) after *relative* antecedent clauses, and such as denote *comparison*.

95. (γ) (2) After an antecedent clause denoting time, *δέ* commonly has a *contrasting* force, yet sometimes an *adversative* one also (very often in the Homeric language, and also in Herodotus, but seldom in the Attic writers).

96. (r) Sometimes *δέ* occurs after a *participle*, which may be considered as virtually the *protasis*, to which the sentence introduced by *δέ* forms the *apodōsis*.

97. *Δή* (-*dum*, -*dem*, -*jam*, i. e. the *jam* in *quoniam*, *quispiam*).

98. *Δή* (probably a weakened form of *ἦδη*) affirms that the speaker knows that *the thing in question exists at the moment actually present*, or *present to his mind*. Hence it also denotes, in general, the being *really*, or *at hand*; *certain existence as a fact*; an *appeal to what is evidently before one's eyes*, &c. Here we may note, (a) Its use with *adverbs of time*; denoting that the thing is limited to the time denoted by the adverb. *νῦν δὴ* = (*ἄρτι*) '*just now.*' *πρὶν δὴ*, *pridem*. *ἔτι δὴ*, *ἔτι*, *ἔτι δὴ*, *πάλαι δὴ*. (Compare *nunc dum*, *etiam dum*, *vix dum*.)

99. (b) *Καὶ δὴ* = *jamjam* ('*already*,' &c.). This combination is used in *replies*, and also in *suppositions* (= *fac ita esse*), the *supposed event* being stated to have actually *taken place*. With reference to a future moment it implies its *immediate* following, = (*continuo*) '*immediately*,' '*this moment*,' '*at once*.'

100. (c) *Καὶ δὴ*, *καὶ...δὴ* (*et vero*; *quin*) are also sometimes used in *explanatory* statements added to a previous one, the former giving emphasis to the whole *clause*, the latter to the *interposed*

word. So $\delta\epsilon$ $\delta\eta$ gives emphasis to an *opposed* notion. $\Delta\eta$ is also used generally in *replies* and *clauses* added to preceding ones.

101. (d) This is especially the case with imperatives (with which we often use 'now,' 'then'). Compare *dic dum, cedo dum*.

102. (e) The particle is also used extensively with reference to *purposes of prevention, asseveration, &c.* It here denotes the thing as *settled, completed, certain, &c.* $\mu\eta\ \tau\iota\ \delta\eta$ or $\mu\eta\ \tau\iota\ \gamma\epsilon\ \delta\eta$ (*not at all surely* =), *nedum*, 'not to say.' $\eta\ \delta\eta$, 'assuredly.'

103. (f) Its use in *explanations* to denote an *immediate judgment of the mind, formed upon the obvious appearance of the thing.* So in $\gamma\alpha\rho\ \delta\eta$, $\omega\varsigma\ \delta\eta$, $\omicron\iota\alpha\ \delta\eta$ (*utpote*). Here there is often an admixture of *irony*, as if the thing were so *obvious* that it *may be assumed* as a fact without hesitation.

104. (g) Its use after *demonstratives* to denote *limitation* to the thing in question, which it *distinguishes* as being the *very thing* meant, often as *remarkable, well known.* Here it may sometimes be construed '*precisely, just;*' but often cannot be construed, but must have its force given by *emphasis* added to the word. So $\tau\acute{o}\tau\epsilon\ \delta\eta$, $\omicron\tilde{\upsilon}\tau\omicron\varsigma\ \delta\eta$, $\sigma\tilde{\upsilon}\nu\ \delta\eta$, $\tau\acute{\alpha}\ \alpha\tilde{\upsilon}\tau\acute{\alpha}\ \delta\eta\ \tau\alpha\tilde{\upsilon}\tau\alpha$. Compare *dumtaxat* and *demum*.

105. (h) Its use with *relative pronouns and adverbs*: here it either *distinguishes* the thing (as with *demonstratives*) or *explains* the particular thing meant. $\omega\varsigma\ \delta\eta$, $\omicron\iota\omicron\varsigma\ \delta\eta$, $\epsilon\pi\epsilon\iota\delta\eta$ (*quoniam* = *quum jam*), $\epsilon\nu\theta\alpha\ \delta\eta$. (See *k.*)

106. (i) With *interrogatives* it implies (as in *commands*) *impatience*, as requiring an *immediate explanation.* $\tau\iota\varsigma\ \delta\eta$; 'who ever?' 'who in the world?' $\pi\omicron\varsigma\ \delta\eta$; It has the same meaning in *exclamations*: $\omicron\sigma\omicron\varsigma\ \delta\eta$!

(Here the Attics in their *colloquial* language extended the particle to $\delta\alpha\iota$, as $\nu\eta$ to $\nu\alpha\iota$, especially in $\tau\iota\ \delta\alpha\iota$; *ain' tu?* 'how so?')

107. (k) Its use with *indefinites.* Here, too, it denotes *haste* and *indifference*; *any one*, without going further to take in others: = (-*cunque, -vis, -libet*). $\omicron\sigma\tau\iota\varsigma\ \delta\eta$, *nescio quis*. $\omicron\sigma\tau\iota\varsigma\ \delta\eta\ \pi\omicron\tau\epsilon$, *quicunque tandem*; $\delta\pi\omicron\iota\omicron\varsigma\ \delta\eta$, $\epsilon\sigma\omicron\iota\ \delta\eta$, *quotquot*; $\alpha\lambda\lambda\omicron\varsigma\ \delta\eta$, *alius nescio quis*; $\epsilon\tilde{\iota}\tau\epsilon\ \delta\eta$, 'whether it be that,' &c. (= *sive*). With $\tau\iota\varsigma\ \pi\omicron\tau\epsilon$, $\pi\omicron\upsilon$, the $\delta\eta$ precedes; $\delta\eta\ \tau\iota\varsigma$, *quispiam*, or *nescio quis*: $\delta\eta\ \pi\omicron\tau\epsilon$, *uspiam*; $\delta\eta\ \pi\omicron\nu$, 'in any way,' 'surely' (as used in a *half-questioning* or *half-doubting* manner). With $\delta\eta$ the relative $\omicron\sigma\omicron\varsigma$ gets the *indefinite* meaning of 'any degree whatever,' often of 'any degree however small' (= *quantuluscunque*).

108. (l) After expressions of *number* and *degree* (c. g. *comparatives* and *superlatives*), it denotes *limitation* to the asserted magni-

tude or degree, which the thing *precisely* attains to. It may denote either that the number or degree is *not exceeded*, or that it is *fully* reached, i. e. is 'not fallen short of.' *μόνος δὴ*, 'quite alone;' *τρῆς δὴ*, 'no more than three;' *πάντες δὴ*, 'all without exception;' *ὑσθε- νῆς δὴ*, 'very weak;' *βραχὺς δὴ*, *εὐθὺς δὴ*, *πάνν δὴ*, *μέγα δὴ*, *πλεῖστα δὴ*, *μέγιστος δὴ* ('the very greatest').

109. (m) It may be added, that *δὴ* often appears in the *apodōsis* (with particles of *time*, &c. *τότε δὴ*, *ἐνταῦθα δὴ*) to denote the *exact coincidence* with the event or circumstances mentioned in the *protōsis*.

110. (a) *Δῖθεν* (from *δὴ* and *θέν*, a weakened form of *θήν*, *scilicet*) is properly an *affirmative* particle, but is mostly used either of a *false pretence* or *notion* (= *πρόφαισι*: 'in appearance;' 'as they &c. wished it to be thought'), or as an *ironical* affirmation (*scilicet*, *videlicet*; *quasi vero*). It is however, sometimes, though seldom, used as a *simple explanatory* particle.

111. (b) *Δήπου* (*opinor*), 'I imagine,' 'I suppose,' 'doubtless.'

112. (c) *Δίπουθεν* (from *δήπου* and *θήν*), 'I hope,' 'I suppose,' 'surely' (*nempe*, ironically).

113. (d) *Δῖτα* (from *δῖ*, and perhaps *εἶτα*,¹ 'then') serves like *δὴ*, only in a higher degree, to *render prominent*, and *more exactly* define the word which stands before it. It may be joined with all the parts of speech, in order to define them, whether by *extension* or *restriction* of their meaning. It is very often used after *interrogatives*, with which it is either *consecutive* (i. e. relates to a preceding statement), 'then,' or has the force of 'really,' 'indeed.' It is often used with *imperatives* (= 'do,' 'do pray,' &c.); and very often in *replies* (usually with repetition of the word assented to), where it denotes *unconditional emphatic assent*. It frequently has an *ironical* force (= 'forsooth'). Also, *ἴ δῖτα*, *yes, surely*; *οὐ δῖτα*, *minime vero*; *μὴ δῖτα*, 'nay do not,' &c.; *καὶ δῖτα*.

E.

114. *Εἰ, εἰάν.*] (a) In Attic writers, when two conditional clauses are placed in contrast by *εἰ* (*εἰάν*) *μέν*... *εἰ* (*εἰάν*) *δὲ μή*; in the first the *apodosis* is omitted, as containing a thought which may be easily supplied, and the discourse hastens on to the following more important thought.—*Εἴ τις* does not express *doubt* of their being *any*; but is nearly = *ὅστις*, 'whoever.'

¹ So Krüger. Klotz thinks the *τά* is related to the old *indefinite* pronoun *τος*; so that *δῖτα* = 'jam aliquā tenuis,' 'jam aliquā ratiōne,' i. e. *jam sane*; *jam quidem*; *jam profecto*; *jam certe*.

115. (b) The verb is sometimes omitted after εἰ, &c. Thus in εἰ μὴ διὰ=‘if it were not for,’ ‘if it had not been for,’ as in εἰ μὴ διὰ τὸν κύνα, ‘but for the dog.’ (c) Frequently, e. g. with εἵπερ (ποτε), a verb must be supplied from the principal clause. (d) So, too, εἰ μὴ receives the meaning of *nisi*. The form εἰ δὲ μὴ (*sin minus*), ‘but if not,’ often occurs without a verb; e. g. after μάλιστα μὲν (properly *polissimum quidem* =), ‘if possible,’ of the thing to be done by preference, if it can be done. (e) When εἰ μὴ has the meaning of ‘except,’ another εἰ is sometimes subjoined, thus εἰ μὴ εἰ, like *nisi si*; the predicate of εἰ μὴ is omitted. (f) This εἰ δὲ μὴ having become a *standing formula*, it was used after εἰ μὲν (where one should expect εἰ δὲ μὴ): and also after *negative* notions it is found introducing the *opposite* supposition (though this is here *affirmative*), the strict opposition being neglected from its having become the regular office of εἰ δὲ μὴ to express ‘but on the contrary supposition,’ ‘otherwise.’ [*Εἰ γὰρ, utinam*; see 170, note, p. 63. On the forms of conditional propositions, see remarks on p. 30.] (g) Καὶ εἰ=‘even if’ (*etiam si*; *etiam tuum, si*); here the ‘even’ preceding the *supposition* marks it as an *improbable* and *extreme* condition, or, at all events, as the *most unfavorable* that can well be conceived; in spite of which the consequence is still believed by the speaker to be certain: εἰ καὶ, ‘if even’ (*etsi*), represents the condition as one of possible occurrence, which yet will not affect the consequence. (h) As implying its possible occurrence it may often (like *etsi*) be rendered ‘although’ (*quamquam*). In other cases the καὶ (as also μηδέ after εἰ) often relates to some following notion. (i) In οὐδὲ εἰ (εἰ μὲν), μηδέ εἰ (εἰ μὲν), it is also the *connective* particle which the οὐδὲ, μηδέ involve, that belongs to the conditional particle; the *negative* belonging to the principal clause. So that, e. g. οὐδ’ εἰ=καὶ εἰ...οὐ. In other words, the particles are to be construed ‘even if’ or ‘although,’ and a ‘not’ carried to the verb. (k) Εἵπερ (properly = *si omnino*, or *si quidem omnino*) states the condition as a *supposition*, often as one of which there is little doubt.

116. (l) Εἴτε and εἵπειτα, and more emphatically καὶ εἴτε, καὶ εἵπειτα, often introduce questions of *astonishment*, *indignation*, and *irony*. They express *antithesis* or *contrast*, ‘(and) yet,’ ‘(and) notwithstanding,’ implying that there is an *inconsistency* between the two notions, actions, &c.

117. (m) Εἴτε=sive: εἴτε τε (ἤν τε or ἢν τε) being used where εἴτε (ἤν, ἢν) would be used for εἰ. Εἴτε...εἴτε (εἴτε τε...εἴτε τε)=sive....sive (the *whether...or*; *either....or*, of *indifference*, the speaker leaving it undecided, which supposition he assumes to be

the true one). They are also used as dependent *interrogative* or *deliberative* particles; and that whether each clause has its verb, or the construction be elliptical.

118. The following forms, also, are sometimes used, viz. $\epsilon\dot{\iota}\tau\epsilon$ (*si...sive*); $\epsilon\dot{\iota}\tau\epsilon\ldots\epsilon\dot{\iota}\delta\acute{\epsilon}$ (*sive...si vero*), when the second member contains something opposite to the first; $\epsilon\dot{\iota}\tau\epsilon\ldots\grave{\eta}$; $\grave{\eta}\ldots\epsilon\dot{\iota}\tau\epsilon$ (seldom and only poet.): when $\epsilon\dot{\iota}\tau\epsilon$ is used but once, it is poetic.

119. (n) By $\epsilon\dot{\iota}\tau\epsilon\ldots\epsilon\dot{\iota}\tau\epsilon$ in indirect questions the *indecision* and *hesitation* of the speaker between two possibilities are made more prominent than by $\epsilon\dot{\iota}\ldots\grave{\eta}$.

120. (a) $\epsilon\pi\acute{\epsilon}\iota$, $\epsilon\pi\epsilon\dot{\iota}\delta\acute{\eta}$ [which become with $\acute{\alpha}\nu$, $\acute{\epsilon}\pi\acute{\alpha}\nu$ or $\acute{\epsilon}\pi\acute{\eta}\nu$ and $\acute{\epsilon}\pi\epsilon\dot{\iota}\delta\acute{\alpha}\nu$, of which the latter is far the more common, and $\acute{\epsilon}\pi\acute{\alpha}\nu$ somewhat more common than $\acute{\epsilon}\pi\acute{\eta}\nu$] are properly particles of *time* ('when,' 'after,' *postquam*); but, like most particles of time, also denote cause, 'since,' (*puisque*), *quoniam*. $\epsilon\pi\acute{\epsilon}\iota$ ($\epsilon\pi\epsilon\dot{\iota}\delta\acute{\eta}$) $\tau\acute{\alpha}\chi\iota\sigma\tau\iota$ = 'as soon as,' 'as soon as ever.' (b) Both are also 'since' of *time*.

121. (c) Particula $\epsilon\pi\acute{\epsilon}\iota$ cum aliis conjuncta particulis has fere significationes habet: $\epsilon\pi\acute{\epsilon}\iota$ $\tau\omicron\iota$, *nam profecto*; $\epsilon\pi\acute{\epsilon}\iota$ $\gamma\epsilon$, *quandoquidem*; $\epsilon\pi\epsilon\dot{\iota}\pi\epsilon\tau\omicron$, *quum semel, quando semel*; $\epsilon\pi\epsilon\dot{\iota}\pi\epsilon\tau\omicron$ $\gamma\epsilon$, *quandoquidem semel*; $\epsilon\pi\acute{\epsilon}\iota$ $\tau\omicron\iota$ $\kappa\alpha\iota$, *nam certe quidem*. (Herm.)

122. (d) $\epsilon\pi\epsilon\dot{\iota}$ (= 'for if not,' 'for otherwise,' 'for if so,' &c.) is sometimes used argumentatively, where $\epsilon\dot{\iota}\delta\acute{\epsilon}$ $\mu\acute{\eta}$, or after negative propositions $\epsilon\dot{\iota}\delta\acute{\epsilon}$, might be employed. The particle does not *really* change its meaning of *quando quidem*, but there is an *ellipsis* of a conditional sentence, such as 'if you doubt it,' 'if you think so,' &c.

123. (e) $\epsilon\sigma\tau\epsilon$ (= $\acute{\epsilon}\varsigma$ $\omicron\tau\epsilon$ ¹), *until, as long as*.

124. $\epsilon\tau\iota$, *yet, still, further*.

$\omicron\upsilon\kappa\acute{\epsilon}\tau\iota$, $\mu\eta\kappa\acute{\epsilon}\tau\iota$, *no more, no longer*.

125. $\epsilon\phi'\ \tilde{\omega}$ ², *on condition that* (219): $\epsilon\phi'\ \tilde{\omega}$ $\tau\epsilon$, the same, mostly with the infinitive (sometimes future infinitive); but also with future indicative.

H.

126. η , 'or,' in comparisons 'than.' $\eta\ldots\eta$, *aut...aut; vel...vel*.

127. (a) The comparative η is sometimes used after $\mu\alpha\lambda\lambda\omicron\nu$

¹ This derivation seems disproved by such passages as Xen. An. iv. 5, 6, $\epsilon\sigma\tau\epsilon$ $\acute{\epsilon}\pi\iota$ $\tau\omicron$ $\delta\acute{\alpha}\nu\epsilon\delta\omicron\nu$, *usque ad*. Arnold believes it to be $\acute{\epsilon}\varsigma$ with the old connective $\tau\acute{\epsilon}$. See $\tau\acute{\epsilon}$.

² Here $\epsilon\phi'\ \tilde{\omega}$ (properly = $\acute{\epsilon}\pi\iota$ $\tau\omicron\upsilon\tau\omicron\tau\omicron$ θ ...) is equivalent to $\acute{\epsilon}\pi\iota$ $\tau\omicron\upsilon\tau\omicron\tau\omicron$ $\acute{\omega}\varsigma$...

omitted, or after a *positive*. This is the case after expressions of *willing*, *choosing*, and the like, because these contain the idea of *difference*, *separation*, or *preference*, e. g. βούλεσθαι, ἐθέλειν, αἰρεῖσθαι, αἰρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν, λυσιτελεῖν (= *potius esse*).

128. (b) So ἤ, 'than,' stands not only after *comparatives*, but after words that express a *difference* (e. g. ἄλλος, οὐδεὶς ἄλλος, ἄλλοιός, ἐναντίος, ἰδιός, διαφέρω, κ. τ. λ.), and after all words which have the force of a *comparative* (e. g. διπλόσιος, πρὶν, φθάνω, κ. τ. λ.).

129. (c) (*Comparatio compendiaria*.) In comparisons, the Greeks often compare not the attribute of one object with that of another, but *the attribute of one object with the other object itself* to which the attribute would belong. In this case the genitive is regularly used.

130. (d) The particle ἢ occasionally connects *different constructions* by which *similar notions* are expressed.

131. (e) In questions, ἢ, like the Latin *an*, is properly used only in the *second* member; often, however, the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. Ἢ may then be translated by 'perchance.'

132. (f) Sometimes after a *general* and *quite indefinite* question, ἢ introduces one which, in the opinion of the speaker, is probably very near the truth: 'or...not.'

133. (g) Ἢ (profecto) expresses *confirmation*. To strengthen it, μὲν is often added (= 'assuredly,' in asseverations, promises, &c. 281). [The Epic ἦτοι, like ἦ, strengthens the meaning.] Ἢ (in questions); Ἢ γάρ; Ἢ ποῦ: See 260, *Obs.* 2, 3.

134. Ἢδη (*jam*.) (a) With reference to *present* and *past* time = 'already,' 'just,' and in a negative proposition, 'hitherto' (*adhuc*), 'as yet.' (b) With reference to *future* time, 'at once,' 'immediately,' 'forthwith,' stronger than τάχα, and opposed to the indefinite ποτέ, 'at some time or other,' and ἐν ὑστέρῳ χρόνῳ. (c) With *commands* and *exhortations* it may be construed 'at once,' it is also used in *impatient* questions, like our 'now,' and like 'quid jam?' in the Latin comic writers. (d) With reference to *future* time *beginning* and *extending onwards* from the present, Ἢδη = 'henceforth' (*posthac*); Ἢδη οὐκ, = 'henceforth not,' or 'no more.' (e) It is also applied to *space*, and denotes *contiguity*. (f) Of unexpected or long expected events, Ἢδη ποτέ = 'at last,' 'at length' (*jam tandem, tandem aliquando*). But this combination has also the indefinite meaning of '*several times already*.'

135. (g) From this *temporal* meaning ἤδη passes by a natural transition to its other use, that of denoting *immediate, present existence*, i. e. *present reality, certainty, &c.* In this way it often serves, like our ‘*at once*,’ to mark a *consequence* that immediately follows from a preceding statement, &c., or a state that commences *at once*, or is at once discovered *without going any further*. (h) It frequently attaches itself to demonstratives: οὗτος ἤδη, τότ’ ἤδη, ἐνταῦθα ἤδη, &c. ‘Ο ἤδη is often = ‘*present*.’ [Recent writers, Klotz, Rost, &c., maintain that the *temporal* meaning is not the primary one.]

Θ.

136. Θήν (enclit.), ‘*I should imagine*,’ ‘*surely*,’ in ironical sarcastic speeches. οὐ Θήν, ἢ Θήν. It is peculiar to Ionic and Doric poets.

Ι.

137. Ἰνα is properly a particle of *place*, ‘*where*,’ but in this sense is hardly found except in the poets. Its usual meaning is that of a *final* particle = (ut), ‘*in order that*,’ ‘*that*.’ As such, it does not (like ὅπως) go with the *future indicative*, nor with the *conditional* particle ἄν, which would express the purpose as *contemplated conditionally only*, i. e. *if haply it may* (or *might*) *be so*: whereas Ἰνα represents the plan as adopted in order that, *in that case*, the event may definitely follow. Hence though ὅπως ἄν, ὥς ἄν are found, Ἰν’ ἄν never are, except where Ἰνα is a *local adverb* = ‘*where*.’ Ἰνα (ὅπως, ὥς) with the *indicative* of an *historical* tense, denotes a purpose *now unaccomplished* which *would be* or *have been* accomplished, if a certain condition had been realized.

Κ.

138. Καί (et) connects notions of which the second is either as important as the first, or even more important (=ac, atque). Καίκαί. τέ....καί = ‘*both....and*.’ the καί....καί connecting the notions more *independently*; the τέ....καί implying a *closer connexion*, and often an *ascent* to the more important: = *quum....tum*.

139. (a) When three or more notions are connected, the καί is placed, not like our ‘*and*,’ merely between the two last, but also between the others, and sometimes also before the first. (b) *Asyndeton* (i. e. the mere apposition of notions, without any conjunction) is also often found in enumerations of this kind.

140. (c) When *two* adjectives belong to one substantive, the Greeks *usually* connected them by *καί*, less commonly *τὲ καί*. Hence not ‘*the good old times*,’ but ‘*the good and old times*.’ This is especially the case after *πολύς*, but even here the conjunction is sometimes omitted.

141. (d) After *ὁ αὐτός*, *ἴσος*, *ὅμοιος*, *παραπλήσιος*, and the corresponding adverbs *ὡσαύτως*, &c., *καί* = ‘*as*.’ (Compare *idem atque*, &c.)

142. (e) After *οὐ φθάνω ἅμα* [15, e, *supra*], *ἤδη*, and after sentences that denote the *passing of time*, *καί* introduces the *following event*, where we should use ‘*when*.’ *οὐ φθάνω . . . καί*, ‘*no sooner . . . than*.’

143. (f) When a general remark is followed by a *particular instance* which illustrates its truth, *καί νῦν* = ‘*and so now*,’ ‘*and so in the present instance*,’ *καί τότε* = ‘*and so then*.’ And generally a simple connexion by *καί* is often found where we should use ‘*and so*,’ ‘*and thus*,’ ‘*and by so doing*,’ &c.

144. (g) *Καί* = ‘*and also*,’ when it introduces a clause in which the verb of the preceding clause is repeated, or a synonymous one used. The common form for ‘*and also*’ is *καί . . . δέ* (90, *supra*); often = ‘*and moreover*,’ ‘*and especially*.’ [In negative sentences *οὐδέ . . . δέ*.]

145. (h) The Attics, as a general rule, never employ *καὶ . . . τέ* except when the *τέ* has *another καί* (or *τέ*) answering to it, so that the first *καί* connects with the preceding sentence a *twofold* clause connected by *τέ . . . καί* or *τέ . . . τέ*.

146. (i) *Καί* = ‘*also*,’ ‘*too*,’ ‘*even*,’ not only adds a new notion to one *previously stated*, but also frequently refers to a notion *not expressed*, but more or less easily supplied; and in cases of this kind the Greeks reckoned upon more *quickness of comprehension* in seizing upon the intended notion than we do. *Καὶ αὐτός*, ‘*even himself*,’ ‘*himself*,’ (i. e. ‘*as well as others*,’ or ‘*certain others*’). *Καὶ οὗτος* = *atque is, isque*; *καὶ ταῦτα*, *idque*, ‘*and that too*.’

147. (k) In sentences of *comparison* (‘*as . . . so*,’ *ὥσπερ . . . καί*), and in other sentences where notions are compared together (one being a *demonstrative*, the other a *relative* clause), the Greeks expressed *καί* in the *relative*, and most commonly in both clauses. The case is the same with *ἢ* (*ἢ . . . ἢ*), ‘*or*,’ and after *ἢ*, ‘*than*,’ when a notion implying *difference* precedes, *οὐδέ*, *μηδέ* being used instead of *καί* if the notion is *negative*.

148. (l) In the same way *καί* appears in *εἰ* (or *ὥς*) *τις ἄλλος*, where the *καί* often refers to a *καὶ ἐγώ*, *σύ*, *οὗτος* to be mentally supplied.

149. (m) In many connexions the *καί* does not belong to the single notion before which it stands, but to the whole proposition. So in *ὁ δὲ καί*....

150. (n) After an *interrogative* pronoun or adverb, *καί* denotes that the notion it precedes is the *particular* notion about which one requires full information. In English we should pronounce the following word with emphasis. [Hermann explains it differently: *qui, τί ζητῇ καὶ λέγειν, interrogat, is non solum quid, sed etiam an aliquid dicendum sit, dubitat. Klotz says: si dico τί ζητῇ καὶ λέγειν, proprie hoc quaero, quid sit dicendum, etiam si solum de dicendo cogitemus; i. e. the questioner passes over all the particulars about which he might inquire, and confines himself to this particular one.*]

151. (o) So, too, after *ἐπεὶ, ἐπειδὴ, ἵνα, καί* (unless it belongs merely to some one following notion) adds emphasis to the *precise cause alleged*, omitting all the other possible accessory causes.

152. (p) When the following notion is far more important than the preceding one, *καί* = 'even;' and often 'very,' 'indeed.' So *καὶ πάντες*, 'even all the rest,' i. e. all without exception; *καὶ μάλα*, 'very indeed;' *καὶ πάνν*, properly 'quite entirely;' often a negative, 'at all.' With superlatives = *vel*.

153. (q) With participles *καί* is used *adversatively* = 'even though.' This *καί* is often combined with *ὅμως* ('nevertheless'), and often appears as *καίπερ*, which in Attic writers is hardly ever found except with a participle or some virtually participial construction: whereas *καίτοι* (= 'although') is used only in independent sentences. Later writers use them even *vice versâ*. To the passage from Theophrastus (145), where *καίπερ* is used with a finite verb, Krüger adds Plat. Symp. 219; Rep. 511; Lys. 31, 34?

154. (r) When *καί* (= 'even') limits the notion of a word, by making an assertion of 'that at least, if no more;' 'even that, if no more;' it may be construed 'if only;' 'though but,' &c.: sometimes before an infin. by 'mere' 'merely.' *τὸ καὶ λέγειν τοῦτο*, 'the merely saying this;' 'the mere fact of saying this.' *καὶ πάλαι* = 'not only now, but long ago,' but would be construed in English by an emphatic 'long.'

155. (s) This *καί* ('even') is often used to strengthen the *indefinites*: *ὅτισοῦν* ('any soever'); *ὅποιοιστισοῦν* ('of any kind whatever'); *ὅποσοσοῦν* ('however much,' 'however little'); and the corresponding adverbs *ὅπωςοῦν, ὅπωςτιοῦν* ('in any manner,' 'in any way'). With *οὐ, μή*, we shall have, not *καὶ οὐ (μή)*, but *οὐδέ, μηδέ*.

156. (t) *Καί* = 'also,' 'even,' may follow *καί* = 'and,' if a word

be interposed: *καὶ τις καὶ* · *καὶ ἔτι καὶ ῥῖν* · *καὶ δὴ καὶ*. On *καὶ εἰ* (*εἰάν*), *εἰ (εἰάν) καί*, See 115, g. *supra*. *Καὶ γάρ* has several meanings. (1) *Etenim*, so that the *καὶ* relates to the whole sentence. (2) *Nam, etiam*, so that the *καὶ* = *etiam*, relates to the nearest notion. (3) *Nam et*, so that *καὶ* answers to a following *καὶ*. Thus *καὶ γὰρ συμμαχεῖν ἐθέλουσι* may mean: (1) *for they are also | resolved to form an alliance*; (2) *for they are resolved even | to form an alliance*; (3) *for they are resolved both to form an alliance (and also to do something else*; e. g. *προσέχειν τὸν ροῦν*). In the second meaning the opposed notion may be inserted between the *καὶ* and the *γάρ*. It is only in the first and second meanings that the form becomes *negatively οὐδὲ γάρ*. To the [first or] second belong also *καὶ γάρ εἰ (εἰάν)* and *οὐδὲ γάρ εἰ (εἰάν)*. We also meet with *καὶ γάρ καί*, *etenim etiam*, and *καὶ (οὐδὲ) γὰρ οὐδέ*.

157. *Καίπερ*, ‘*although*.’ See 153 *supra*.

158. *Καίτοι* (‘*although*,’ ‘*though*,’ ‘*but, however*,’ &c.) *quamquam* (especially the corrective *quamquam*); sometimes *verum, sed tamen*. *Καίτοι γε*, the same, with more emphasis on the following assertion (*quamquam quidem*). *Καίτοι τί φημι*;

M.

159. *μά*, ‘*by*,’ a particle of *swearing*, taking the acc. of the deity. (a) It is principally used in *negative* asseverations, with *οὐ* preceding or following, or both. [*οὐ μά τοὺς θεοὺς, εἰ ἐπαιδοποιήσόμεν, οὐκ οἶδα εἰ ἐκτισάμεν παῖδά ποτ’ ἄν*, &c.] (b) The negative is sometimes omitted. [*οὐκ ἐβόλλετο; Μὰ Δι’, ἀλλ’ ὁ δῆμος ἀνέβόα κρίσιν ποιεῖν*.] (c) In Attic prose the name of the deity is sometimes omitted. [*φημι ἔγωγε. Μὰ τὸν... οὐ σύ γε*.] (d) *Ναὶ μὰ...* is *affirmative*: and sometimes even *μὰ* itself occurs affirmatively, if the context sufficiently implies the affirmation. [*μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίην*, Æsch. Ag. 1407: so *μὰ Δία*, *By Jupiter*.]

160. *μάλιστα μὲν... εἰ δὲ μή*, &c. = *if possible... but if not*, &c.—mentioning what is *best* to be done, and also what is the *second best*, if that is not feasible.¹ [*καταγινώσκετε αὐτοῦ μάλιστα μὲν θάνατον, εἰ δὲ μή, αἰφνυχίαν*.]

161. *μᾶλλον δέ*, or *rather*.

162. * *μὲν*, shortened from *μήν*, has properly the same assevera-

¹ With *numerals*, words of *time*, &c. *μάλιστα* (*about*: *ἐν τεσσαράκοντα μάλιστα τα ἡμέραις*) signifies that the statement made is *nearly exact* (according to the *belief* of the speaker), without pretending to be *quite so*.

tive power (= *certainly indeed*.) This it retains in some combinations, especially in μέν οὖν: properly *quidem, igitur, sane igitur, profecto igitur*: hence *sane quidem, immo*. Also with πάνν, παντάπασι, κομιδῇ, it strengthens the affirmation: so also with ἀλλὰ μέν δῆ, καὶ μέν δῆ, οὐ μέν δῆ. In these combinations μὴν never appears.

163. In a similar way μέν stands with single notions (such as ἐγὼ μέν....) where one may *suppose* an opposed notion with δέ.

164. ☞ The notion opposed to or contrasted with that to which μέν belongs, is usually accompanied by δέ or μέντοι: less commonly by τοίνυν, ἁπλῶς, ἀλλὰ, μὴν, οὐ μὴν ἄλλα. Compare δέ and εἴτα.—Μέν δῆ and μέν οὖν are often used (like our 'then,' 'thus then,' 'so') to terminate a subject, after which a new one is introduced by δέ. Also μέν οὖν "in *continuando* sermone cum quadam conclusionis significatione usurpatur, ut apud Latinos *et quidem*. Πρῶτον μέν οὖν, ac primum quidem." Herm.

165. * μέντοι, (1) *sane, enimvero, 'certainly';* especially in affirmative answers; (2) *tamen, 'but,' 'however,'* in objections and other oppositions; (3) "in interrogationibus sic dicitur, ut videatur aliquis rem negare, quo certius ea ab respondente affirmetur." Herm. e. g. οὐκ ἀντιλέγουσι μέντοι; 'surely they oppose each other, don't they?' (4) *ironically = scilicet*.

166. μὴ, not (§ 49); (2) *lest, or that not*; (3) *that* (after verbs of *fearing*, &c. § 48). In questions it expects the answer 'no,' being somewhat stronger than μῶν; (*num?*) After some verbs (e. g. *restrain, prevent, forbid, deny*, &c.) it is used where it seems to be superfluous, from *our* using no negative particle. Οὐ μὴ, 235.

167. μὴ οὐ: see 240.

168. $\left. \begin{array}{l} \mu\eta\delta\acute{\epsilon}, \\ \mu\eta\tau\epsilon, \end{array} \right\}$ See 200, *infra*.

169. * μὴν (= *vero*), partly *affirmative* and partly *adversative*; commonly the latter, but generally with other particles. The following are common combinations: καὶ μὴν, *et vero, et sane* or *atque*; ἀλλὰ μὴν, *at vero* (and *atque*). On οὐ μὴν ἄλλα, see 5, *k, supra*. Καὶ μὴν is also used in dialogues when the approach of a person is pointed out = 'and lo,' 'and see.' Καὶ μὴν τὸ μειζόνιον τοδὶ προσέγγεται.] Ἐ cannot follow μὴν without the interposition of a word. Ἐ μὴν, see γέ. In questions μὴν = *quæso, obsecro*: e. g. πῶς μὴν....; ποῖος μὴν....; &c. τί μὴν; = *quid, quæso, (aliud?)* 'why not?' 'what else?' &c. (i. e. 'certainly,' 'undoubtedly'). Nearly so πῶς μὴν; Ἥ μὴν, 281.

170. μὴ τί γε (*nedum*), *much less*.

N.

171. νή, 'by,' in affirmative oaths (with *acc.*).

172. νύν, 'now,' 'then.' It is the same word as νῦν, the 'now' of *time*, but used quite unemphatically, so as not to refer the *whole sentence* to present time, but only the word which it follows as an *enclitic*. In this respect it corresponds exactly with our *unemphatic* 'now,' and like it, is often used with *imperatives*. It occurs chiefly in the *dramatic* poets. The *ν* is *long* in Aristophanes, long or short in the *Tragic* poets. Σῶσόν νυν αὐτόν· μηδ' ἔρα τοῦ πλησίον. Ἴθι νυν, ἔφη, ἀφήγησαι τούτῳ τί σοι ἀπεκρινόμεν. Xen.

173. νῦν δὴ, (1) *now*; (2) with a *past* tense, *just now*.

O.

174. ὁ μὲν . . . ὁ δέ,¹ *the one . . . the other*.

175. οἱ μὲν . . . οἱ δέ, *some . . . others*.

176. ὁ μὲν, ὁ δ' οὐ often stand alone in reference to a preceding proposition. πάντας φιλεῖτον, ἀλλ' οὐ τὸν μὲν τὸν δ' οὐ, *we must love every body; not (love) one and not another*. παρῆσαν οὐχ ὁ μὲν ὁ δ' οὐ, ἀλλὰ πάντες.

177. ὁ δέ (*quod vero est*), after which the τοῦτό ἐστι is omitted. [ὁ δέ πάντων δεινότατον (*but what is the most terrible thing of all, is this*)].

178. ὁθοῦνεα (= ὅτου ἔνεα), *because; that*, in the *Tragic* poets.

179. οἶος (ποιεῖν), *of a kind or character* (to do, &c., 223).

180. οἶος τε, *able; possible* (228).

181. οἶον εἰκός, *as is natural; as one may (or might) suppose*.

182. ὅποτε, (1) *when, whenever*; (2) *since*: as *quando, quandoquidem* are used for *quoniam*.

183. ὅπου, (1) *where*; (2) [*seldom*] *since* (*siquidem, quandoquidem*).

184. ὅπως, (1) properly adv., *how; quomodo*; (2) conjunct., *in order that, that* [with *subj.* or *fut. indicative*, which may stand even after the *historical* tenses, 233: though the *optative* is then the *regular* mood]. Sometimes too ὅπως and ὥς (not ἵνα) take ἄν with the *subjunctive*, which then refers to a *condition*: = *that so, or, that, if it may be so* (25, b, *supra*). ὅπως ἔσθαι, *see that you be* = a strong imperative (234). ὅπως μὴ with *subj.*, Exer. LI. line 1. ὅπως with *indicative* of a *past* tense, 137, *supra*.

185. ὅσαι ἡμέραι or ὅσημέραι, *daily; properly, as many days as there are*.

¹ For ὁ μὲν . . . ὁ δέ we sometimes find ὁς μὲν . . . ὁς δέ.

186. ὅσος follows θαυμαστός and superlatives of quality. πλεῖστα ὅσα or ὅσα πλεῖστα, *quam plurima*: θαυμαστόν ὅσον, *mirum quantum* (§ 44).

187. ὅσον οὐ (or ὅσονοῦ), *all but*. [τὸν μέλλοντα καὶ ὅσονοῦ παρόντα πόλεμον.]

188. ὅτε, *when* (quum, quando, *sometimes quandoquidem*). Sometimes apparently = ὅτι (*that*), after μεμνῆσθαι, λαθεῖν, ἀκούειν. On ὅταν, see ἄν with subj., 26, *e, supra*. ὅτε μὲν... ὅτε δέ,¹ *sometimes... sometimes*.

189. ὅτι, (1) *that, quod*; after verbs *sentiendi et declarandi*. On the mood, see p. 28 (Exer. X.); and on the optat. with ἄν, 41, *k, supra*. (2) *because, for* διὰ τοῦτο ὅτι, i. e. διότι.

190. ὅτι also strengthens superlatives (144), and is used to introduce a quotation in the very words of the speaker, where *we* use no conjunction, (see 292.) On οὐχ ὅτι... ἀλλὰ καί, (see 198, *infra*). ὅτι μὴ, after negatives, (*nisi*) ‘*except*.’

191. οὐ, *not*, in questions it requires the answer ‘*yes*.’ (ἦ) οὐ διάλῃσις = *the non-destruction*.

192. οὐ γὰρ ἀλλά is commonly used in the sense of ‘*for*,’ ‘*for indeed*’ (5, *k, supra*), with increase of emphasis, *q. d.* ‘*for it is no otherwise, but*.’ M.

193. οὐ μὴ: see 235.

194. οὐ μὴν, (1) *yet not, but not*; (2) as a *negative proposition*. See ἦ μὴν (281).

195. οὐ μὴν ἀλλὰ (or, far less commonly, οὐ μέντοι ἀλλὰ), see 5, *k, supra*.

196. οὐ πάνν, *by no means*.

197. οὐ φημι, *I say (that) not*; that is, the οὐ, though it attaches itself to the φημί, belongs to the infinitive. [οὐ φησὶ ἐάσειν &c., *he says that he will not suffer &c.*]

198. (a) οὐ μόνον... ἀλλὰ καί (ἀλλ’ οὐδέ); (b) οὐ μόνον ὅτι, (also οὐχ ὅτι μόνον), or οὐχ ὅτι (ὅπως), or μὴ ὅτι, μὴ ὅπως (used elliptically for οὐκ ἐγώ, ὅτι or ὅπως· μὴ λέγε, ὅτι or ὅπως)... ἀλλὰ καί (ἀλλ’ οὐδέ), *not only... but also* (*but not even*), when the less important member precedes the more important. (c) οὐχ ὅπως or μὴ ὅτι² (ὅπως)... ἀλλὰ καί

¹ Whenever the forms τότε, ὅτε are used twice (sometimes only once) for ποτὲ... ποτέ, *sometimes... sometimes*, they are accented τότε... ὅτε... B.

² When μὴ ὅτι, μὴ ὅπως begin the sentence, ὅποιάβη τίς may be supplied; or they may be understood like the Latin *ne dicam*, and are thus stronger than the preceding expressions, but both in a *negative* sense.

(ἀλλ' οὐδ' ἐ), *not only not...but even* (*but not even*), when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other. (d) οὐ...ἀλλ' ἀ καί, *not...but even*, οὐ...ἀλλ' οὐδ' ἐ, *not...not even*, ἀλλ' οὐδ' ἐ being stronger than ἀλλ' ἀ καί. (e) οὐ μόνον...ἀλλά without καί is used, when the second member is so much *stronger* than the first, or so much more *general* in its meaning, that it virtually *includes* it, making it quite unnecessary to mention the weaker notion.

199. οὐχ ὅσον and οὐχ οἷον are also found for οὐχ ὅτι and οὐχ ὅπως respectively.

200. { οὐτε, μήτε, } If the successive clauses are negative, they
 { οὐδέ, μηδέ, } are connected, (a) by οὐδέ (μηδέ), when a *negative* member precedes: (b) by καὶ οὐ (καὶ μή), when an *affirmative* member precedes; this is the regular form in Attic prose; but in the Ionic and poetic writers οὐδέ or μηδέ can also be used here: (c) in a more emphatic and definite manner by οὐτε...οὐτε (μήτε...μήτε) *neque...neque* (*neve...neve*), 'neither...nor,' when the two or more successive members are negative: (d) by οὐτε...τε (seldom καί), *neque...et*, where we must use 'not...and;' or 'not...but;' 'not only not...but' (if the two notions are strongly opposed). (e) The following connective forms are more rare, and belong mostly to poetry, viz. οὐτε...οὐ, οὐ...οὐτε; τε οὐ...τε; οὐτε...τε οὐ; οὐτε...οὐδέ, 'neither...nor yet,' which is found also in prose. (f) Οὐδέ (= *ne...quidem*) always relates to some *preceding* notion (expressed or implied); and when οὐδέ...οὐδέ are repeated, they are not *corresponsive* particles (like *neque...neque*), but the first οὐδέ has its own proper force, and the second adds to it a second notion in the same independent way: = *ne...quidem...neque*.

201. οὐδέ before a single notion = *ne...quidem*.

202. οὐδ' ὥς (*ne sic quidem*), 'not even so.' See ὥς.

203. *οὖν, *therefore, then*.¹ It gives to relatives (ὅστισοῦν, &c.) the force of the Lat. *cunque* (*ever, soever*).

204. οὐκοῦν· οὕτως. "Particula οὕτως scribenda est οὐκοῦν ubi significat (1) *nonne ergo? nonne igitur?* (2) *ergo (scilicet, nempe*²);—(3) *οὐκοῦν vel οὕτως οὖν, non ergo*. (4) *οὕτως*, ubi significat *non sane, non profecto, nequaquam*." (Kühner.)

¹ οὖν is often used to *resume* a speech that has been interrupted by a parenthesis (= *I say*).

² οὐκοῦν, extra interrogationem, acerbam interdum habet ironiam. (*Bremi, Dem. p. 238.*)

205. οὐπω, *never yet*.

206. οὐδέποτε, *never*, is used of both *past* and *future* time; οὐδέπω only of *past* time. (See πῶ.)

207. οὕτω, οὕτως, *thus; so*. (See 236, *infra*.) After a participle it sometimes introduces the (virtual) *apodōsis*. [ὑποφυγὼν δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναίων ἐπεδείχθη.]

II.

208. *πέρ (enclit., *utique*; often adversatively: = *quamvis*). It comes from the preposition περί, 'round,'¹ denoting the *whole compass* of the notion, so that the word to which it is attached, is to be taken in its *whole extent*, whatever that may be. In Attic Greek it is principally appended to *relatives*, and adverbs of *time*, *cause*, and *condition* (ὅσπερ, ὅσοσπερ· οὐπερ, ὅπουπερ· εἴπερ, καίπερ, &c.). With the relatives it often has the force of our 'ever,' 'soever.' [ἐθέρῳ ὅπουπερ ἐπιτυχάνοι, 'every where, where,' 'wherever.'] Its proper force is to indicate that the assertion belongs specially to the person or thing denoted by the relative.

209. πῇ μὲν...πῇ δέ, *partly...partly*. Hermann recommended πῇ μὲν...πῇ δέ· but the particle is invariably circumflexed in the MSS.

210. πλήν, *except*: as *conjunction*, or *preposition* with *gen.*: πλήν εἰ, *except if*. [Related to πλεῖν, πλεόν, 'more.' Klotz.]

211. πολλάκις, *often*, after εἰ, εἴν, μή, has sometimes the meaning of (*forte*), 'perchance'; i. e. it refers to the *possible* happening &c. of what often *does* happen.

212. *ποτέ (enclit.), *at any time*. With interrogatives it expresses surprise: τίς ποτε; *who in the world?*

213. *πού (enclit.), (1) *somewhere*; (2) *perchance, perhaps*; (3) *I imagine*, used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to.

214. πρός σε θεῶν, I adjure you by the gods (ἐκτετεύω is generally omitted in this form of adjuration).

215. πρὸ τοῦ (better προτοῦ), *before this or that time* (= πρὸ τοῦτου or ἐκείνου τοῦ χρόνου²). [ἐν γὰρ τῷ πρὸ τοῦ οὐδεμὶα βοίθειά πω τοῖς Μεγυρεῦσιν οὐδαμόθεν ἐπῆλθεν. Thuc. iv. 120.]

¹ Or, from πέρι (as the word is then accented) = περισσῶς, *very*. The same particle appears in *semper*, *parumper*, &c. Hermann's derivation of it from περι in the sense of 'circiter,' denoting objects of which we only *conjecture* the truth, or exact extent, is decidedly to be rejected.

² It answers exactly to our 'before this,' 'before that.'

"Quando in serie orationis *præteritum tempus* memoratur, tunc de eo, quod ante illud etiam fuerit, formula *πρωτου* non videtur adhiberi posse, nisi simul insit *relatio ad præsens tempus*; hoc est, nisi diserte simul significare quis velit, *nunc non, amplius ita esse.*" (Buttm. ad *Alcib. I. 14.*)

216. { *πώ (enclit.), } *till now, hitherto.* In this sense they prin-

217. { *πώποτε, } cipally follow *negatives.* Without a *negative* πώ occurs only in *questions* that are *virtually negative* [*πόλις ἀφισταμένη τίς πω τούτω ἐπεχείρησε; Thuc.*]: πώποτε occurs in such questions and after εἰ [ὅστε μὴδ' εἰ πώποτε ὤκλήθησαν, &c. *Dem.* εἴ τις ἀνθρώπων ἤδη πώποτε ἐπεσκέψατο. *Plat.*]

218. οὐπω, μῆπω¹ (οὐδέπω, μὴδέπω), *never, yet, not yet.* πώποτε is seldom annexed to the simple οὐ, μῆ, but to οὐδέ, μὴδέ (οὐδέπωποτε, μὴδέπωποτε). The form without πώ (οὐδέποτε, *never*) is commonly employed only *generally* or with respect to the *future.* Both πώ and πώποτε may be separated from the negative particle by the interposition of other words.

219. πώμαλα,² properly, *how so? how then? hence, by no means.*

T.

220. τά μὲν...τα δέ, *partly...partly* (adverbially).

221. *τᾶρα (which some write τᾶρα, Dindorf); Attic contraction for τοι ᾶρα.

222. *τέ (que). See καί.

(1) In the old language (as we find in the epic poets) τέ seems to *impart* to many pronouns and particles the *connecting* power, which they afterwards retained in themselves without the particle.

(2) Thus we find μὲν τε, δέ τε, γάρ τε, &c., and even καί τε.

(3) Especially the particle is found after all *relatives*, because these in the old language were merely forms of the *pronoun demonstrative*, which through this τέ obtained the connecting power (*and this*), and thus became the *relative* (*which*). As soon, however, as these forms were exclusively allotted to the relative signification, the particle τέ was dropped as superfluous. Hence we often find in Homer ὅς τε, ὅσον τε, &c. for ὅς, ὅσον, and the like. The particles ὅστε, ἄτε, and the expressions οἷός τε, ἐφ' ᾧ τε are remains of the ancient ᾶρα.

¹ Not to be confounded with Homer's οὐπω, μῆπω = οὐπως, μήπως, *in no way, by no means.*

² For πῶς μάλα; B. Others say for πῶ μάλα; πῶ being a rather uncommon Doric form for πῶθεν;

223. *τῇ μὲν...τῇ δέ*, in one place and another; here...there; in one respect...but in another.

224. *τί*, in some respect, in any respect, at all.¹ *τί μὴν*; See *μὴν*.

225. *τὸ δέ* often introduces a statement opposed to what has been said before, and may be translated by (*quum tamen*²) *whereas, but however*, or sometimes, *but rather*. See Heindorf, Theæt. 37.

226. *τὸ δέ* with the *superlat.* often stand alone, with the omission of *τοῦτο ἐστίν*. *τὸ δὲ μέγιστον πάντα ταῦτα μόνος κατειργάσατο*, but the greatest thing is (this), that, &c. (See *ὁ δέ...*, 177, *supra*.)

227. **τοί* (enclit, *certe*), probably an old *dat.* for *τοῖ* (235, *infra*). It has *strengthening* force;³ and is frequently used with *personal* pronouns, and in *maxims, proverbs*, and other general propositions [*Παυροί τοι πολλῶν πιστὸν ἔχουσι ρόον*]; also with verbs expressing *emotion* [*ὡς ἡδομαί τοι*, &c.]; with *adversative* particles [e. g. *καί τοι*, *tamen, quamquam*; *μέν τοι*, *tamen*; *ἀτάρ τοι*, *ἀλλὰ τοι*, *at vero; at sane*]. Also *οὔ τοι* (*μή τοι*), *certe non*; *γάρ τοι*, *nam omnino*; *ἤ τοι...ἤ*, still stronger *ἤ τοι γε...ἤ*, *aut sane (profecto)...aut*.

228. *τοί, γέ, πέ*, all add emphasis to the word they are attached to: *τοί* adds this force *as severatively*; *γέ*, *intensively*; *πέ*, *extensively*.⁻

229. **τοίτεν, igitur*.—*jam vero, porro; therefore, then;—now, so now*. It is also used when a person proceeds with an argument; *now further, but now*. Besides this, it is frequently used in lively replies: *why, or why then; well then*, “*quum quis alterius orationem celeriter et alucriter excipit, eique prompto animo respondet*.” (Küh.) [Very seldom as the first word of a clause. P.]

230. *τοίγαρ* (*ergo*), *therefore* [= *hac de causâ igitur*. Klotz.]

231. *τοίγαρτοι, quapropter sane*. *τοίγαροῦν, hac de causâ igitur; quapropter; quocirca* (more *sylogistical* from the addition of *οῦν*).

232. *τοτε μὲν...τοτε δέ*,⁴ *at one time...at another*.

¹ It is often added to *πάνν, σχεδόν, οὐδέν*.

² *τὸ δ' οὐ δεῖ, ὥς, &c.*—*quum tamen non oporteat*.

³ According to Hartung, *τοί* has not a *strengthening* but a *restrictive* meaning, which, however, often comes to the same thing: e. g. *ἔκτεινά τοι σ' ἄν, I would have killed you*, and nothing more or less than that: = *I would assuredly have killed you*. Nägelsbach thinks it the old *dat.* of the *pron. σὺ* (*τὸ*). Klotz considers one *τοί* (the *stronger*) to have been *demonstrative* (*τοῖ*, accented); another (the *weaker*) to have been unaccented, and = the *indefinite* *τοῖ* *τινί, aliquo modo*.

⁴ See note on *ἔτε*.

233. τοῦνεκα (epic), *on that account; therefore.*

234. τοῦτο μὲν . . . τοῦτο δέ, *on the one hand . . . on the other.*

235. τῷ (propterea), *therefore (poetical).*

Ω.

236. ὥς (*tam; quasi, tamquam; ut;—quod*), ‘*how,*’ ‘*as*’ (both of manner and time), ‘*that,*’ ‘*in order that:*’ properly a *relative* adverb (from ὅς or from ὁ, which was originally both *demonstrative* and *relative*. Its original meaning therefore is *ut, quomodo, quam* (‘*how*’).

237. (a) It corresponds to *quam* (1) in *exclamations* [ὥς ἄστιτος ὁ ἀνὴρ! ὥς οὐδὲν ἢ μάθῃσις, ἂν μὴ τοῦς παρῇ, *quam nihil est doctrina, nisi mens adsit*]; (2) with *superlatives* (especially *adverbs*) and some *positives* [ὥς τάχιστα, *quam celerrime*; ὥς λαμπρότατος, *quam splendidissimus*; ὥς ἀληθῶς, *quam vere* or *verissime* (properly *sic ut vere*, Klotz).

238. (b) It corresponds to *quasi* and *tamquam*; (1) with *substantives*: = ‘*as,*’ ‘*for*’ [φυλάττεσθαι ὥς πολεμίους ἡμῶς· ὥς φύλακα συνέπεμψεν αὐτόν]; (2) with *participles* (especially when used *absolutely*), to denote what *seems* or is *given out*. If what is given out is consistent with *truth*, ὥς may be construed by *feeling* or *acknowledging* that: if it is based on an *erroneous* notion, by *supposing* or *fancying* that: if *deception* is *intended*, by *pretending* that. (See 205, 206.) It has often the simple meaning of ‘*as,*’ ‘*as being,*’ &c. (= *quippe* or *quippe qui*).

239. (c) The meaning of ‘*as if*’ belongs also to ὥς with *prepositions* (e. g. εἰς, ἐπί). This occurs in statements where *less* is *said* than is *meant*; e. g. to prepare himself ὥς ἐπὶ μάχην, ‘*as if for battle,*’ where there is no doubt that the person really ‘*prepared himself for battle.*’—It is probably from this usage of ὥς that it obtained the force of a *preposition* (but only before *personal* names or pronouns): e. g. ἦκειν ὥς ἐμέ = ἦκειν ὥς [πρὸς] ἐμέ.

240. (d) From this notion of what *seems* to be the case may also be derived the meaning of ὥς with *numerals* or *indefinite numerals* = *fere, circiter*; and such combinations as ὥς τὰ πολλά, ὥς ἐπὶ τὸ πολὺ = ‘*nearly,*’ (or *as it were*) ‘*for the most part,*’ ‘*mostly,*’ ‘*generally,*’ ‘*usually.*’

241. (e) As corresponding with *ut, uti*, ὥς is used

(1) = *as*, ὥς οἶμαι, *ut opinor.*

(2) In *wishes*: ὥς ἔρις ἀπόλοιτο! *utinam* [uti-nam] *rixa pereat!*

Here we find also οὕτως (ὥς) . . . ὥς: the clause of comparison, introduced by ὥς, expressing the object of the protestation. Thus in Latin, '*ita me dii ament, ut ego nunc lætor.*' Il. v. 825, εἰ γὰρ ἐγὼν, οὕτω γε Διὸς παῖς αἰγιόχοιο Εἵην. . . , 'Ὡς νῦν ἡμέρη ἤδε κακὸν φέροι Ἀργεῖοισι Πᾶσι μάλα.

(3) To denote an *effect* or *consequence*: καὶ γὰρ . . . τὰ μὲν συνεκίκεται τῶν ζώων τοσαύτην τροφήν ὥς ἱκανὴν εἶναι, &c. In this use of ὥς, it occurs [though less commonly than ὥστε] with ἢ after a *comparative*, where we should use '*too*' and the *infin.*, the Romans the *comparative* with *quam ut*. [τὸ δαιμόνιον μεγαλοπρεπέστερον ἡγοῦμαι ἢ ὥς τῆς ἐμῆς θρησκείας προσδεῖσθαι.] It has sometimes a similar force after the *positive*, or a *substantive* denoting a *character* or *quality*: here we can use the *infinitive*: e. g. '*I know they are but ordinary (or ignorant) persons to contend with us,*' ἐπίσταμαι ἰδιώτας ὄντας ὥς πρὸς ἡμῶς ἀγωνίζεσθαι.

(4) Like *ut*, and *as*, ὥς is also used of *time*; ὥς ἶδεν (*ut vidit*): it is also used *sometimes* (as other *temporal* particles are) of *cause*, 'Cræsus, *as it was summer*, did so and so,' ὥς θέρος ἦν. (*Xen.*)

242. (f) As a *final* conjunction, to denote a *purpose*: = *ut*, ἵνα. 'He killed him,' χροῦσον ὥς ἔχοι κτανόν (*ut haberet*).

243. On ὥς ἄν (ὥς as *final* conjunction) with *subjunct.*, see 25, b, *supra*.

244. (g) Ὡς is also synonymous with ὅτι after *verba sentiendi et declarandi* [see p. 28]. Here the *infinitive* also occurs.—Ὅτι, ὥς are *very rare* after οἶσθαι, δοκεῖν, ἐλπίζειν, φάναι; but *not so* after λέγειν, εἰπεῖν (which are more *objective* than φάναι). Πείθειν with *infin.* = to *persuade to do* any thing; with ὥς = to *convince* that any thing is so. As being properly *relative*, it also stands with reference to a preceding *demonstrative* or *τι*, or where any one may easily supply the *circumstance (that)*.

245. (h) Ὡς (*ut*) in connection with a substantive (for which a predicate must be supplied from the principal clause) is used, like the Latin *ut*, in order to explain the predicate in the principal clause. It expresses either *comparison* or *limitation*, and in the first case is to be translated by '*as*,' in the latter by '*for*:' the former occurs, when the object is *assumed to possess in a high degree* the thing affirmed in the predicate of the sentence; the latter, when it is *assumed to possess it only in a small degree*. Soph. Œd. R. 1118. Λαῖον γὰρ ἦν, εἰπερ τις ἄλλος, πιστός, ὥς νομεὶς ἀνὴρ (*as being a shepherd*); but ἦν δὲ οὐκ ἀδύνατος ὥς Λακεδαιμόνιος εἰπεῖν (*for a Lacedæmonian*; it being known that they were no great orators).

246. (i) In clauses introduced by ὥς, ὥσπερ, ὥστε, an *attraction* in regard to case sometimes occurs, particularly in the accus. (Lys. Accus. Agor. 492, 136): οὐδαμοῦ γὰρ ἔστιν Ἀγόραιον Ἀθηναίων εἶναι ὥσπερ Θρασύβουλον. The *nom.*, however, often stands (for which a verb must be supplied from the context): Dem. Mid. 363. ἐρχήν αὐτὸν τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγώ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νίκην.

247. (j) In ὥς ἄν there is often an *ellipsis*: e. g. καὶ τὸν Κῦρον ἐπερέσθαι προπετιῶς ὥς ἄν παῖς μηδέπω ὑποπτήσων (Xen.) = ὥς ἄν παῖς ἔροιο.

248. ὥς ἔνι (= ὥς ἔνεστι, *as it is possible*) is used with superlatives: ὥς ἔνι μάλιστα, *as far as it is any way possible*.

249. ὥς ἔπος εἰπεῖν, *so to say*.

250. ὥς συνελόντι (sc. λόγῳ) εἰπεῖν, *to be short; in a word*. [For which συνελόντι εἰπεῖν, and συνελόντι alone, are found.]

251. ὥς (with accent) = οὕτως, *thus*. It is common in the poets, especially the Ionians; but in prose is found only in οὐδ' ὥς, καὶ ὥς.

252. ὥστε, *so that*. ἢ ὥστε, see 241, e, 3, *supra*, and 141.

Table of the Meanings of Prepositions in Composition
(omitting some of the most obvious).

ἀμφί, *on both sides*.

ἀντί, *against*, marking *opposition*: hence also *retaliation* (ἀντι-διδόναι).

ἀνά,¹ *up* (ἀνέχειν); *back* (ἀναχωρεῖν); *again* (ἀναμάχεσθαι).

διά, *through* (διέρχομαι); *trans* (διαβιβάζειν); then *through, all through* (marking *continuance through a space of time*, διαμένειν): = *dis*, marking *separation and distribution* (διίστασθαι, διαδιδόναι).

ἐκ, *out of; forth*: sometimes denotes *completeness* (ἐξοπλίζεσθαι, ἐκλογίζεσθαι, &c.).

ἐν, *often into*.

κατά, (1) *down*; it often implies *completion*,² and hence (2) *ruin, destruction* (answering in both to *per*; or *con*, in *comburare, consumere*).

μετά (*trans*) marks *transposition, change* (μετανοεῖν, *to repent*): sometimes *imparting, participating* (μετέχειν, μεταδιδόναι).

παρά sometimes signifies (like *præter*) *missing or doing amiss*. παραβαίνειν, *to transgress, &c.*

ἑπέρ, *above, over* (of excess), *excessively* (nimium; ὑπερμῆσθαι· ἐπερσοφος); ὑπερορᾶν (literally *to overlook* =) *to disdain, to slight*.

¹ With βαίνειν, &c. ἀνά, *up*, and κατά, *down*, mean respectively *into the interior*, and *down to the coast*.

² Hence κατά is sometimes equivalent to *up* in English, καταφαγεῖν, *to eat up*.

LEXICON.

A.

ἄ, *used in composition*. 1. *Privative*; for ἄνεν, without: 2. *Intensive*; for ἄγαν, much: 3. *Signifying union*; together, together with. *Before a vowel, it becomes ἄν.*

ἄ. The. *Doric for ἦ. Nom. sing. fem. of ὅ, ἡ, τό.*

ἄ, (*interj.*) Ah! Oh! Alas!

ἄβᾶτος, *ον* (*adj. from ἄ, not, and βαίνω, to go*). Inaccessible, unapproachable, not to be trodden.

Ἀβδηρα, *ων, τᾶ*. The city of Abdera in Thrace, the inhabitants of which were proverbial for stupidity.

ἄβεβαιος, *ον* (*adj. fr. ἄ, not, and βέβαιος, firm*). Insecure, unsure, unfaithful.

ἄβίωτος, *ον* (*adj. fr. ἄ, not, and βιώω, to live*). Lifeless, wretched, miserable.

ἄβλαβής, *ές* (*adj. fr. ἄ, not, and βλάπτω, to harm*). Unharmed, unhurt, uninjured.

ἄβρᾶ, *acc. neut. pl. of ἄβρός: used as an adv.* Gaily, luxuriously, &c.

ἄβρός, ἄ, *όν* (*adj.*). Splendid, delicate, luxurious.

ἄβροότης, *ητος, ἡ*. Luxury, splendor, delicacy.

Ἀβῦδος, *ου, ἡ*. Abydos, a city of Asia Minor on the Hellespont.

ἀγάζομαι, *see ἄγᾶμαι.*

Ἀγαθοκλῆς, *έους, ὁ*. Agathocles, a tyrant of Syracuse.

ἀγαθός, ἡ, *όν* (*adj.*). Good, brave, excellent, advantageous. τὸ ἀγαθόν, the good (*thing*) = good. τὰ ἀγαθά, the good things, benefits, advantages, &c. *Comparatives, βελτίων, ἀμείνων, κρείττων or κρείσσων, λωΐων; superlatives, βέλτιστος, ἄριστος, κρατίστος, λῶσιος.*

Ἀγάθων, *ωνος, ὁ*. Agatho, an Athenian tragic poet.

ἀγακλυτός, *όν* (*adj. fr. ἄγαν, very, and κλυτός, famous*). Far-famed, famous, illustrious, very renowned.

ἀγάλλω, *fut. ἀγᾶλῶ, perf. ἤγαλκα*. To adorn, to make splendid. *Mid.* to adorn one's self; to rejoice in, to exult, to triumph.

ἄγαλμα, *ἄτος, τό* (*fr. ἀγάλλω, in the sense of to honor*). A statue, particularly of a deity, an image. *Primarily:* any thing beautiful; ornament.

ἀγαλμαῖοποιός, *οῦ, ὁ* (*fr*

ἄγαλμα, an image and ποιέω, to make). A statuary, sculptor.

ἄγᾶμαι, dep. mid. fut. ἀγάσομαι, perf. ἠγάσμαι, aor. ἠγάσθην. To wonder at, admire, revere, esteem; also in bad sense, to envy, be angry at.

Ἀγαμέμνων, ονος, ὁ. Agamemnon, king of Mycenæ, leader of the Greeks against Troy.

ἄγαν, (adverb fr. same root as ἄγᾶμαι). Very, too much, very much.

ἀγανακτέω, ὦ, fut. ἀγανακτήσω, perf. ἠγανάκτηκα (fr. ἄγαν, very, and perhaps ἄχθος distress). To be indignant, to grieve, to feel pain, to be angry, to complain.

ἀγανός, ή, ὄν (adj. fr. γάννυμι, to make bright). Mild, gentle, loving.

ἀγανος, ον, (adj. fr. ἄγνυμι, to break). Broken.

ἀγάομαι, same as ἄγᾶμαι, which see.

ἀγαπάω, fut. -ήσω, perf. ἠγάπηκα. To love, to meet with respectful kindness; to be satisfied with, to be content.

ἀγαπητός, ή, ὄν (adj. fr. ἀγαπάω, to love). Beloved, lovely, desirable, prized.

ἀγαστός, ή, ὄν, (adj. fr. ἀγάομαι, to admire.) Admired, admirable, wonderful.

Ἀγανή, ῖς, ή. Agave, daughter of Cadmus and mother of Pentheus.

ἀγγελία, ας, ή. A message, intelligence, tidings, news.

ἀγγελιαφόρος, ον, ὁ. (fr.

ἀγγελία, a message, and φέρω, to bear). A messenger, one who brings tidings, an envoy.

ἀγγέλλω, (fr. ἄγω, to bring), fut. -ελῶ, perf. ἠγγέλκα, aor. 1 ἠγγειλα. To bring intelligence, to announce, to proclaim.

ἄγγελος, ον, ὁ. A messenger, one who brings intelligence.

ἄγε δή. See App. on Partic. 1.

ἄγε, Dor. for ἤγε, imperf. of ἄγω, same as ἄγνυμι, to break.

ἀγείρω, fut. -εῷ, perf. ἠγερεκα, (from ἄγω, to drive). To gather, to gather together, to acquire.

ἀγέλη, ης, ή. A herd, flock, drove.

ἀγέννητος, ον, (adj. fr. ἀ private, and γέννητος, begotten). Unbegotten, unborn, uncreated.

ἄγευστος, ον, (adj. fr. ἀ, not, and γευστός, tasted). Untasted, unenjoyed, unexperienced.

Ἀγήνωρ, ορος, ὁ. Agenor, son of Neptune and father of Cadmus.

ἀγήρατος, ον, (adj. fr. ἀ, not, and γηράω, to grow old). Not subject to old age, undecaying, ever young, unimpaired by age.

ἀγήρως, ων, (adj. fr. ἀ, not, and γήρας, old age). Not growing old, not affected by age, ever young.

Ἀγησίλαος, ον, ὁ. Agesilaus, king of Sparta who led the Spartans against the Persians.

Ἀγησίπολις, ως, ὁ. Agesipolis, a Spartan.

ἄγιος, α, ον, (adj.). Sacred, venerable, holy, pious, pure.

"Αγίς, ιδος, ὁ. Agis, name of several kings of Sparta.

ἄγκῦρα, ας, ἡ. An anchor.

ἄγκῦριον, ου, τό. Diminutive from ἄγκῦρα.

ἀγλαός, ἄ, ὄν, (adj. from ἀγάλλω, to make bright). Brilliant, splendid, illustrious.

ἀγνοέω, fut. -ήσω, perf. ἡγνόηκα, (from ἀ, not, and γινέω, to know). Not to be acquainted with, to be ignorant of, not to know. οὐκ ἀγνοῶ, 'I am well aware.'

ἄγνοια, ας, ἡ (from ἀγνοέω, not to know). Ignorance, inexperience, unskilfulness.

ἀγνός, ἡ, ὄν (adj. fr. ἄζομαι to stand in awe of). Impressed with religious awe, sacred, holy, undefiled, upright, pure.

ἀγνώς, ὤτος, ὅ, ἡ (adj. fr. ἀ, not, and γνωστός, known). Unknown, obscure, not known.

ἀγνωστος, ον (adj. fr. ἀ, not, and γινώσκω, to know). Unknown, unheard of, unexpected.

ἀγορά, ἄς, ἡ (from ἀγείρω, to collect). A forum, a public place, a market-place.

ἀγοράζω, fut. -ἄσω, perf. ἡγόρευκα (from ἀγορά, a place of assemblage). To frequent the market, to buy, to traffic.

ἀγορεύω, fut. -εύσω, perf. ἡγόρευκα (from ἀγορά). To address an assembly, to speak in public, to harangue.

ἀγρεύω, fut. -εύσω, perf. ἡγρευνκα (from ἄγρᾱ, the chase). To hunt, to capture to take.

ἄγριος, α, ον (adj. from ἀγρός, country). Rustic, savage, wild. —ἄγρια, neuter plural, used ad-

verbially, cruelly, fiercely, savagely.

ἀγριότης, ητος, ἡ (from ἄγριος, untamed). Rusticity, wildness, cruelty.

ἀγροικίζομαι, fut. -ῖσομαι, perf. ἡγροικίσμαι (fr. ἀγρός, country, and οἰκίζομαι, to settle). To be boorish, rough, &c.

ἀγρός, οῦ, ὁ. A field, land, country, etc.

ἀγρότερος, α, ον, (adj. from ἀγρός, a region). Pertaining to the country, wild, rustic.

ἄγρυπνέω, fut. -ήσω, perf. ἡγρυπνηκα (from ἄγρυπνος, wakeful). To be without sleep, to watch carefully, to take no rest.

ἀγυιά, ἄς, ἡ (from ἄγω, to lead). A public way, a street, a road.

ἀγύρτης, ον, ὁ (fr. ἀγείρω, to collect). A beggar, a mountebank, a juggler, a quack.

ἄγχι, adverb. Near.

ἀγχίνοια, ας, ἡ (from ἀγχίνους, having presence of mind). Acuteness, intelligence, slyness, cunning.

ἄγχιστῆνος, and ἀγκιστῖνος, η, ον (adj. fr. ἄγχιστος, very near). Close together, crowded.

ἄγχω, fut. ἄγξω, perf. ἤγχα. To choke, to strangle, to hang.

ἄγω, f. ἄξω, perf. ἤγα, with Attic reduplication ἀγῆοχα, aor. 2 ἡγάγον, perfect passive ἤγμαι.

To lead, to bring, to drive; to go; to educate.—σχολὴν ἄγειν, to be at leisure; εἰσὴν ἄγειν, to be at peace.—ἄγε, the imperative

as an *adverb*, bring thyself, i. e. come, come on.

ἄγών, ὦνος, ὁ (*from* ἄγω, to go or drive). A contest, a struggle, a game, a combat.

ἀγωνιάω, ᾧ, *fut.* -ἄσω, *perf.* ἡγωνιᾶκα (*from* ἄγών). To strive earnestly, to contend;—To be solicitous, to fear.

ἀγωνίζομαι, *fut.* -ἴσομαι, *perf.* ἡγωνίσμαι (*from* ἄγών, a trial). To contend, to strive earnestly, to struggle for a prize.

ἀγώνιος, ον, (*adj.* ἄγών, a contest). Of or pertaining to combats or contests. Hence, that causes struggle, anxiety; toilsome, dangerous, hazardous.

ἀγώνιος, ον, (*adj.*, ἄ *priv.* γωνία, an angle). Not angular.

ἀγώνισμα, ἄτος, τό (*from* ἀγωνίζομαι). A contest, a struggle.

ἀγωνιστής, οὔ, ὁ (ἀγωνίζομαι). A combatant, an athlete, an opponent.

ἀδαμάντινος, η, ον (*adj.* *from* ἄδάμας). Made of the hardest iron; hard, adamantine, firm, invincible.

ἀδάμαστος, ον (*adj.* *from* ἄ *priv.* and δαμάω, to subdue). Untamed, unsubdued, unbroken, (*applied to horses*), unconquerable.

ἄδεής, ἐς (*adj.* ἄ *priv.* and δέος, fear). Fearless.

ἀδελφή, ἥς, ἥ. A sister.

ἀδελγεύδους, ἀδελγεύδεις, *genitive* -οὔ, ὁ (*from* ἀδελφός, brother). A nephew.

ἀδελφός, οὔ, ὁ (*from* ἄ, ἅμα,

together, and δελφύς, a womb). A brother.

ἄδεῶς, *adverb* (*fr.* ἄδεής, fearless). Fearlessly, securely, calmly.

ἄδηλος, ον (*adj.* ἄ *priv.* and δῆλος, manifest). Obscure, uncertain, unknown.

ἔδης, ου, ὁ. Hades. See Ἄιδης.

ἀδιαλείπτως, *adv.* (*fr.* ἄ, not, διά, denoting separation, and λείπω, to leave). Incessantly.

ἀδιήγητος, ον (*adj.* ἄ, not, διηγέομαι, to describe). Indescribable, not related.

ἄδικέω, *f.* -ήσω, *perf.* ἡδίκηκα (*from* ἄδικος, unjust). To treat unjustly, to act unjustly, to injure, to wrong.

ἄδικημα, ἄτος, τό (*fr.* ἄδικέω). An act of injustice, an injury, a wrong.

ἀδικία, ας, ἥ (*fr.* ἄδικος, unjust). Injustice.

ἄδικος, ον (*adj.* *fr.* ἄ, without, and δίκη, justice). Unjust.

ἄδίκως, (*adv.* *fr.* ἄδικος). Unjustly.

ἄδινός, ἥ, ὅν (*adj.* ἄδην, excessively). Dense, frequent, intense, abundant, thick.—ἄδινά, *neut.* taken adverbially, densely, in great numbers, loudly.

Ἄδμητος, ου, ὁ. Admetus, king of Pheræ in Thessaly.

ἀδόλεσχος, ου, ὁ (*fr.* ἄδος, satiety, and λέσχη, idle talk). One who wearies with idle talk, loquacious, a prater, talkative person.

ἀδοξία, ας, ἥ (*fr.* ἄδοξος, in-

glorious). Disgrace, infamy, dishonor.

ἀδρύνω, *ful.* ἔνῳ (ἀδρός). To make ripe, to ripen.

ἀδυνάτος, *ον* (*adj.* *fr.* ἀ, not, and δυνάτος, able). Unable, impossible, weak.

ἀδύς, *Doric* *for* ἡδύς.

ἄδω, *ful.* ἄσω, *perf.* ἤχα *perf. pass.* ἤσμαι (contracted *for* αἰδω). To sing.

ἄδων, *Doric* *for* ἀηδών. The nightingale.

Ἀδωνις, ἴδος, ὁ. Adonis, the favorite of Venus.

ἀεῖ, *poeticè*, αἰεῖ, (*adv.*). Always. See App. on Partic. 2.

αἰδω, *ful.* αἰίσω, *perf.* ἤεικα, (contracted *form* ἄδω). To sing.

αἰκίης, ἐς, (*adj.* αῖ, not, εἰκός, becoming). Unbecoming, mean, unseemly.

αἰμνήστος, *ον* (*adj.* *fr.* αἰεῖ, always, and μνήσκω, to remember). Ever-memorable, always borne in mind, ever mentioned.

αἶρω, *ful.* αἶρῶ, *perf.* ἤρξα (the poetic form of αἶρω). To lift, to raise, to take up.

ἀεχάζομαι, *ful.* -σομαι, (ἀέκων, unwilling). To be reluctant, to be forced, &c.

ἀεχάζόμενος, *η, ον* (*pres. part. pass. of* ἀεχάζω). Reluctant, unwilling.

ἀεράζω. To force.

ἀεργείη, *ης, ἡ* (*Ionic* *for* ἀεργία, *from* ἀ, not, and ἔργον, work). Idleness, want of employment, laziness.

ἀετός, *ον, ὁ*. An eagle; the Roman military ensign.

ἀζήμιος, *ον* (*adj.* *fr.* ἀ, without, and ζημία, loss). Unpunished, unhurt, safe, whole, sound.

ἀηδία, *ας, ἡ* (*fr.* ἀηδής, displeasing). Displeasure, disgust.

ἀηδών, ὄνος, ἡ (*from* ἄδω, to sing). The nightingale.

ἀηδῶς, (*adverb* *from* ἀηδής, unpleasant). Unpleasantly, reluctantly, disagreeably, hardly.

ἀήθης, *ες* (*adj.*, ἀ *priv.* ἡθος, custom). Unaccustomed, strange, irregular, unusual.

ἄῆρ, αἶρος, ἡ (*Attic* ὁ, *from* ἄημι, to blow). The air.

ἀήττητος, *ον* (*adj.* *fr.* ἀ *priv.* and ἡττάω, to vanquish). Unconquered, unsubdued, invincible.

ἀθάνασία, *ας, ἡ* (*fr.* ἀθάνᾱτος, immortal). Immortality.

ἀθάνᾱτος *ον* (*adj.* *fr.* ἀ *priv.* and θάνᾱτος, death). Immortal.

ἄθαπτος, *ον* (*adj.* *fr.* ἀ *priv.* and θάπτω, to bury). Unburied.

ἀθέατος, *ον* (*adj.* *fr.* ἀ *priv.* and θεᾱτός, seen). Invisible, unseen.

Ἀθηνᾶ, Ἀθηνάα, ἄς, ἡ. Minerva, the goddess of wisdom, war, and the arts. She was fabled to have sprung from the brain of Jupiter.

Ἀθήναζε, Ἀθήναςδε (*adv. acc. pl.*, with enclitic δέ, denoting motion towards, added). To, or towards Athens.

Ἀθῆναι, ὦν, αἱ (*fr.* Ἀθηνάα, Minerva). Athens.

Ἀθηναῖος, α, *ον* (*adj.* *fr.* Ἀθῆναι, Athens). Athenian.

Ἀθηναῖος, *ον, ὁ* (*fr.* Ἀθῆ-

ναι, Athens). An Athenian.—οἱ Ἀθηναῖοι, the Athenians.

Ἀθήνησι (ἐν Ἀθήναις), *adverb.* In Athens.

ἄθλητής, οὔ, ὁ (*fr.* ἄθλος, a contest, *fr.* ἄ priv. and θλάω, to bruise). A combatant at the games, an athlete, a wrestler.

ἄθλιος, ον and α, ον (*adj. fr.* ἄθλος, toil). Wretched, afflicted, unhappy, miserable.

ἄθλον, ου, τό (*fr.* ἄθλος, a contest). The prize, the reward, a recompense; *in plur.* = ἄθλος, contest, &c.

ἄθλος, ου, ὁ. A contest, a combat, toil, labor.

ἀθόρυβος, ον (*adj. fr.* ἄ, not, and θόρυβος, confusion). Without uproar, calm, undisturbed, tranquil.

ἀθροίζω, *fut.* -οίσω, *perf.* ἤθροικα (*fr.* ἀθρόος, dense). To gather together, to assemble, to collect.

ἀθρόος, α, ον, contracted, ἀθροῦς, ἦ, οὔν (*fr.* ἄ, for ἄγαν, very much, and θρόος, clamor). In a body, full, crowded, frequent, numerous, abundant; great, remarkable.

ἀθυμέω, *fut.* -ήσω, *perf.* ἠθύμικα (*fr.* ἀθυμος, dispirited). To be dispirited, to be dejected, to despond.

ἀθυμία, ας, ἡ (*fr.* ἀθυμος, dejected). Dejection of mind, heaviness of heart, despair, reluctance.

ἀθύμως, *adv.* (*fr.* ἀθυμος, without heart). Faint-heartedly, dejectedly.

Ἄθως, ω, ὁ. Athos, a mountain in Macedonia.

αἶ (interj.). Ah! alas!—*Expressing a wish*, O that, would that. *In Homer*, followed by γάρ or γὰρ δή, with optative.

αἶα, ης, ἡ (*Ionic and poetic for γαῖα*). The earth.

αἰάζω, *fut.* -ἄξω, *perf.* ἤαχα (*fr.* αἶ, alas!). To mourn, to lament.

αἶαἶ, equivalent to αἶ, αἶ.

Αἰᾶκος, οὔ, ὁ. Æacus, son of Jupiter and Ægina. One of the judges in the lower world.

Αἴος, αἵος, ὁ. Ajax. 1. A son of Telamon, and a native of Salamis; 2. A son of Oïleus, a Locrian; both Grecian chieftains, who distinguished themselves in the war against Troy.

αἶγεις, ου, ἡ. The black poplar, or alder-tree.

Αἰγέως, έως, ὁ. Ægeus, king of Athens, and father of Theseus.

αἰγιαλός, οὔ, ὁ (*fr.* ἄγνυμι, to break, and ἄλς, the sea). A sea-shore, a strand, the coast.

Αἶγίνα, ης, ἡ. Ægina, an island in the Sinus Saronicus, near the coast of Argolis, and now called Engia.

Αἰγινήτης, ου, ὁ. A native of Ægina; an Æginetan.

αἰγίοχος, ου, ὁ (*fr.* αἶγίς, the ægis, and ἔχω, to bear). The ægis-bearer, an epithet of Jupiter and Minerva.

αἶγες, ίδος, ἡ (*fr.* αἶξ, a goat, or αἰσσω, to rush). An ægis, part of the armor of Jupiter and Minerva. Originally a goat-

skin, sometimes wound about the arm as a shield, and sometimes drawn over the breast, as a breast-plate.—Figuratively, a storm, a tempest, etc.

Αἰγισθος, ου, ὁ. Ægisthus, son of Thyestes, murderer of Agamemnon.

Αἰγύπτιος, α, ον (adj.) Egyptian. Αἰγύπτιοι, οἱ. The Egyptians.

Αἰγυπτος, ου, ἡ. Egypt.

αἰδέομαι, οὔμαι, fut. -έσομαι, and -ήσομαι, perf. pass. ἠδεσμαι (fr. αἰδώς, respect). To respect, to reverence, to stand in awe of, to dread.

Ἄιδης, ου, ὁ, Attic (Ionic Ἀΐδης, ᾠος, and εω, contracted into ἄιδης, ου). Likewise Ἄϊς, nominative obsolete, genitive Ἄιδος, etc. (fr. ᾶ priv. and ἰδεῖν, to see). Pluto, the Shades, the Lower Regions, a god of the Lower Regions, the infernal world itself.—εἰς ἄδου (δῶμα understood), into Hades, or the Lower World, etc.

ἀίδιος, α, ον (adj. fr. ἀεί, always). Perpetual, uninterrupted, everlasting.

αἰδοῖος, α, ον (adj. fr. αἰδώς, veneration). Reverend, revered, that inspires awe.

ἄιδρις, εως (adj. fr. ᾶ, not, and ἰδρις, skilful). Unskilful, ignorant.

αἰδώς, ὅος, contracted into -οῦς, ἡ. Decorous behaviour, modesty, fear, shame, reverence.

αἰεί (adverb, poetic for ἀεί). Ever, always.

Αἰήτης, ου, ὁ. Æetes, king of Colchis.

αἰθήρ, έρος, ὁ, and ἡ (fr. αἶθω, to burn). The upper air, the sky, æther.

Αἰθιοπία, ας, and Αἰθιόπη, ης, ἡ. Æthiopia, a district of Africa.

Αἰθίοψ, -οπος, ὁ (fr. αἶθω, to burn, and ὤψ, the countenance). An Ethiopian.

αἶθουσα, ης, ἡ. Corridor, porch, portico.

αἶθουψ, -οπος, ὁ, ἡ (adj. from αἰθός, dark, and ὤψ, aspect). Black, burning, richly-colored, etc.

αἶθριος, ον (adj. fr. αἰθρία, pure air). Fair, clear, under a serene sky.

αἶθω. To set fire to, to kindle. Used only in the present and imperfect.

αἷμα, -ἄτος, τό. Blood, gore, slaughter.

Αἰνείας, ου, ὁ. Ænēas, a Trojan prince, son of Anchises and Venus.

αἰνέω, ᾠ, fut. -έσω, perf. ἤνικα (fr. αἶνος, praise). To praise, to commend, to approve.

Αἰνῖνες, ων, οἱ. The Æniānes, a Greek tribe near Mount Ossa.

αἰνίγμα, ἄτος, τό (fr. αἰνίσσομαι, to hint). An enigma, a riddle, a dark saying.

αἰνός (δενός), ἡ, ὅν (adj.). Woful, dire, wretched.

αἶνος, ου, ὁ. Praise, approbation.

αἰνῶς (adv. fr. αἰνός, wretched). Extremely, fearfully.

αἶξ, αἰγός, ἡ (ἀΐσσω, to move rapidly). A goat, a she-goat.

Αἰολίς, -ίδος, ἡ. Æolian.

Αἰόλος, ου, ὁ. Æolus, the god of the winds.

αἰπόλος, ου, ὁ (from αἶξ, a goat, and πωλέω, to tend). A goatherd.

αἵρεσις, εως, ἡ (from αἰρέομαι, to select). A choice, a selection, a mode of life, a sect of philosophy.

αἰρετός, ἡ, ὅν (adj. fr. αἰρέομαι, to select). Eligible, good, desirable, chosen, selected.

αἰρέω, fut. -ήσω, perf. ἤρηκα (εἶλον, aor. 2; εἰλόμην, aor. 2 mid. αἰρέομαι, -οῦμαι, to will, to undertake. μᾶλλον αἰρέομαι, to prefer). To catch, to take, to receive, to seize.

αἶρω, fut. ἄρῶ, perf. ἤρκα, aor. 1 ἤρα (contracted for ἀείρω, to take, to lift up). To raise, to take away, to depart.

"Αἶς, nominative obsolete; genitive Αἶδος. See Αἶδης.

αἶσα, ης, ἡ. Fate, destiny.

αἰσθάνομαι, future -ήσομαι, perf. ἤσθημαι (aor. 2 ἤσθόμην). To perceive, to observe, to hear, to understand.

αἰσθησις, εως, ἡ. Feeling, perception, sense.

Αἰσχίνης, ου, ὁ. Æschines, a famous orator, the rival of Demosthenes.

αἰσχίον, more base thing, neut. comparative of αἰσχρός, base, superlative αἰσχιστος, most base. αἰσχιστα, the adverb, most basely, most infamously.

αἰσχος, εος, τό. Deformity, disgrace, opprobrium, ugliness.

αἰσχρός, ἁ, ὅν (adj.). Base, deformed, ugly. See αἰσχίον.

αἰσχροῶς (adv. comparative, αἰσχίον). Basely, shamefully.

Αἰσχῦλος, ου, ὁ. Æschylus, the celebrated Athenian tragic poet; flor. B. C. 484.

αἰσχύνη, ης, ἡ (fr. αἰσχος). Shame, disgrace, bashfulness, etc.

αἰσχύνω, future -ῶ, perfect ἤσχυγκα (fr. αἰσχος). To make ashamed, to disgrace. In the middle voice, to be ashamed of, to dread, to reverence.

αἰτέω, fut. -ήσω, perf. ἤτηκα. To ask, to request, to demand.

αἰτία, ας, ἡ. A cause, a motive, a fault, an accusation.

αἰτιάομαι, fut. -άσομαι, perf. ἠτίᾱμαι (fr. αἰτία). To charge, to blame, to accuse.

αἰτιατέος, α, ον (adj.). To be blamed, or complained of. The neut. αἰτιατέον, denotes necessity.

αἷτιος, α, ον (adj.). In fault, culpable, chargeable with any thing, being the author or procurer of any thing.

Αἶτνη, ης, ἡ. Ætna, a volcano in Sicily.

αἰφνιδίως (adv. αἰφνίδιος, sudden). Suddenly.

αἰχμᾶλτος, ον (adj. fr. αἰχμή, a spear, and ἄλσκειν, to take). Taken at the point of the spear, a captive, a prisoner of war.

αἰψα (adv.). Quickly, speedily.

αἰών, ὦνος, ὁ, ἡ (from αἰ, always, and ὢν, being). Time, an age, eternity.

αἰωνίος, α, ον, and -ος, ον

(*adj.* αἰών). Durable, eternal, permanent.

αἰώρεω, *fut.* -ήσω, *perf.* ἤωρηκα (αἰείρω). To raise on high, to lift up. -ρέομαι, to be in expectation, in anxious movement.

ἄκαιρος, *on* (*adj.* ἄ, out of, καιρός, season). Untimely, unseasonable.

ἄκαμπτος, *on* (*adj.* *fr.* ἄ *priv.* and κάμπτω, to bend). Unmoved, inflexible.

ἄκανθα, *ης, ἥ* (*from* ἀκμή, a point). A thorn, a prickle:—a quill of a porcupine.

Ἀκαρνάν, -ἄνος, ὁ, ἥ (*plur.* Ἀκαρνᾶνες, -ἄνων, οἱ). An Acarnanian, an inhabitant of the province of Acarnania, in Greece.

ἄκαρπος, *on* (*adj.* ἄ, not, and καρπός, fruit). Unfruitful, unproductive.

Ἀκαστος, *ου, ὁ.* Acastus, son of Pelias, king of Thessaly.

ἀκάχω, ἀκαχέω, ἀκαχίζω. To grieve, to afflict. ἀκαχίζω, *perf.* ἠκάχικα. *Perf. pass.* of ἀκάχω, ἠκαχήμεαι.

ἀκέραιος, *on* (*adj.* *fr.* ἄ, not, and κεράννυμι, to mix). Unmixt, unhurt.

ἀκηδής, έος, ὁ, ἥ (ἄ, not, and κηδος, care). Uncared for, unheeded, slighted:—in the sense of the Latin securus, without care,—heedless.

ἀκήν (*adv.*). Silently, still, quietly.

ἀκήρυκτος, *on* (*adj.* *fr.* ἄ, not, and κηρύσσω, to proclaim). Unannounced, unproclaimed; unheard of; inglorious.

ἀκινᾶκης, *ου, ὁ.* A scimitar, a short sword.

ἀκινδύνος, *on* (*adj.* ἄ, non, κίνδυνος, danger). Without danger, secure.

ἀκινδύνως, *adv.* Safely, securely.

ἀκίνητος, *on* (*adj.* ἄ, not, and κινέω, to move). Unmoved, immovable.

ἀκμάζω, *fut.* -ἄσω, *perf.* ἤκμακα (*fr.* ἀκμή). To be at the height, to bloom, to flourish.

ἀκμαῖος, α, *on* (*adj.*). At the height, flourishing, youthful, ripe.

ἀκμή, *ης, ἥ* (ἀκμή, a point). A point, an edge:—the highest point; bloom; maturity.

ἀκμήν (*adv.*). As yet, still, instantly.

ἀκοή, *ης, ἥ* (*from* ἀκούω, to hear). The hearing, report, rumor.

ἄκοιτις, *ιος, ἥ* (ἄ, ἅμα, together, κοίτη, a couch). A spouse, a wife.

ἀκολᾶσία, ας, ἥ. Licentiousness, intemperance, any excess or extravagance.

ἀκολουθέω, *fut.* -ήσω, *perf.* ἠκολούθηκα (ἄ, ἅμα, together, κέλευθος, a path). To follow, to accompany, to imitate, to obey.

ἀκοντίζω, *fut.* -ίσω, *perf.* ἠκόντικα (*fr.* ἄκων, a javelin). To hurl the javelin, to shoot.

ἀκόντισις, *εως, ἥ* (*fr.* ἀκοντίζω). The casting a spear; a casting, a darting.

ἀκόρεστος, *on* (*adj.* *fr.* ἄ, non, and κορέννυμι, to satiate). Insatiable, never-ending.

ἀκούσιος, *ον* (*adj.* *fr.* ἄ, not, and ἐκούσιος, voluntary). Involuntary, forced, reluctant.

ἀκουσμα, -ἄτος, τό (*fr.* ἀκούω, to hear). A thing heard, a sound, a rumor, a report, a narration.

ἀκουστός, ἢ, ὄν (*adj.*). Heard, audible.

ἀκούω, *fut.* middle, ἀκούσομαι; *perf. active*, ἤκουκα; *perf. pass.* ἤκουσμαι. To hear, to listen to, to attend to. *κακῶς ἀκούειν*, to be rebuked.

ἄκρα, *ας*, ἦ. A height, a summit.

Ἀκραγαντινός, *ου*, ὁ. An inhabitant of Agrigentum, in Sicily.

ἀκρᾶσιᾶ, *ας*, ἦ. Intemperance.

ἀκρατής, ἐς (*adj.* ἄ *priv.* and κράτος, power). Powerless, unbridled, licentious.

ἀκράτος, *ον* (*adj.* ἄ *priv.* κεράννυμι). Unmixed; pure.

ἀκρίβεια, *ας*, ἦ. Exactness, precision, frugality, etc.

ἀκριβής, ἐς (*adj.* *fr.* ἄκρος, extreme). Accurate, precise, exact, pure, strict, true.

ἀκριβῶς, *fut.* -ώσω, *perf.* ἠκριβωκα (*fr.* ἀκριβής). To examine accurately, to investigate, to know exactly.

ἀκριβῶς, *adv.* Accurately, &c.

Ἀκρίσιος, *ου*, ὁ. Acrisius, son of Abas, and father of Danaë, king of Argos.

ἀκρίτος, *ον* (*adj.* *from* ἄ, not, and κρίτος, separated). Confused, unjudged.

ἀκροάομαι, *fut.* -άσομαι, *perf.* ἠκρόσμαι. To hear, to listen to, to obey.

ἀκροᾶσις, *εως*, ἦ. The act of hearing, listening to, a lecture.

ἀκροβάτew, *fut.* -ήσω, *perf.* ἠκροβάτηκα (*fr.* ἄκρος, and βαίνω, to go). To walk on tiptoe, to climb aloft.

ἀκροποδητί, *adv.* (*fr.* ἄκρος, extreme, and πούς, a foot). On tiptoe.

ἀκρόπολις, *εως*, ἦ (*fr.* ἄκρος, high, and πόλις, a city). A citadel, a castle. The Acropolis of Athens.

ἄκρος, *α*, *ον* (*adj.* *from* ἀκή, a point). Lofty, on high, extreme; excelling, superior.—ἄκροι δάκτυλοι, the fingers' ends: ἄκροις τοῖς ποσὶ, with the toes. ἄκρα, χωρία understood, summit, height.

ἀκρωτηριάζω, *fut.* -άσω, *perf.* ἠκρωτηρίῳκα (*from* ἀκρωτήριον). To cut off the extremities, to mutilate, to destroy.

ἀκρωτήριον, *ου*, τό (*fr.* ἄκρος, extreme). The extreme point, a promontory.

Ἀκταίων, *ωνος*, ὁ. Actæon, a famous hunter changed by Diana into a stag.

ἀκτή, ἥς, ἦ (*fr.* ἄγω or ἄγνυμι, to break). A shore, where the waves break,—the bank of a river.

Ἀκτή, ἥς, ἦ. Old name of Attica; also of several other coasts.

ἀκυβέρνητος, *ον* (*from* ἄ, not, and κυβερνώ, to pilot). Without a pilot, unguided.

ἄκῳων, *ον* (*adj.* ἄ, not, and κύμα, a wave). Without waves, tranquil.

ἄκυρος, *ον* (*adj.* ἄ, non, κύρος,

authority). Without authority unenforced, &c.

ἄκων, οὔσα, ον (*adj. ἄ, not, and ἔκων, willing*). Unwilling, reluctant.

ἀλαζονεία, ας, ἡ (*ἀλαζών*). A boast, ostentation, pride, pomp, arrogance.

ἀλαζονεύομαι, -εὔσομαι, (ἀλαζών). To boast, brag, glory, vaunt.

ἀλαζών, όνος, ό (*fr. ἀλάομαι, to wander*). One who wanders, or roams about; a vain, vain-glorious, boasting person, a braggart.

ἀλαθεύω. See ἀληθεύω.

Ἀλβᾶνοι, ών, οί. The Albanians.

ἀλγέω, -ῶ, fut. -ήσω, perf. ἤλγηκα (*fr. ἄλγος, grief*). To grieve, to be sad, to smart.

ἀλγηδών, όνος, ό (*ἀλγέω, to grieve*). Wo, sorrow, pain, grief, mourning, trouble.

ἄλγος, εος, τό. Pain, suffering, sorrow, grief.

ἀλέγω, used only in the present. To take care of, see to, to provide; to respect, to value, to esteem.

ἀλείφω, fut. ἀλείψω, perf. mid. ἤλοιφα, Attic perf. ἀλήλιφα, perf. pass. ἀλήλιμμαι. To anoint, as for a contest; thence, to prepare.

ἀλεκτρονών, όνος, ό, ἡ. A cock, a hen.

Ἀλέξανδρος, ου, ό. Alexander, surnamed The Great. 2. A tyrant of Pheræ, in Thessaly.

ἀλέξω, fut. -ήσω, to ward off.

Mid. to ward off from one's self, to retaliate, give like for like, requite.

ἀληθεία, ας, ἡ (*from ἀληθής, true*). Truth, sincerity.

ἀληθες. See App. on Partic. 3.

ἀληθής, ές (*adj. fr. ἄ, not, and λήθω, to lie concealed*). True, sincere.

ἀληθινός, ή, όν (*adj. fr. ἀληθής*). True, certain.

ἀλήθω, fut. ἀλήσω for ἀλέω, -έσω, Attic perf. reduplicated, ἀλήλεκα. To grind.

ἀληθῶς, adverb. Truly, really, honestly. *ώς ἀληθῶς, in reality.*

ἀλίγκιος, α, ον (*adj.*). Like, alike, similar, resembling.

ἀλίοιο, Ion. for ἄλιου, gen. of ἄλιος.

ἄλιος, α, ον (*adj. fr. ἄλς, the sea*). Marine, pertaining, to the sea.

ἄλιος, Doric for ἥλιος. The Sun.

ἄλις, adv. In great numbers, endless.

ἀλίσκομαι, fut. ἀλώσομαι, perf. act. ἤλωκα, Attic ἐάλωκα, aor. 2 ἤλων, aor. 2 inf. ἀλῶναι, aor. 2 part. αλούς. To take, to capture. *ἐάλων, I was taken, ἐάλωκα, I have been taken.*

ἀλίσκω. Obsolete in present act.: αἰδέω, used instead. See ἀλίσκομαι.

ἀλιταίνω, -ήσω, ἡλίτηκα, aor. 2 ἥλιτον. To commit a fault, to err, offend against, violate.

ἀλκή, ης, ἡ. Strength, courage, power.

Ἀλκηστις, ἰδος, ἥ. Alcestis, daughter of Pelias.

Ἀλκιβιάδης, ου, ὁ. Alcibiades, a wicked Athenian general and statesman.

ἄλκιμος, ον (adj.). Strong, brave, courageous.

Ἀλκμαιωνίδαι, ὧν, οἱ. The descendants of Alcmaeon, an illustrious Athenian family.

Ἀλκμήνη, ης, ἥ. Alcmena, the mother of Hercules.

ἄλλά, (conj. from ἄλλος, other). But, notwithstanding, &c. ἀλλὰ μὲν, and yet. See App. on Partic. 5, et seqq.

ἄλλήλοισι, for. ἀλλήλοισι, dat. of ἀλλήλων.

ἄλλάσσω, fut. -ᾶξω, perf. ἤλαξα, (fr. ἄλλος, another). To change, to alter.

ἄλλ᾽ ἄχῃ, (adv. ἄλλος, other). In another way, otherwise, elsewhere; at another place, to another place.

ἄλλαχόθεν, (adv.). From another place.

ἀλλήλων, (gen.). Reciprocal pronoun. Of one another.

ἄλλο τι ἢ. See App. on Partic. 4.

ἄλλοδαπός, ἥ, ὄν, (adj. ἄλλος, other, δάπεδον, land).—Strange, foreign, belonging to another people or land.

ἄλλοθεν, adv. From another place, from abroad.

ἄλλοθι, adv. Elsewhere, in another place.

ἄλλοῖος, α, ον (adj.). Of another sort or kind; different.

ἄλλοιόω, ὦ, fut. -ώσω, perf. ἤλ-

λοῖωκα. To change, to make different, to make worse.

ἄλλομαι, fut. ἀλοῦμαι. aor. 1 ἤλαμην, aor. 2 ἤλόμην. To leap, to spring.

ἄλλος, η, ο (adj.). Another, different, &c. Used adverbially in the neut., thus, τὸ ἄλλο, as to the rest.—τὰ ἄλλα, in other respects.

ἄλλοτε, adv. (fr. ἄλλος, other, and ὅτε, when). Sometimes, at another time.

ἄλλότριος, α, ον (adj. with a genitive). Not belonging to, unsuitable to, foreign from.

ἄλλοφῦλος, ον (adj. fr. ἄλλος, another, and φύλη, a tribe). Of another tribe, foreign, strange.

ἄλλως, adv. Otherwise. See App. on Partic. 14.

ἀλόγιστος, ον (adj. fr. ἄ, non, and λογίζομαι, to consider). Inconsiderate, thoughtless, foolish.

ἄλογος, ον (adj. ἄ, not, λόγος, reason). Without reason, absurd.

ἄλουργής, ἐς (adj. ἄλς, the sea, ἔργον, a work). Purple, a dye obtained from the murex, a species of shell-fish.

ἄλοχος, ου, ἥ. A wife, a spouse. ἄλς, ἅλς, ὁ. Salt, the sea. In the plural, like the Latin sales, witticisms, wit.

ἄλσος, εος, τό (fr. ἄλλομαι). A grove, a sacred place.

ἄλτο. 3d sing. aor. 2, ἄλλομαι.

ἀλυσιτελής, ἐς (adj. fr. ἄ, not, λυσιτελής, profitable). Unprofitable, disadvantageous, injurious.

ἄλυσκᾶζω, fut. -ᾶσω, perf.

ἡλύσκακα. To avoid, to wander from, to shun, to escape from.

ἀλύσκω, *ful.* -ύξω. See ἀλυσκά-ζω, above.

ἀλώπηξ, *εκος, ἥ.* A fox.

ἀλώσιμος, *ον (adj. fr. ἀλίσκομαι, to take).* Easy to take, or capture.

ἄλωσις, *εως, ἥ (fr. ἀλίσκομαι).* A conquest, a capturing, a taking.

ἅμα, *adv.* At the same time, at once, as soon as; both; with; together with.—ἅμα μὲν... ἅμα δέ, as well... as. See *App. on Partic.* 15.

Ἀμαζόνις, -ίδος, *ἥ.* See Ἀμαζών.

Ἀμαζών, *όνος, ἥ.* (usually in plur.). The Amazons, a warlike nation of women, in Scythia.

ἀμαῖθής, *ές (adj. fr. ἀ, not, and μαθηῖν, to learn).* Unlearned, ignorant, uninstructed.

ἄμαξα, *ης, ἥ.* A wagon; the Wain or Great Bear (*Ursa Major*).

ἀμαρτάνω, *future ἀμαρτήσομαι, perfect ἡμάρτηκα, uor. 2 ἡμαρτον.* To miss, to err, to do wrong, to sin.

ἀμάρτημα, *ατος, τό.* A failure, a fault, an error, an offence, a sin.

ἀμαρτία, *ας, ἥ.* An error, a fault, a crime.

Ἀμᾶσις, *ιος, ὁ.* Amasis, a king of Egypt. 2. A Persian commander.

ἀμάχη, (*adv. fr. ἀ, not, and μάχη, battle*). Without a contest, or blow.

ἄμβᾶτος, *ον (adj.).* Accessible. (*ἀνάβατος—ἀναβαίνω*).

ἀμβλύνω, *fut.* -ύνῶ, *perf.* ἡμβλυκα. To blunt, to render dim of sight, to weaken.

ἀμβλὺς, *εῖα, ὅ (adj.)* Blunt, dull, weak, feeble, obtuse.

ἀμβλυόττω, *fut.* -ώξω (*fr. ἀμβλὺς*). To be weak of sight, to be blind.

Ἀμβρακιώτης, *ον, ὁ.* The Ambraciote, i. e. belonging to Ambracia.

ἀμβροσία, *ας, ἥ.* Ambrosia, the food of the gods.

ἀμβρόσιος, *α, ον (adj. fr. ἄμβροτος, immortal).* Ambrosial, divine.

ἀμείβω, *fut.* -ψω, *perf.* ἡμειφα. To change, to exchange, to repay, to requite. In mid. voice, to answer.

Ἀμεινίας, *ον, ὁ.* Aminias, the brother of Æschylus.

ἀμείνων, *ον (adj. comparative of ἀγῆστος, but irregular).* Better, braver, superior to.

ἀμέλγω, -ξω, to milk, to press out.

ἀμέλει, (*adv. fr. ἀμελέω, to be indifferent*). Assuredly, truly, certainly. See *App. on Partic.* 16.

ἀμελεία, *ας, ἥ (ἀμελέω, to neglect).* Neglect, negligence, omission, oblivion.

ἀμελέω, *fut.* -ήσω, *perf.* ἡμέληκα (*fr. ἀμελής, free from care*). To be free from care, to be unconcerned, to neglect.

ἀμελῶς, (*adv. fr. ἀμελής, careless*). Negligently, carelessly.

ἄμεμπτος, *ον (adj. fr. ἀ, not,*

and μεμπτός, blamed). Blameless, not to be blamed.

ἀμεταστρεπτί, (adv. ἀ priv. μεταστρέφω, to change about). Without turning round about, without changing.

ἄμετρος, ον (adj. fr. ἄ, not, and μέτρον, measure). Without measure, immoderate, without metre, prosaic. ἀμέτρως, immoderately.

ἀμηχάνεω, fut. -ήσω, perf. ἤμηχάνηκα (fr. ἀμήχανος, at a loss). To know not what to do, to be at a loss, to be helpless.

ἀμήχανος, ον (adj. fr. ἄ, not, and μηχανή, an expedient). At a loss, helpless:—invincible by any expedient, irresistible, wonderful.

ἀμίμητος, ον (adj. fr. ἄ, not, and μιμητός, imitated). Not imitated, inimitable.

ἀμιξία, ας, ἡ (ἀ priv. μίγνυμι, to mix). Distinction, separation, pureness, simplicity, retirement.

ἀμισθί, (adv. fr. ἀμισθος, unrewarded). Without recompense, or reward, for nothing.

ἀμισθος, ον (adj. fr. ἄ, not, and μισθός, reward). Unrewarded.

ἄμμα, ἄτος, τό (fr. ἄπτω, to fasten). A fastening, a band, a tie.

ἀμμίξας, Poet. for ἀναμίξας. aor. 1 part. act. of ἀναμίγνυμι.

ἄμμορος, ον, (adj. fr. ἄ, not, and μέρος, a share). Having no share; without lot.

Ἄμμων, ωνος, ὁ. Ammon, a name of Jupiter.

ἄμνός, οὔ, ὁ. A lamb, (the oblique cases are seldom found.)

ἀμοιβή, ἥς, ἡ (fr. ἀμείβω, to exchange). A recompense, a return, exchange.

ἄμός, ἡ, ὄν. Æolic and Epic for ἐμός.

ἄμοχθος, ον (adj. fr. ἄ, not, and μόχθος, toil). Without trouble or effort, easy.

ἄμπελος, ου, ἡ. The vine, a vineyard.

ἀμπετάννυμι, by syncope for ἀναπειτάννυμι.

ἀμπέχω, ἀμπίσχω, fut. ἀμφέξω perf. ἡμφιέσχηκα (fr. ἀμφί, around, and ἔχω, to hold). To surround, to inclose. In the mid. voice, to cover one's self, to put on.

ἀμύθητος, ον (adj. fr. ἄ, not, and μυθέομαι, to utter). Unutterable; immense, infinite.

ἀμύμων, ον (adj. fr. ἄ, not, and μῶμος, fault). Blameless, faultless; eminent, distinguished.

ἀμύνω, fut. -ῶ, perf. ἤμυνκα. To ward off, to repel, to defend: ἀμύνομαι, to defend one's self, to revenge, to resist.

ἀμύσσω, and ἀμύττω, fut. -ύξω, perf. ἤμυχα. To scratch, to tear the surface.

ἀμφέπω. See ἀμφιέπω.

ἀμφί, preposition. With the gen., about, near, of, concerning, on account of, for the sake of, &c. With the dat., about, with, concerning, on account of. With the acc. around, about, near by, to, towards. In composition, around.

ἀμφίβολος, ον (adj. fr. ἀμφι-

βάλλω, to be in doubt). Doubtful, equivocal, fluctuating.

ἀμφιγνοέω, fut. -ήσω, (fr. ἀμφί, around, and γνοέω for νοέω, to know). To waver between two opinions, to feel doubtful.

Ἀμφιδάμας, -αντος, ὁ. Amphidamas, son of Busiris.

ἀμφιδοκεύω, fut. -εύσω, perf. ἀμφιδεδόκευκα (fr. ἀμφί and δοκεύω, obsolete). To spy or observe all around; to watch.

ἀμφιέννυμι, fut. ἀμφιέσω, perf. pass. ἡμφιέσμαι, and ἀμφιέμμαι, (fr. ἀμφί, around, and έννυμι, to clothe). To put on as clothes. Mid. to clothe one's self.

ἀμφιέπω, ἀμφέπω, aor. 2 ἄμπεπον, and ἀμφιέπον. Mid. ἀμφιεπόμην, the only forms in use, (fr. ἀμφί, around έπω, obsolete, to attend to). To be busy with, to prepare.

ἀμφίκυρτος, ον (adj. fr. ἀμφί, about, κυρτός, bent). Bent at both ends, in form of a crescent, said of the moon, when more than half but not quite full.

ἀμφιμάχομαι, fut. -μαχοῦμαι (ἀμφί, around, and μάχομαι, to fight). To fight around, assail, attack; with gen. to fight for.

Ἀμφίπολις, εως, ἡ. Amphipolis, a city of Thrace.

ἀμφίπολος, ου, ἡ (ἀμφί, around, and πέλω, to be). A handmaid, a female attendant.

ἀμφίς, (adv. from ἀμφί). Around, round about, on both sides.

ἀμφισβητέω, fut. -ήσω, perf. ἡμφισβήτηκα (fr. ἀμφίς, around,

and βαίνω, to go). To dispute, contend, to differ in opinion.

ἀμφίστομος, ον (adj. fr. ἀμφίς around, and στόμα, a mouth). Having a mouth or outlet on both sides, or at both ends.

Ἀμφιτρίτη, ης, ἡ. Amphitrite, wife of Neptune.

Ἀμφιτρυών, ωνος, ὁ. Amphitryon, a Theban prince.

Ἀμφίων, ονος, ὁ. Amphion, son of Jupiter and Antiope, renowned for his skill in music.

ἀμφοτέρως, α, ον (adj. fr. ἄμφω, both). Both.

ἄμφω, nom. and acc. dual;—gen. and dat. ἄμφων, of all genders. Both.

ἄμωμος, ον (adj. fr. ἀ not, and, μῶμος, a fault). Faultless, blameless.

ἄν, (conjunction, for εἰάν, or ἤν). If, whether, &c.

ἄν, is used to give to the phrase an expression of uncertainty, which sometimes cannot be exactly rendered in English, and sometimes is to be expressed by the auxiliary verbs; thus ἦλθον, I came, ἦλθον ἄν, I should have come; τί λέγω, what shall I say? τί λέγοιμι ἄν, what might I say? Joined with the relative pronoun, it indicates that the pronoun should be taken in a general sense, without regard to any certain person or thing. Among other meanings may be mentioned, in any way, in some way, ever, perhaps, rather, hardly.

See App. on Partic. 17-53.

ἄν, for ἄ ἄν.

ἀνά, preposition, governing the acc.; in Epic and Lyric poets, the dat.: with accus. means, through, up, along, in, among, near, &c., with dat., on, upon, at the top of, with.—Numerals it makes distributive, thus, ἀνὰ δέκα, ten by ten.—In composition, up, aloud, thoroughly, again; back.

ἀναβαίνω, fut. -ήσω, perf. -βέβηκα (fr. ἀνά, up, and βαίνω, to go). To go up, to ascend, to mount, to embark.

ἀναβάλλω, fut. -βῶ, perf. -βέβληκα by syncope for βεβάληκα, aor. 2 ἀνέβηλον, (fr. ἀνά up, and βάλλω, to cast). To cast up, to throw up, to heap up, to put off. Middle voice, to defer, to risk, to hazard.

ἀνάβῃς, εὼς, ἡ (fr. ἀναβαίνω, to go up). A going up, an ascent, the act of ascending, an expedition.

ἀναβιβάζω, fut. -ἄσω, (fr. ἀνά, up, and βιβάζω, to cause to go). To raise or set up, to place on a seat, to put on horseback; intr. to go up.

ἀναβλαστάνω, fut. -ήσω, perf. -βεβλάστηκα, aor. 2 ἀνέβλαστον, (fr. ἀνά, up, and βλαστάνω, to grow). To grow up, to bud or sprout up, to arise, to germinate.

ἀναβλέπω, fut. -ψω, perf. -βέβλεφα, (fr. ἀνά, up, and βλέπω, to look). To look upwards, to behold, to recover one's eye sight.

ἀναβοάω, fut. -ήσω, perf. -βεβόηκα, (fr. ἀνά, aloud, and βοάω, to cry). To cry aloud, to shout, to crow.

ἀναγιγνώσκω, fut. ἀνα-γνώσομαι, aor. 2 ἀνέγνω, perf. ἀνέγνωκα, (fr. ἀνά, thoroughly, and γινώσκω, to know). To know thoroughly, to recognize;—to read, to discern accurately.

ἀναγκάζω, fut. -ἄσω, perf. ἠνάγκηκα, (fr. ἀνάγκη, necessity). To compel, to oblige, to force.

ἀναγκαῖος, α, ον (adj.). Necessary, unavoidable.

ἀνάγκη, ης, ἡ. Necessity.

ἀναγορεύω, fut. -εύσω, perf. -ἠγόρευκα (ἀνά, aloud, and ἄγορεύω, to proclaim). To proclaim aloud, to declare, to announce.

ἀναγράφω, fut. -ψω, perf. -γέγραφα (ἀνά, up, and γράφω, to write). To write up, to make a list of, to assign.

ἀνάγω, fut. -ἄξω, perf. -ἤχα. ἀνήγαγον, aor. 2 for ἀνηγον (fr. ἀνά, up, and ἄγω, to bring). To bring up, to lead up, to raise, to elevate;—Middle, to set sail, to get under weigh.

ἀναδέω, fut. -ήσω, perf. -έδηκα (fr. ἀνά and δέω). To bind up, to tie, to encircle the head as with a crown, to crown.

ἀναδίδωμι, fut. -δώσω, perf. -δέδωκα, aor. 2 ἀνέδων (fr. ἀνά, up, and δίδωμι, to give). To give up, to yield, to produce, to distribute.

ἀναδοθῆναι, inf. aor. 1 pass. See ἀναδίδωμι.

ἀναδραμεῖν, inf. aor. 2 ἀνατρέχω, which see.

ἀναδύω, fut. -ύσω, perf. -δέδυκα (from ἀνά, up, and δύω, to enter). To ascend from one

place to another, to emerge from, to shrink, to withdraw.

ἀναείρω, fut. -εἶρω, perf. -ήερω (ἀνά, up, and εἶρω, to raise). To raise up, to lift up.

ἀναζεύγνυμι, or -νύω, fut. -ζεύξω, perf. ἀνέξειχα (fr. ἀνά, again, and ζεύγνυμι, to yoke). To yoke again, to break up an encampment, to march.

ἀναζώννυμι, fut. -ζώσω, perf. -έξωκα (fr. ἀνά, up, and ζώννυμι, to gird). To gird up or about.

ἀνάθημα, -ῆτος, τό (fr. ἀνατίθημι, to set up). A thing given up, a votive offering, an ornament.

ἀναιδεία, ας, ἡ (ἀναιδής, shameless). Impudence; indecency; importunity.

ἀναίθω. Used only in the present and imperfect. (Fr. ἀνά, up, and αἶθω, to kindle.) To kindle up.

ἄναιμος, ον (adj. from ἄ, not, and αἷμα, blood). Bloodless.

ἄναιμόσαρκος, ον (adj. fr. ἄ, not, αἷμα, blood, and σάρξ, flesh). Having flesh without blood.

ἀναίξας, aor. 1 partic. act. ἀναίσσω.

ἀναιρέω, fut. -ήσω, perf. -ήρηκα, aor. 2 ἀνείλον (from ἀνά, up, and αἶρέω, to take). To take up or away, to destroy, to put to death.

ἀναίσθητος, ον (adj. fr. ἄ, not, and αἰσθάνομαι, to perceive). Without perceiving, without feeling, insensible.

ἀναίσσω, fut. -ίσω; — Attic, ἀνάσσω, fut. -άσω, perf. -ῆχα (fr. ἀνά, up, and αἶσσω, to rush). To

rush up, to spring up hastily or suddenly.

ἀνακαίω, fut. -άσω, aor. 1 pass. ἀνεκαύθη (from ἀνά, up, and καίω, to burn). To kindle up, to excite again.

ἀνακαλέω, fut. -έσω, -κέκληκα (ἀνά, again, καλέω, to call). To call again, to call aloud.

ἀνακάμπω, fut. -ψω, perf. -κέκαμψα (from ἀνά, again, and κάμπω, to bend). To bend back, to turn back, to return.

ἀνακλώθω, -ώσω (ἀνά, κλώθω). To unravel, to change one's destiny.

ἀνακομίζω, fut. -ίσω, -κεκόμικα (fr. ἀνά, again, and κομίζω, to carry). To carry back or up, to repay.

ἀνᾶκκος, Doric for ἀνέκκος.

ἀνακράζω, fut. -άξω, perf. -κέκρακα (from ἀνά, aloud, and κράζω, to cry). To cry aloud, to shout. Aor. ἀνέκραγον.

Ἀνακρέων, οντος, ὁ. Anacreon, a celebrated lyric poet of Teos. See p. 325.

ἀνακρίνω, fut. -ῖνω, perf. -κέκρικα (fr. ἀνά, through, and κρίνω, to examine). To examine thoroughly, to investigate, to decide.

ἀνακτάομαι, fut. -ήσομαι (fr. ἀνά, once again, and κτάομαι, to possess). To repossess, to recover.

ἀνακνυλέω, fut. -ήσω, perf. -εκύκληκα (from ἀνά, again, and κνυλέω, to roll). To roll again and again, to intertwine, to repeat.

ἀναλαμβάνω, fut. -λήψομαι, perf. -είληψα (fr. ἀνά, up, and

λαμβάνω). To take up, to receive, to capture, to resume.

ἀναλίσκω, fut. -ώσω, perf. -ήλωκα (fr. ἀνά, up, and ἄλίσκω, obsolete, to take). To take up, to expend, to consume, to destroy, to squander.

ἀνάλλομαι, aor. 1 -ηλάμην, aor. 2 -ηλόμην (fr. ἀνά, up, and ἄλλομαι, to leap). To spring or leap up.

ἀναμάρτητος, ον (adj. from ἀ, not, and ἁμαρτάνω, to err). Unerring, faultless, sinless.

ἀναμένω, fut. -μενῶ, perf. -μεμῆνκα (from ἀνά, through, and μένω, to remain). To remain firm, to hold out, to wait for, to expect.

ἀνᾶμερος, for ἀνήμερος, which see.

ἀνάμεστος, ον (adj. from ἀνά, up, and μεστός, full). With the gen. Full up, filled with, replete.

ἀναμίγνυμι, -μιζω (ἀνά, μίγνυμι). To mix up, to mix together. ἀμμιζας for ἀναμιζας.

ἄνανδρος, ον (adj. from ἀ, not, and ἀνής, a man). Unmanly, effeminate, cowardly.

ἄναξ, -ακτος, ὁ. A lord, a king, a ruler; a title applied to gods and men.

Ἀναξαγόρας, ον, ὁ. Anaxagoras, a philosopher of Clazomene.

Ἀνάξαρχος, ον, ὁ. Anaxarchus, a philosopher of Abdera.

ἀνάξιος, α, ον (adj. fr. ἀ, not, and ἄξιος, worthy). Unworthy, undeserving.

ἀναπάνσις, εως, ἡ (from ἀνα-

παύω, to still). Rest, repose, quiet.

ἀναπαντήριον, ον, τό (ἀναπαύω). Rest, refreshment; a stopping-place, an inn.

ἀναπαύω, fut. -σω from ἀνά, thoroughly, and παύω, to cause to cease). To put to rest, to still, to satisfy. Mid. to cease, to rest.

ἀναπείθω, fut. -είσω (fr. ἀνά, and πείθω, to persuade). To convince, to prevail upon, to gain over.

ἀναπέμπω, fut. -ψω (fr. ἀνά, and πέμπω, to send). To send up, to send forth, to send away, to release.

ἀναπετάννυμι, fut. -ῶσω, perf. wanting, perf. passive, ἀναπεπέτασμαι, by syncope, ἀναπεπιτᾶμαι, perf. participle pass. ἀναπεπιτᾶμένος (fr. ἀνά, completely, and πετάννυμι, to open). To open wide, to throw wide open, to force open.

ἀναπέτομαι, -πτήσομαι, aor. ἀνεπτόμην ον ἀνεπτάμην: also ἀνέπτην. To fly up, to fly up and away.

ἀναπηδάω, fut. -ήσω (ἀνά, up, and πεδάω, to leap). To leap up, to spring forth, to spring upon.

ἀναπίπτω, fut. -πεσοῦμαι, Attic for ἀναπεσέσομαι (ἀνά, and πίπτω, to fall). To fall back, to recline, to lie down.

ἀναπλάττω, and -σσω, fut. -ῶσω (ἀνά, again, πλάσσω, to make). To form anew, to shape, to represent.

ἀναπλέω, fut. -πλεύσομαι (ἀνά, and πλέω, to sail). To sail out,

to put to sea;—to sail from port to sea;—to sail back, to return.

ἀνάπλεωσ, *ων*, *adj.* Filled.

ἀναπνέω, *fut.* -πνεύσω (ἀνά, *up*, πνέω, to breathe). To breathe again, to breathe out, to expire.

ἀνάπτω, *fut.* -άψω (ἀνά, *up*, ἄπτω, to tie). To tie up, to bind up, to connect;—to kindle, to set on fire.

ἀναρπάζω, *fut.* -ἄσω (ἀνά, *up*, ἄρπάζω, to seize). To seize, to carry off or away, to plunder.

ἀναρῶ, *or* -ῥήγνυμι, *fut.* -ῥήξω (ἀνά, *up*, and ῥήγνυμι, to tear). To tear, to split, to tear up, to tear asunder.

ἀναρῶ, *fut.* -ψω (ἀνά, *up*, ῥίπτω, to throw). To throw up;—to risk, to incur.

ἀναρτῶ, *fut.* -ήσω (ἀνά, *up*, ἄρτῶ, to hang). To hang up, to suspend, to attach.

ἀνασπάω, *fut.* -ἄσω (ἀνά, *up*, σπάω, to draw). To draw up, to draw back, to draw out.

ἀνάσσω, *fut.* -άξω, *perf.* ἡνᾶχα (ἄναξ, a ruler). To reign, to rule.

ἀναστενάχω, and ἀναστενάζω, *fut.* -ξω (*fr.* ἀνά, aloud, and στενάχω, to lament). To groan aloud over, to bemoan, to bewail aloud.

ἀναστρέφω, *fut.* -έψω (ἀνά, *up*, στρέφω, to turn). To turn back, to overturn, to subvert.

ἀνασχετός, ἥ, ὅν (*adj.* ἀνέχω, to uphold). Tolerable, to be borne.

ἀναταράσσω, *or* -τιω, *fut.* -άξω (*fr.* ἀνά, ταράσσω, to stir).

To stir up, to put into confusion, to route.

ἀνατείνω, *fut.* -ενῶ, *perf.* -τέτακκα (ἀνά, *up*, and τείνω, to stretch). To hold up, to stretch upward, to raise;—to stretch out, to extend.

ἀνατέλλω, *fut.* -τελῶ, *perf.* -τέτακκα (ἀνά, *up*, and τέλλω, to cause to arise). To come forth, to rise, to grow out of.

ἀνατίθηναι, *fut.* -θήσω, *perf.* -τέθεικα (ἀνά, *up*, and τίθηναι, to place). To place up or upon;—to dedicate. *Mid. voice*, to take upon oneself, to undertake.

ἀνάτλημι, -ήσω (ἀνά, *up*, τλήω, to suffer, to endure, to undergo; to sustain, to support.

ἀνατολή, ἥ, ἡ (*fr.* ἀνατέλλω, to raise). The rising of the sun, the morning, the east.

ἀνατρέπω, *fut.* -τρέψω (*from* ἀνά, *up*, τρέπω, to turn). To overturn, to destroy. *Pass.* to be cast down or disheartened.

ἀνατρέφω, *fut.* -θρέψω (ἀνά, *up*, τρέφω, to nourish). To nurture, to educate.

ἀνατρέχω, *fut.* -θρέξω, *aor.* -έδραμον, *fut.* -δραμοῦμαι *perf.* -δεδράμηκα (*from* ἀνά, *up*, and τρέχω, to run). To run up, to hasten up, to lift oneself.

ἄναυδος, *ον* (*adj.* *fr.* ἀ, without, and αὐδή, a voice). Without voice, speechless.

Ἄναυρος, *ου*, ὁ. The Anaurus, a small river of Thessaly.

ἀναφαίνω, *fut.* -φανῶ, *perf.* -πέφαγκα (*fr.* ἀνά, thoroughly, and φαίνω, to show). To show

forth clearly, to explain, to make known.

ἀναφέρω, fut. ἀνοίσω, aor. ἀνήνεγκα, ἀνήνεγκον, perf. ἀνενήνοχα, ἀνενήνεγμαι, ἀνενέχθην (fr. ἀνά, up, and φέρω, to bear). To bear or bring up;—to raise up, to promote;—to endure.

ἀναφύω, fut. -ύσω (ἀνά, φύω, to produce). To bring forth, to cause to grow;—to beget. *Mid.* To grow up, to grow again.

ἀναφωνέω, fut. -ήσω (ἀνά, aloud, φωνέω, to call). To call aloud.

Ἀνάχαρσις, εως, ὁ. Anacharsis, a Scythian philosopher, B. C. 600.

ἀναχθείς, part. aor. 1 pass. ἀνάγω, which see.

ἀναχωρέω, future -ήσω (ἀνά, back, χωρέω, to proceed). To go, to go away.

ἀναχώρησις, εως, ἡ. Retreat, departure.

ἀναψαμένος. See ἀνάπτω.

ἀναψύχω, fut. -ύξω (ἀνά, ψύχω, to cool). To cool, to revive.

ἀνδάνω, fut. ἀδήσω, aor. 2 ἔαδον, ἄδον, perf. mid. ἔαδα, Ionic and poetic for ἡδομαι. To please, to gratify, to delight.

ἀνδραποδισμός, οὔ, ὁ (ἀνδραποδίζω, to enslave). An enslaving.

ἀνδρεία, ας, ἡ. Manliness, bravery.

ἀνδρεῖος, α, ον (adj. ἀνής). Manly, warlike, courageous.

ἀνδρεῖως, (adv. ἀνής, ἀνδρεῖος). Manfully, courageously, bravely.

ἀνδροκτασία, ας, ἡ (ἀνής, a

man, and κτείνω, to slay). A slaughter of men, carnage.

Ἀνδρομέδα, ης, ἡ. Andromeda, daughter of Cepheus.

Ἀνδρομάχη, ης, ἡ. Andromache, the wife of Hector.

ἀνδροφάγος, ον (adj. ἀνής, φάγω, to eat). That eats or feeds on men, a cannibal.

ἀνδροφόνος, gen. ἀνδροφόνος, ον (adj. ἀνής, φόνος, slaughter). Man-destroying, slaughtering.

ἀνδρώδης, ες, (adj. ἀνής, εἶδος, the look). Of manly appearance, manly, becoming to a man.

ἀνεγείρω, fut. ἀνεγερῶ, (ἀνά, ἐγείρω, to arouse). To awaken, to encourage.

ἀνέιμι, (ἀνά, εἶμι, to go). To ascend; to return.

ἀνεκράγον, aor. 2 ind. act. ἀνακράζω.

ἀνεκτός, ὅν (adj. ἀνέχομαι, to endure). Endurable.

ἀνελεύθερος, ον (adj. ἄ, not, ἐλεύθερος, free). Servile, base.

ἀνελόμην, poet. for ἀνελόμην, aor. 2 of ἀνέλω, obsol., assigned to ἀναιρέω.

ἄνεμος, ου, ὁ. Wind.

ἀνεμόω, fut. -ώσω, perf. ἡρέμωκα. To blow. Pass. To be swelled forth with wind.

ἀνεμώδης, ες, (adj. ἄνεμος, εἶδος, look). Windy.

ἀνεμώνη, ης, ἡ. The anemone, or wind-rose.

ἀνεπίληπτος, ον (adj. ἄ priv. ἐπιλαμβάνω, to check). Unblamable, blameless, irreprehensible, irreproachable.

ἀνεπιστήμων, ον (adj. ἄ priv

ἐπιστήμων, knowing). Ignorant, unskillful, illiterate, awkward.

ἀνέρχομαι, fut. ἀνελεύσομαι, perf. ἀνελήλυθα, (ἀνά, ἔρχομαι, to come). To mount, to arrive at, to embark.

ἀνερωτάω, fut. -ήσω, perf. ἀνερώτηκα, (ἀνά, thoroughly, ἐρωτάω to inquire). To question repeatedly, to inquire after, &c.

ἄνευ (adv.). Without.

ἀνευρίσκω, fut. -ήσω (ἀνά, thoroughly, εὑρίσκω, to invent). To find out, to discover.

ἀνέχω, fut. ἀνέξω, ἀνασχήσω, perf. ἀνέσχηκα, (ἀνά, and ἔχω, to hold). To restrain, to hold up. *Mid. voice*, to bear, to endure.

ἀνεφύθην, aor. 1 ind. pass. ἀνοίγω.

ἄνηθον, ου, τό. Anise.

ἀνήμεστος, ον, (adj. ἄ, not, ἀκέομαι, to heal). Incurable, irremediable, irreconcilable.

ἀνήκοος, ον (adj. ἄ, not, ἀκοή, hearing). That does not hear, inaudible.

ἀνίκω, fut. -ήξω, (ἀνά, ἴκω, to come). To come up, to extend to.

ἀνήλιος, ον (adj. ἄ, ἄνευ, ἥλιος the sun). sunless, not shone on by the sun.

ἀνήμερος, ον. (ἄ, ἄν, and ἡμερος). Savage, cruel, wild, harsh.

ἀνῆρ, ἑρως, ὄρος, ὅ. A man (as opposed to woman), *Latin*, vir.

ἀνθάπτομαι, -ψομαι (ἀντί, against, ἅπτω, to touch). To attack in turn, to cling to, to undertake, to distress.

ἀνθέω, fut. -ήσω, perf. ἤνθηκα, perf. mid. ἀνήνοθα. To bloom, to flourish, to abound.

ἀνθίστημι, fut. -τιστήσω, perf. -θέστηκα, (ἀντί, against, and ἵστημι, to place). To place against, to compare, to resist; to place before, to exhibit.

ἄνθος, εως, τό. A flower; *lit.* that which buds or sprouts up.

ἀνθρωπῖνος, η, ον (adj.). Human.

ἄνθρωπος, ου, ὁ, ἡ. A human being, (as opposed to beast) *Latin*, homo.

ἀνθρωποφάγος, ον (adj.). Man-eating.

ἀνθ' ὧν. See App. on Partic. 54.

ἀντῶω, fut. -άσω. To trouble, to vex.

ἀνίημι, fut. -ήσω, perf. -εικα, (ἀνά, ἵημι, to send). To let loose; to give up.

ἀνίστημι, fut. ἀναστήσω, (ἀνά, ἵστημι, to place). To set up, to raise, to establish; aor. 2 ἀνέστην, perf. ἀνέστηκα, both intrans. I stood up; aor. 2 partic. ἀναστάς.

ἀνέσχω, same as ἀνέχω. Used only in pres. and imperf.

ἀνοήτος, ον (adj. fr. ἄ, not, and νοέω, to think). Thoughtless; unintelligible.

ἄνοια, ας, ἡ (ἄνοος, foolish). Want of understanding, ignorance.

ἀνοίγω, fut. -ξω, perf. ἀνέωχα, aor. 1 ἀνέωξα. To open, to uncover, to reveal.

ἀνομία, ας, ἡ (ἄ, not, νόμος

law). Lawlessness, licentiousness.

ἀνόμοιος, *ον*, and *α, ον* (*adj.* ἀ, ἀν, not, ὅμοιος, like). Unlike.

ἀνόσιος, *ον* and *α, ον* (*adj.* fr. ἀ, ἀν, not, ὅσιος, holy). Unholy.

ἀναστήσεις, *poet.* for ἀναστήσεις.

ἄντα, (*adv.* from ἀντην, and that from ἀντί). Opposite.

ἀνταγωνίζομαι, *fut.* -ίσομαι, (ἀντί, ἀγωνίζομαι, to contend). To contend against, to fight with.

ἀνταγωνιστής, *οὔ, ὅ*. An antagonist, a competitor.

Ἀνταῖος, *ου, ὅ*. Antæus, a giant of Libya, killed by Hercules.

Ἀνταλκίδας, *α, ὅ*. Antalcidas, a Spartan.

ἀντάξιος, *ου* (*adj.* fr. ἀντί, equally, ἄξιος, worth). Of equal value, equivalent.

ἀνταποδίδωμι, *fut.* -αποδώσω, (ἀντί, in return, ἀποδίδωμι, to give). To give in return, to repay.

ἀντασπάζομαι, -άσομαι, (ἀντί, ἀσπάζομαι). To welcome, greet in turn.

ἀντειπεῖν, (ἀντί, in return, εἰπεῖν, from old obsolete verb εἶπω, to speak). To reply to, to contradict.

ἀντί, *prepos.* governs *gen.* and *acc.* In front of, against; for, instead of; in preference to. In composition, in return, in reply.

ἀντιβολέω, ᾧ, *fut.* -ήσω (ἀντί, βάλλω). To meet, present with, supplicate.

Ἀντίγονος, *ου, ὅ*. Antigonus, one of Alexander's generals.

ἀντιγράφω, *fut.* -ψω (ἀντί, γράφω). To write in reply, to answer in writing.

ἀντιδίδωμι, *fut.* -δώσω (ἀντί, δίδωμι, to give). To give in return, to exchange for, to compensate.

ἀντιδίκος, *ου, ὅ* (ἀντί, against, δίκη, a suit). An adversary, an opponent.

ἀντίδοσις, *εως, ἥ*. An exchange, a recompense.

ἀντιδράω, ᾧ, *f.* -άσω, (ἀντί, in turn, δράω, to do). To act for, or in return, to repay, to requite, to avenge.

ἀντιδωρέομαι, οὔμαι, *fut.* -ήσομαι (ἀντί, in return, δωρέομαι, to bestow). To give in recompense, to bestow in return.

ἀντιθεραπεύω, *fut.* -εύσω (ἀντί, θεραπεύω, to serve). To requite a kindness, to serve in return.

ἀντικάθηναι, *fut.* -ήσομαι. To sit opposite, or over against.

ἀντικαθίστημι, *f.* -καταστήσω (ἀντί, in the stead of, and καθιστήμι, to place). To lay down, or establish instead, to substitute, to oppose, to resist.

ἀντικρούω, *future* -σω (ἀντί, κρούω, to strike). To oppose, to clamor against.

ἀντικρὺς, (*adv.* ἀντί, against, κῆρα, the head). In turn, over-against; expressly, manifestly, clearly.

ἀντιλαμβάνω, *fut.* -λήφομαι (ἀντί, λαμβάνω, to take). To take in exchange. *Mid.* to appropriate.

ἀντιλέγω, fut. -ξω. To contradict; to dispute.

Ἀντιόπη, ης, ῆ. Antiope, mother of Amphion and Zethus by Jupiter.

ἀντίος, α, ον (adj. fr. ἀντί, opposite). Coming towards, meeting, contrary:—ἀντίον, ἀντία, adverbs, against, face to face.

ἀντίπαλος, ον (adj. fr. ἀντί, πάλη, wrestling). Contending with or against. Substantive, an enemy, an opponent.

ἀντιπαράσκειν ἄζομαι. To prepare against, arm on both sides.

ἀντιποιέω, fut. -ήσω. To act in return, to repay a benefit. Mid. voice, to lay claim to, to oppose.

Ἀντισθένης, ον, ὁ. Antisthenes, an Athenian philosopher, founder of the Cynic sect.

ἀντιστάς, partic. aor. 2 ἀνθίστημι.

ἀντιστασιωτής, οὔ, ὁ (ἀντί-στασιάζω). One of an opposite party, or faction.

ἀντίσχω, poet. form of ἀντέχω (ἀντί, ἔχω, to hold). To resist.

ἀντιτάσσω, -τιω (ἀντί, τάσσω, to arrange). To marshal or draw up against:—Mid. to oppose, contend with.

ἀντιτίθηναι, fut. -θήσω. To place against, to compare; to substitute.

ἀντιτίσις, εως, ῆ (ἀντί, against, τίω, to requite). Retribution, punishment by way of retaliation, vengeance, satisfaction.

ἀντιτίω, f. -ίσω (ἀντί, τίω). To retaliate, to punish or inflict, a

penalty, to avenge one's self; to pay a fine, to undergo punishment for a fault or offence.

ἀντιφωνέω, fut. -ήσω (ἀντί, φωνέω, to speak). To reply, to answer; to contradict.

ἀντιχαρίζομαι, fut. -σομαι (ἀντί, χαρίζομαι, to do a favor). To do a favor in return, to be grateful.

ἄντρον, ον, τό. A cave, a grotto.

ἄνυδρος, ον (adj. ἄ, ἄν, and ὕδωρ, water). Without water, dry, barren.

ἀνὑπέρβλητος, ον (adj. ἄ priv. ὑπέρ, beyond, βάλλω, to cast). Insuperable, invincible, exceeding.

ἀνυπόδητος, ον (adj. ἄ, ἄν, ὑποδέω, to bind under). Without sandals, unshod.

ἀνυστός, ὄν (adj. ἀνύω, to effect). Completed, practicable.

ἄνω, (adv.). Above, on high.

ἄνωγα, Ionic for ἤνωγα, perf. mid. of ἀνώγω.

ἀνώγω, fut. -ώσω, perf. -ωγα. To order, to command; to encourage.

ἀνώδης, ες (adj. ἄ priv. ὀζω, to smell). Scentless, without smell.

ἀνωδος, ον (adj. ἄ priv. ὠδή, a song). Without song, not singing.

ἄνωθεν, (adv. of time and place). From above, from on high; from the time, from a former period.

ἄνωφελής, ἐς (adj. ἄ priv. ὄφελος, use). Useless, unprofitable, worthless.

ἄξιεις, *see* ἄγω.

ἄξια, ας, ἡ (*fr.* ἄξιος, worthy).

Worth, merit, desert.

ἄξιόλογος, ον (*adj. fr.* ἄξιος, worthy, and λέγω, to speak of).

Worthy of estimation, praise-worthy; important, remarkable.

ἄξιόπιστος, ον (*adj. fr.* ἄξιος, worthy, πιστός, faithful). Trust-worthy, plausible.

ἄξιοπρεπής, ἐς, (*adj. fr.* ἄξιος, worthy, πρέπω, to become). Suitable to his rank or merits, dignified, decorous, seemly, becoming.

ἄξιος, α, ον. Worthy, sufficient for, good, deserving.

ἄξιόω, *fut.* -ώσω, *perf.* ἡξίωκα (*fr.* ἄξιος, worthy). To think, worthy of, to esteem, to desire, to request.

ἄξιώμα, ἄτος, τό (ἄξιόω, to esteem). Dignity, rank, importance.

ἄξίως, (*adv. fr.* ἄξιος, worthy). In a worthy manner, properly, suitably.

ἄξων, ονος, ὁ (ἄγω, to drive). An axle-tree, the wheels, the chariot.

ᾠοιδά, ᾠς, ἡ (ᾠείδω, to sing). A song, a strain.

ᾠοιδός, οῦ, ὁ. A bard.

ἀοίκητος, ον (*adj. fr.* ἀ, not, οἰκέω, to inhabit). Uninhabitable, uninhabited.

ἀόρατος, ον (*adj. fr.* ἀ, not, ὁράω, to see). Invisible; forbidden.

ᾠόριστος, ον (*adj. fr.* ἀ, without, ὄρος, bounds). Boundless, infinite, indefinite, undefined.

ἀπαγγέλλω, *fut.* -ελῶ, *perf.* ἀπήγγελα, (ἀπό, from, ἀγγέλλω,

to announce). To declare, to bring tidings from.

ἀπαγορεύω, *fut.* -εύσω (ἀπό, from, ἀγορεύω, to declare). To deny, to renounce, to grow weary.

ἀπάγχω, *fut.* -άγξω, (ἀπό, ἄγχω, to hang). To strangle, to throttle, to hang. *Mid.* to hang one's self; to be ready to choke.

ἀπάγγω, *fut.* -ξω (ἀπό, ἄγω). To lead off, to drive or carry away.

ἀπάθης, ἐς (*adj. fr.* ἀ, non, πάθος, suffering). Free from suffering, insensible, unhurt.

ἀπαιδενσία, -ας, ἡ (ἀ, *priv.* and παιδεύω, to teach). Want of instruction, ignorance; grossness, coarseness.

ἀπαίδεντος, ον (*adj. fr.* ἀ, παιδεύω, to instruct). Uninstructed, illiterate, inexperienced.

ἀπαιτέω, *fut.* -ήσω, *perf.* ἀπήτηκα, (ἀπό, αἰτέω, to ask). To ask from, to demand, to reclaim.

ἀπαλλάγῃ, ῃς, ἡ (ἀπαλλάττω, to deliver). Release, deliverance.

ἀπαλλάττω, -σσω, *fut.* -ξω (ἀπό, ἀλλάττω, to change). To free from, to get rid of, to remove. *Mid. voice,* to go off.

ἀπάλμενος, *for* ἀφάλμενος, *fr.* ἀφάλλομαι, *which see.*

ἀπαλύνω, *fut.* -ύνῶ, *perf.* ἡπάλυκα, (*fr.* ἀπαλός, tender, delicate, &c.). To soften, to render mild. *Mid.* to grow calm.

ἀπάνευθε, (*adv. fr.* ἀπό, ἄνευθε, apart). Asunder, afar off.

ἀπαντάω, *fut.* -ήσω (ἀπό, from, and ἀντάω, to meet). To go to meet, to encounter.

ἀπάντη, *Doric for ἀπάντα, imperf. of ἀπαντιάω.*

ἅπαξ, (*adv.*). Once, once for all.

ἀπαραιτήτος, *ον* (*adj.* ἄ, not, and παραιτέω, to conciliate). Inflexible, inexorable.

ἀπαρασκευάστος, *ον* (*adj.* ἄ, not, παρασκευάζω, to prepare). Unprepared, unprovided, not ready, unexpected, unawares.

ἀπαρασκευος, *ον* (*adj.* ἄ, not, παρασκευή, preparation). Unprepared, unfurnished.

ἀπαρνέομαι, *f. -ήσομαι, ἀπήρνημαι* (ἀπό, ἀρνέομαι, to deny). To refuse, to renounce; to resign, to abdicate.

ἅπας, ἅσα, *αν* (*adj.* ἅ, ἅμα, together, and πᾶς, all). All together, the whole, every one.

ἀπατάω, *fut. -ήσω, perf. ἠπάτηκα*. To lead aside, to lead into error, to deceive.

ἀπανθαδίζομαι (ἀπό, *intens.*, ἀνθαδίζομαι, to resist). To act or speak with boldness, loftiness, arrogance, or authority.

ἀπέδοτο, *3d sing. aor. 2 ind. mid. ἀποδίδωμι*.

ἀπέδρα, *aor. 1 act. ἀποδιδράσκω*.

ἀπέθανον, *aor. 2 ind. act. ἀποθνήσκω*.

ἀπεῖδον (ἀπό, from, εἶδον, *aor. 2 of εἶδω, obsolete*, to see). To look attentively, to regard.

ἀπειθέω, *fut. -ήσω, perf. ἠπειθήκα* (ἀπειθής, disobedient). To be disobedient, not to be persuaded.

ἀπεικάζω, *fut. -ήσω* (ἀπό,

from, εἰκάζω, to liken). To compare, to imitate.

ἀπειλέω, *fut. -ήσω, perf. ἠπειλήκα*. To threaten, to menace.

ἄπειμι, *irreg. and def., imperf. ἄπιθι, inf. ἀπιέναι, part. ἀπιών* (ἀπό, from, εἶμι, to go). To depart, to go away.

ἄπειμι, *irreg. fut. -έσομαι* (ἀπό, from, εἶμι, to be). To be away from, to be absent.

ἀπείπον, *inf. ἀπειπεῖν*. To forbid, to disown.

ἄπειρος, *ον* (*adj.* ἄ, and πείρας, πέρας). Endless, unbounded, unlimited.

ἄπειρος, *ον* (*adj.* ἄ, not, πείρα, a trial). Inexperienced, ignorant of.

ἀπείρως (*adv.*). Endlessly; ignorantly.

ἀπέκλειρεν, *3d sing. aor. 1 ind. act. ἀποκλείω*.

ἀπέκλειον. *See ἀποκλείω.*

ἀπελάννω, *fut. -ήσω* (ἀπό, ελάννω, to drive). To drive away, to drive off.

ἀπεμπολάω, *fut. -ήσω* (ἀπό, *intens.*, ἐμπολάω, to sell). To sell off, to sell, to barter, to trade.

ἄπερ, *neut. pl. of ὅσπερ* (used adverbially). As, just as.

ἀπεργάζομαι, *fut. -ήσομαι*. To work off, to complete, to bring to perfection.

ἀπερείδω, *fut. -είσω* (ἀπό, ἐρείδω, to fix on). To place down upon, to fix steadily. *Mid.* to lie upon.

ἀπερείσιος, *α, ον* (*adj.* ἄπειρος). Infinite.

ἀπερέω, *obsolete in pres., fut.*

-ῶ for -έσω (ἀπό, ἐρῶ, to declare).
To say forth, to deny.

ἀπερύνω, fut. -ξω. To keep off, to drive off.

ἀπέρχομαι, f. -λείσομαι, perf. -ήλυθα. To go away, to withdraw.

ἀπέσσυτο, poet. for ἀπεσίσυτο. See ἀποσεῖω.

ἀπεχθάνομαι, fut. -ήσομαι, perf. ἀπήχθημι (ἀπό, ἔχθανομαι, ἔχθωμαι, to be hated). To be bitterly hated.

ἀπεχθής, ἐς (adj. ἀπό, ἔχθρος, hatred). Odious, hateful.

ἀπέχω, fut. ἄφεξω, ἀποσχήσω, perf. ἀπέσχηκα (ἀπό, from, ἔχω, to hold). To hold off, to repel;—to be distant;—to refrain.

ἀπήγξατο, 3d sing. aor. 1 ind. mid. ἀπάγχω.

ἀπήνη, ης, ἥ. A car made of wicker-work, a chariot, a wagon.

ἀπίᾱσι, Ion. for ἄπισι, see ἄπειμι, to go away.

Ἀπίκιος, ον, ὁ. Apīcius, a Roman noted for gluttony.

ἀπιστέω, fut. -ήσω, perf. ἤπιστηκα (ἄπιστος). To disbelieve, to disobey, to distrust.

ἄπιστος, ον, and Doric ἀπίστως, ον (adj. ἄ, not, πίστις, belief). Unbelieving;—unworthy of confidence, faithless, incredible.

ἄπλετος, ον, Ionic ἄπλᾱτος, ον (adj. for ἀπέλᾱτος, ἄ, not, πελάω, to approach). Unapproachable;—immense, vast, &c.

ἄπληστος, ον (adj. ἄ, not, πλήθω, to fill). Not to be gratified, importunate, voracious.

ἀπλόος, όη, όον, contracted

οῦς, ἥ, οὔν (adj. ἄ, not, πλέω, πλέκω, to fold). Without a fold; simple, upright, honest.

ἀπλῶς (ἀπλόος, single). Singly, sincerely, frankly; bountifully, liberally, kindly.

ἀπό, preposition. Indicates originating from; gov. gen. From, away from, out of, on account of, because of, by, through, &c. In compos. separation, negation;—completion, origin.

ἀποβαίνω, fut. -ήσομαι (ἀπό, βαίνω). To lead down;—to descend, to disembark;—to happen.

ἀποβάλλω, fut. -ἄλλῶ (ἀπό, βάλλω). To cast away, to loose, to cast off, to reject, to relinquish.

ἀποβεβληκώς, perf. part. act.

ἀπόβᾱσις, εως, ἥ (ἀποβαίνω). Descent, disembarkation.

ἀποβλέπω, fut. -ψω (ἀπό, βλέπω). To regard, to direct attention to, to look toward.

ἀποβολή, ἥς, ἥ (ἀποβάλλω, to throw away). A casting off, rejection; the act of throwing away, rejecting; a loss.

ἀπογεύομαι, f. -εύσομαι (ἀπό, from, γεύομαι, to taste). To taste, share, partake of.

ἀπογιγνώσκω, fut. -γνώσομαι, perf. ἀπέγνωκα. To renounce, to relinquish, to give up.

ἀπογράφω, fut. -ψω. To copy, to transcribe.

ἀποδάζομαι, fut. -άσομαι, and poet. -άσσομαι (ἀπό, intens., and δάζομαι, to divide). To deal out, to share, to distribute; to impart, to communicate.

ἀποδείκνυμι, fut. -ξω. To

show forth, to display, to designate, &c.

ἀποδείξις, εως, ἡ. A demonstration, a proof, &c.

ἀποδέρω, fut. -ῶ, perf. -δέ-
δύρα (ἀπό, from, δέρω, to flay).
To cut off the skin, to flay.

ἀποδέχομαι, fut. -ξομαι. To
receive from, to assume.

ἀποδιδράσκω, fut. -δράσομαι,
perf. -δέδρακα, aor. 2 ἀπέδραν,
ας, α, αμεν, &c. 3d plur. ἀπέδραν,
Ionic ἀπέδρην. To run away
from, to escape, to fly secretly.

ἀποδίδωμι, fut. -δώσω. To
give back, to recompense, to re-
pay, to assign, to restore. ἄπο-
δος, aor. 2 imp.

ἀποζάω, fut. -ήσω, infin. ἀπο-
ζῆν, or ἀποζῆν (ἀπό, intens., ζάω).
To live by any means; to live
miserably.

ἀποθεν (adv. ἀπό), From
afar, far off.

ἀποθερίζω, fut. -σω (θερίζω,
to reap). To cut down, to reap,
to mow.

ἀποθεωρέω, fut. -ήσω. To
behold from a distance, to con-
template, to observe.

ἀποθησαυρίζω, fut. -ίσω. To
treasure up, to preserve.

ἀποθνήσκω, fut. -θανοῦμαι.
To die, to perish.

ἀποικία, ας, ἡ (from ἀποικος,
away from home). Emigration;
a settlement.

ἀποικοδομέω, fut. -ήσω (ἀπό,
οικοδομέω, to build). To wall up.

ἄποινα, ων, τά. (Always in
plur.) A ransom, redemption,
fine, penalty, &c.

ἀποκάθαρσις, εως, ἡ (ἀποκά-
θαιρω, to purify). A purification.

ἀποκαθίστημι, fut. -καταστή-
σω (ἀπό, κατά, down, and ἵσθη-
αι). To replace, to restore.

ἀποκαλέω, fut. -έσω. To sum-
mon, to name;—to stigmatize.

ἀποκάμνω, -αμῶ (ἀπό, intens.,
κάμνω, to toil). To become weary,
to sink under fatigue, to despond,
to lose courage.

ἀπόκειμαι, fut. -σόμεαι. To be
laid away;—to be neglected.

ἀποκείρω, -ερῶ, Æol. -έρσω
(ἀπό, from, κείρω, to clip). To
cut off; to despoil.

ἀποκινέω, fut. -ήσω (κινέω, to
move). To remove, to displace.

ἀποκλείω, fut. -σω, perf. -κέ-
κλεικα. To shut up, to prevent,
to exclude.

ἀποκόπτω, fut. -ψω (κόπτω,
to cut). To cut off, to lessen.

ἀποκρεμάννυμι, -κρεμάω, fut.
-μάσω (κρεμάννυμι, to hang). To
suspend from, to attach, to hang.

ἀποκρίνω, fut. -κρίνῶ (κρίνω,
to separate). To separate from,
to select. Mid. to answer, to
reply, to decide, to judge.

ἀποκρύπτω, fut. -ψω. To hide
from, to conceal.

ἀποκτείνω, fut. -ῶ. To slay,
to destroy.

ἀποκτινύναι, pres. inf. act.
ἀποκτιννυμι, same as ἀποκτείνω.

ἀποκνέω, fut. -ήσω (κνέω, to
be pregnant). To bring forth,
to bear.

ἀπολαμβάνω, fut. -λήψομαι.
To receive from, to lay violent
hold of, to intercept, to recover.

ἀπόλαυσις, εως, ἡ. Advantage, pleasure.

ἀπολύω, fut. -σω (λάω, λάω).

To partake of, to enjoy.

ἀπολείπω, -ψω (λείπω, to leave). To leave behind. *Mid.* voice, to stay behind, to fail of. *Perf. pass.* ἀπολείμηναι.

ἄπολις, ι, ἴδος, (ωρ. ἄ, not, πόλις). Cityless, without a city.

ἀπολισθαίνω, fut. -ολισθήσω (ὀλισθαίνω, to slide). To slide away, to slip from.

Ἀπολλόδωρος, ου, ὁ. Apollodōrus, one of the pupils of Socrates. 2. Names of several archons and other distinguished Athenians.

ἀπόλλυμι, fut. -ολέσω, perf. ἀπώλεκα (ὄλλωμι, to destroy). To destroy utterly. *Mid.* to perish, to be undone.

Ἀπόλλων, ωνος, ὁ. Apollo, son of Jupiter and Latona.

ἀπολογέομαι, fut. -ήσομαι, perf. -λελόγημαι. To vindicate oneself, to make a defence, &c.

ἀπολογία, ας, ἡ (ἀπολογέομαι). Justification, vindication, defence, apology.

ἀπολύω, fut. -σω (λύω, to loose). To acquit, to free.

ἀπομανθάνω, fut. -μαθήσομαι. To unlearn, to forget.

ἀπομαραίνω, fut. -ᾶνω (μαραίνω, to wither). To dry up, to cause to decay. *Mid.* to decay, to perish.

ἀπονέμω, fut. -ῶ (νέμω, to divide). To assign, to distribute.

ἀπονεινοημένως (adv. fr. perf. part. pass. of ἀπονοέομαι, to lose one's senses). Madly, foolishly.

ἀποναίμην, optat. of ἀπονίημι.

To enjoy.

ἀπονίημι, -νήσω. To profit of, or enjoy any thing; to enjoy, derive advantage or profit, &c. *Aor.* 2 ἀπονήμεν, ἀπωνήμεν, opt. ἀποναίμην, 2d pers. ἀπόναιο.

ἀπονίπτω, fut. -ψω (νίπτω, to wash). To wash off, to cleanse by washing.

ἄπονος, ον (πόνος, toil). Indolent, not laborious.

ἀποξύω, fut. -ῦσω (ξύω, to scrape). To scrape off, to polish.

ἀποπαύω, -σω. To cause to cease, to hinder. *Mid.* to cease, to desist.

ἀποπέμπω, fut. -ψω. To send away, to dismiss.

ἀποπήγνυμι, -πήξω (ἀπὸ, πήγνυμι). To make to freeze or curdle; of men (in pass.), to be frozen; of blood, to curdle.

ἀποπίπτω, fut. -πесоῦμαι. To fall from, to fail.

ἀποπλέω, f. -πλεύσομαι (πλέω, to sail). To sail away, to set sail, to sail back.

ἀποπνέω, fut. -πνέσω. To breathe forth life, to expire.

ἀποπνίγω, -πνίξω (πνίγω, to strangle). To strangle, to suffocate.

ἀποπόνως (adv.). Without toil, easily.

ἀποπτάμενος (partic. of ἀφίπταμαι = ἀποπέτομαι, to fly off or away). Flying away, &c.

ἀπορέω, fut. -ήσω, perf. ἡπόρηκα (ἄπορος, at a loss). To be at a loss, to be in want, not to know what to answer.

ἀπορία, ας, ἡ (ἀ, not, and πόρος, a way through). Perplexity, want, embarrassment.

ἄπορος, ον (adj. ἀ, not, πόρος, a way through). At a loss, difficult, inextricable.

ἀπορρήγνυμι, fut. -ρήξω (ρήγνυμι, to break). To tear asunder, to tear away.

ἀπόρρητος, ον (adj. ἀπό, from, ρέω, to speak). That cannot be spoken, secret, prohibited.

ἀπορρίπτω, fut. -ψω, perf. ἀπέρριψα (ρίπτω, to cast). To cast away, to reject with disdain.

ἀποσβέννυμι, f. -σβέσω (σβέννυμι, to extinguish). To extinguish, to suppress, to quench.

ἀποσείω, fut. -σεισω (σειώ, to shake). To shake down from, to shake off.

ἀποσεύω, -εύσω (ἀπό, from, and σεύω, to drive). To chase or drive away. Mid. to run away, to flee.

ἀποσιωπάω, fut. -ήσω (σιωπάω, to be silent). To become silent, to remain silent.

ἀποσκεδάννυμι, fut. -σκεδάσω (σκεδάννυμι, to scatter). To scatter, to disperse, to banish.

ἀποσκευή, ἥς, ἡ (ἀποσκευάζω, to pack up in order to send away). A packing up for removal, baggage.

ἀποσπάω, fut. -ἄσω (σπάω, to drag). To pull asunder, to drag away by force.

ἀποστάζω, -ξω, perf. ἀπέσταχα (σταζέω, to drop). To fall in drops, to distil from.

ἀποστελλω, f. -ελῶ, p. ἀπέσ-

ταλκα. To send away to, to dismiss; to send on a mission.

ἀποστερέω, f. -ήσω, p. ἀπεστέρηκα (στερέω, to deprive). To deprive of, to despoil.

ἀποστεφάνω, f. -ώσω (στεφανώω, to crown). To deprive of a crown; Mid. to lay down one's crown.

ἀποστιλβέω, f. -ωσώ (στιλβέω, to make shining). To make brilliant.

ἀποστολος, ον, ὁ (ἀπό, στέλλω). An apostle; a commander of an expedition.

ἀποστρέφω, -ψω. To turn from, to turn back.

ἀποστροφή, ἥς, ἡ. A turning away from, a defection.

ἀποστιγέω, fut. -ήσω, and στύξω, perf. ἀπεστιγγῆκα, and ἀπέστιοχα (στιγέω, to hate). To hate bitterly, to detest.

ἀποσφάζω, -ξω (σφάζω, to slay). To kill, to slaughter.

ἀποσφενδονάω, -ήσω (σφενδονάω, to sling). To cast, or hurl from a sling.

ἀποσώζω, -σώσω (σώζω, to save). To preserve, restore again, save.

ἀποτείνω, -τενῶ, perf. -τέτῆκα, (τείνω, to stretch). To extend, to lengthen.

ἀποτολμάω, ῶ, fut. -ήσω (ἀπό, and τολμάω). To make a bold venture, to undertake resolutely, ἀποτειγίζω, -ίσω, -τετειγίκα (ἀπό, by, τεῖχος, a wall). To wall about, to fortify.

ἀποτελέω, -έσω (τελέω, to finish). To accomplish, to fulfil.

ἀποτέμνω, -τεμῶ (τέμνω, to cut). To cut off, to retrench.

ἀποτίθηναι, -θήσω. To lay aside, to reject.

ἀποτίω, -ίσω, (ἀπό, back, τίω to honor). To compensate, to pay back, to exact satisfaction, to take vengeance.

ἀποτρέπω, -ψω. To turn aside from, to prevent.

ἀπότροπος, *ον* (*adj. fr. ἀποτρέπω*, to turn away). Turned away from, averted, displeased: averse, that ought to be avoided.

ἀποτυγχάνω, -τεύξομαι (*τυγχάνω*, to meet). To fail to meet, to miss, lose; be wrong, miss the truth.

ἀποτυμπανίζω, -ῖσω, *perf. τυμπανίσαι* (*τυμπανίζω*, to strike with a club). To kill by beating, to destroy.

ἀπούρας, *epic part. aor. 1 of ἀπανράω*, to take away, deprive of.

ἀποφαίνω, -φάνῳ. To make appear, to display, to declare; *Mid.* to announce, to proclaim; to appear.

ἀποφέρω, ἀποιῶ. To carry away, to produce.

ἀποφεύγω, -φεύξομαι. To escape.

ἀποφράττω, σσω, -φράξω, *perf. πεφράχα*, (*φράττω*, to stop up). To block up, to obstruct.

ἀποχέω, *fut. χεύσω*. To pour out; to cast away.

ἀποχωρέω, *f. ἥσω* (*χωρέω*, to depart). To retire.

ἀποψάω, -ήσω (*ἀπό, ψάω*). To wipe off; *mid.* wipe oneself, wipe.

ἀποψύχω, *f. -ξω* (*ἀπό, ψύχω*, to breathe). To breathe out, to breathe forth.

ἀποψάμενον. *See ἀποψάω.*

ἀπράγμων, *ον* (*adj. ἀ, not, πράγμα*, business). Without occupation, indolent.

ἄπρακτος, *ον*, (*adj. ἀ, not, &c. πράσσω*, to do). Not capable of performing, weak, powerless; *in a passive sense*, that cannot be performed.

ἀπρεπής, ἐς (*adj. ἀ, πρέπω*, to become). Unbecoming, disgraceful.

ἀπροσδόκητος, (*adv. ἀ, not, προσδοκάω*, to expect). Unexpectedly, suddenly.

ἀπροφασίστως, (*adv. ἀ priv. πρόφασις*, a pretence). Readily, promptly, sincerely.

ἄπτερος, *ον* (*adj. ἀ, πτερόν*, a wing). Without wings, without feathers.

ἄπτω, *f. ἄψω, perf. ἤφα, perf. pass. ἤμμαι*. To bind to; to set on fire, to kindle.

ἀπωθέω, *and ἀπώθω, f. -σω* (*ἀπό, ώθέω*, to push). To drive from, to repel, to reject, to refuse. *aor. 1 ind. mid. ἀπώσάμην.*

ἀπώλετο, *3d pers. sing. aor. 2 ind. mid. See ἀπόλλυμι.*

ἀπώσάμην, -ω, -ατο, *see ἀπωθέω.*

ἄρα, (*conj.*). Then, therefore, yet. *See App. on Partic. 55-57.*

ἄρα (*interrogative*). Is it that? Is it so? Whether? *See App. on Partic. 58.*

ἀράσσω, *f. -ξω*. To strike, to beat, to knock, to dash.

Ἄργεῖος, α, ον (adj. Ἄργος, Argos). Argive, Grecian.

ἀργεννός, ἡ, όν (adj. Æol. and Dor. for ἀργός). White, shining.

ἀργέω, ὦ, fut. -ήσω (ἀργός, idle). To have leisure, to be unemployed; to loiter, to cease, to stop.

Ἀργιλεωνίς, ἰδος, ἡ. Argileonis, the mother of Brasidas.

Ἀργοναῦται, ὦν, οἱ. The Argonauts.

Ἄργος, ου, ό. Argos, celebrated for his hundred eyes.

Ἄργος, -εος (contr. ους), τό. Argos, the capital of Argolis, also a city of Thessaly.

ἀργός, όν, and, ός, ἡ, όν (adj. fr. ἀεργός, ἀ, not, ἔργον, a work). Doing no work, idle, inactive; unfruitful.

ἀργύρειος, ον, and έος, έα, έον, -οῦς, ᾱ or ἡ, οῦν (adj. ἀργῦρος, silver). Made of silver, silver, bright, shining, resplendent.

ἀργύριον, ου, τό (dimin. of ἀργῦρος, silver). A small piece of silver, a silver coin, &c.

ἄργυρος, ου, ό. Silver.

ἀργῦρος, ον (adj. fr. ἀργός, shining). White, glittering, glossy, sparkling.

Ἀργώ, όος, contr. οῦς, ἡ. The ship Argo, built by Argus for Jason, when he went to recover the golden fleece.

Ἀρεθουσα, ης, Dor. ας, ἡ. Arethusa, name of several fountains, the earliest known in Ithaca; the most famous at Syracuse, in Sicily, the Nymph of which

became the muse of Bucolic poetry.

ἀρέσκω, f. ἀρέσω, perf. ἤρεκα (ἄρω, to fit). To please, to gratify, to suit.

ἀρετή, ης, ἡ (ἀρέσκω). Fitness, ability; hence, virtue, goodness, bravery.

ἀρή, ης, Ion. for ἀρά ᾤς, ἡ. A curse, an imprecation; an injury, a harm.

ἀρήγω, -ξω, perf. ἤρηκα. To ward off from; to assist.

ἀρήν, nom. not used, gen. ἀρνός, dat. pl. ἀρνῶσι, Homeric, ἀρνεσσι. A ram; a lamb.

Ἄρης, εος, contr. ους, Ion. ἦος, ό. Mars, son of Jupiter and Juno, god of war.

ἀρθρόω, f. -άσω (ἄρθρον, a joint). To fasten by joints, to articulate distinctly.

Ἀριάδνη, ης, ἡ. Ariadne, daughter of Minos, king of Crete.

Ἀριαῖος, οῦ, ό. Ariæus, an officer in the army of Cyrus the Younger.

ἀριθμέω, -ήσω, perf. ἡρίθμηκα. To count, to number, to reckon.

ἀριθμός, οῦ, ό (ἀριθμός, union). A regular order, enumeration, number.

ἀριπρεπής, ές (adj. ἄρι, intens. πρέπω, to be distinguished). Very distinguished, very eminent.

Ἀριστᾶγόρας, ου, ό. Aristagoras, tyrant of Miletus.

Ἀρισταῖος, ου, ό. Aristæus, son of Apollo; father of Actæon.

ἀριστάω, -ήσω, perf. ἡρίστηκα

(ἄριστον, breakfast). To breakfast.

ἄριστεῖον, οὐ, τό (*fr.* ἄριστεύω, to be the best). The prize of bravery, the palm of valor.

ἄριστερός, ἄ, ὄν (*adj.*). The left.

ἄριστεύς, ἑως, ὁ (ἄριστος, the best). The bravest warrior.

ἄριστεύω, -σω, *p.* ἡρίστευκα (ἄριστος). To be the best, to excel, to be distinguished for valor.

Ἀρίστιππος, οὐ, ὁ. Aristippus; disciple of Socrates; founder of the Cyrenaic sect.

ἀριστοκρατέομαι, (ἄριστος, κρατέω) *pass. with fut. mid.* To be governed by the best born or nobles, to have an aristocratic constitution.

Ἀριστοκράτης, εὖς, ὁ. Aristocrates.

ἀριστοποιέω, *f.* -ήσω (ἄριστον, breakfast, and ποιέω, to prepare) To prepare breakfast. *Mid.* to breakfast.

ἄριστος, η, ον (*adj. superlative of ἀγαθός*, good). Best, most excellent, most virtuous.

Ἀριστοτέλης, εὖς, ὁ. Aristotle; born at Stagyræ; a celebrated Grecian philosopher; a pupil of Plato; instructor of Alexander the Great.

Ἀριστοφάνης, εὖς, ὁ, *contr.* οὖς, ὁ. Aristophanes, a celebrated Greek comic poet of Athens; born in the island of Ægina.

Ἀρκαδία, ας, ἡ. Arcadia, a country in the centre of Peloponnesus.

Ἀρκαδίος, α, ον (*adj.*). Be-

longing to Arcadia: *Subst. an* Arcadian.

Ἀρκάς, ἄδος, ὁ. An Arcadian. ἄρκεώ, -έσω, ἤρκεκα. To ward off, to avert, to restrain. *With dat.*, to aid, to assist. *Intr.* to suffice, to be sufficient for. *Impers.* ἄρκει, it is sufficient. *Mid.* to be content with.

ἄρκτος, οὐ, ὁ, ἡ. A bear.

Ἄρκτος, οὐ, ἡ. The Greater Bear, the Ursa Major, the north.

ἄρμα, ἄτος, τό (*from* ἄρω, to join). A chariot.

ἀρμάμαξα, ης, ἡ (ἄρμα, ἄμαξα, a wagon). A covered car; a coach, a travelling coach.

ἀρματῆλατέω, -ήσω (ἄρμα, ἐλαύνω, to drive). To conduct a car, to drive, &c.

Ἀρμενία, ας, ἡ. Armenia in Asia; an Armenian woman.

ἄρμοδιώς (*adv.* ἄρμόδιος, fitting). In a fitting manner, conveniently, suitably.

ἀρμόζω, -σω, ἤρμωκα (ἄρω, to fit). To adapt, to be fitted for. *Mid.* to construct for oneself.

Ἀρμονία, ας, ἡ. Harmōnia, Hermiōnē; daughter of Mars and Vēnus; given in marriage to Cadmus.

ἄρνα, *acc.* of ἀρήν (*obsol.*), a lamb.

ἀρνέομαι, -ήσομαι. To refuse, to deny.

ἄρνυμαι (*dep. mid. fr.* ἄρνυμι, *obsolete, fr.* αἶρω, ἄρῶ, to take up). Used only in *pres.* and *imperf.* To obtain, to acquire, to strive to gain; to sustain, to protect.

ἄροτος, ου, ὁ. Tillage, ploughing, husbandry; also, corn-land, a field; season of tillage.

ἀροτός, ἡ, ὄν (ἀρόω, to plough). Tilled, that can be tilled.

ἀροτρεύς, -έως, ὁ (ἀρόω, to plough). A ploughman, a farmer.

ἀρπάγή, ἡς, ἡ (ἀρπάζω, to seize). Pillage, rapine.

ἀρπάζω, -ξω, Attic ἄσσω, perf. ἥρπαξα, -κα, aor. 2 ἥρπαγον, perf. pass. ἥρπασμαι. To seize, to rob, to plunder.

ἄρπη, ἡς, ἡ. A sickle.

Ἄρπνιαι, ὧν, αἱ (ἄρπω, ἀρπάζω, to seize). The Harpies; three winged monsters, having the faces of women, and the bodies of vultures.

ἀρρήνωπός, ὄν (adj. ἀρρήν, male, ὦψ, aspect). Of a manly aspect, of a bold look.

ἀρρήκτος, ον (adj. ἄ, not, ῥήγνμι, to break). Unbroken, impenetrable.

ἄρρην, εν (adj.). Male, manly. οἱ ἄρρένες, the males.

ἄρρητος, ον (adj. ἄ, not, ῥητός, said). Unsaid, unuttered; unutterable, shameful.

ἀρρώστειω, -ήσω, p. ἡρῶσθηκα (ἀρρώστος, without strength). To be feeble, to be sick, to be infirm, to labor under ill health.

ἀρρώστημα, ἄτος, τό. A sickness, weakness.

ἀρρώστος, ον (adj. ἄ, not, ῥών-νμι, to be strong). Weak, sick, feeble.

ἄρσην, εν (adj.). Attic for ἄρ-δην, which see.

Ἀρταγέρσης, ου, ὁ. Artager-

ses; officer in the army of Artaxerxes.

Ἀρταξέρξης, ου, ὁ. Artaxerxes, king of Persia; son of Darius; brother of Cyrus the Younger.

Ἀρτάπατης, α. Artāpātes, a faithful adherent of Cyrus, who fell with him in the battle of Cunaxa.

ἀρτάω, fut. -ήσω, perf. ἤρτηκα (ἄρω, to join). To connect, to hang to, to attach.

Ἀρτεμις, ἰδος, ἡ. Artēmis, a name of Diāna.

ἄρτι (adv.). Lately, just now.

ἄρτος, ου, ὁ. Bread, wheaten bread.

ἀρύω, ἀρύτω, fut. -ύσω, perf. ἤρῡκα. To draw up.

ἀρχαῖος, α, ον (adj. fr. ἀρχή). Ancient, old. οἱ ἀρχαῖοι, the ancients.

Ἀρχελαῖος, ου, ὁ. Archelāus, a king of Macedōnia, and friend of Euripides.

ἀρχεσθαι, pres. inf. pass. ἄρχω, which see.

ἀρχή, ἡς, ἡ. The beginning, an origin; the kingdom, the government. αἱ ἀρχαί, the magistrates. ἐξ ἀρχῆς, from the beginning.

ἀρχηγός, οὔ, ὁ (ἀρχή, the chief, ἄγω, to lead). A chief, a leader; an author, a founder, an inventor.

Ἀρχιδάμος, ου, ὁ. Archidāmus, the son of Agesilāus.

ἀρχιτέκτων, ονος, ὁ (ἄρχω, to begin, τέκτων, a builder). A head builder, an architect.

ἄρχω, -ξω, ἥρξα, perf. pass

ἡργμαί. To begin, to take the lead; to rule, to govern.

ἄρχων, οντος, ὁ (*properly the pres. part. of ἄρχω*). A ruler;—an archon.

ἄσᾱφής, ἐς (*adj. from ἄ, not, σᾱφής, clear*). Obscure, uncertain.

ἀσεβεία, ας, ἡ (ἀσεβής). Impiety, irreverence towards the gods.

ἀσεβέω, -ῶ, *fut.* -ήσω (ἀσεβής, impious). To act irreligiously or impiously; to be ungodly, to sin.

ἀσεβής, ἐς (ἀ, not, σέβω, to worship). Impious, irreligious.

ἄσημος, ον (*adj. ἄ, not, σῆμα, a mark*). Unmarked, undistinguished, obscure, &c.

ἀσθενεία, ας, ἡ (ἀσθενής, weak). Weakness, feebleness, illness.

ἀσθενέω, -ήσω, ἡσθενήκα (ἀσθενής, weak). To be weak, to be feeble, to be sick.

ἀσθενής, ἐς (ἀ, not, σθένος, strength). Without strength, weak, feeble, sick.

ἄσθμα, ἄτος, τό (ἄω, to blow). Breath, breathing, asthma, difficult breathing.

Ἀσία, ας, ἡ. Asia, Asia Minor.

ἄσῑτος, ον (*adj. ἄ, not, σῑτος, food*). Without food, fasting.

Ἀσκανία (λίμνη, *understood*), ἡ. The Ascanian lake.

ἀσκέω, -ήσω, ἡσκηκα. To exercise, to practise.

ἄσκησις, εως, ἡ (ἀσκέω, to practise). Exercising, practising, practice.

ἀσκητέος, ἑα, ἑον (ἀσκέω). To be practised, that ought to be practised.

Ἀσκληπιός, οὔ, ὁ. Æsculapius, son of Apollo; the god of medicine.

ἀσκός, οὔ, ὁ. A wine-skin, a bottle made of goat's skin.

Ἄσκρα, ας, *Ion.* Ἄσκη, ἡς, ἡ. Ascra, a town of Bœotia, where Hesiod was born.

ἄσμενος, η, ον (*adj. ἡσμένος, pleased, perf. part. pass. of ἡδομαι*). Willing, glad, with pleasure.

ἄσμένως, (*adv.*). Willingly, gladly.

ἀσπάζομαι, -σομαι, ἡσπασμαι (ἀ *intens.*, σπάω, to draw). To draw close to one, to embrace, to greet.

ἀσπαίρω, -ᾶρῶ, ἡσπαρκα (ἀ *intens.*, σπαίρω, to pant). To pant heavily, to be convulsed, to struggle against.

ἀσπίς, ἰδος, ἡ. A shield;—an asp.

ἀστεροπή, ἡς, ἡ (*for ἀστραπή*). Lightning.

ἀστός, οὔ, ὁ (ἄστυ, a city). A citizen, a fellow citizen, a helpmate, comrade, friend.

ἀστράπτω, -ψω, ἡστραφα (ἀ *intens.*, στράπτω, *for* στρέφω, to whirl). To lighten, to flash forth lightning.

ἀστρολογέω, -ήσω (ἄστρον, a star, λέγω, to discourse). To study astronomy.

ἀστρολόγος, ου, ὁ (ἄστρον, λέγω). An astronomer;—an astrologer.

ἄστρον, ου, τό. A star, a constellation.

ἄστυ, εος, τό. A city;—the city of Athens.—*ἄστυδε*, adv. to the city.

Ἀστυάγης, εος, contr. ους, ὁ. Astyāges, son of *Cyaxāres*; last king of *Media*.

Ἀστυάναξ, -ακτος, ὁ (*ἄστυ*, a city, *ἄναξ*, a defender). Astyānax, a name given by the *Trojans* to *Scamandrius*, son of *Hector* and *Andromachē*.

ἄσυνμετρία, ας (*ἄ*, not, *συμμετρία*, proportion). Disproportion, want of symmetry, unsuitableness.

ἄσυνεσίᾱ, ας, ἡ (*ἄ*, not, *σύνεσις*, understanding). Want of understanding, folly, stupidity.

ἄσφαλεια, ας, ἡ. Security, safety.

ἄσφαλῆς, ες (*adj.* *ἄ*, not, *σφάλωμαι*, to totter). Safe, secure, steadfast.

ἄσφαλῶς (*adv.* *ἄσφαλῆς*). Safely, securely, with safety.

ἄσχαλάω, f. -ήσω, perf. ἡσχάληκα; and *ἄσχάλλω*, fut. ἄσχαλῶ, perf. ἡσχαλκα. To be disturbed, to be vexed, to be grieved.

ἄσχετος, ον (*adj.* *ἄ*, not, *σχέω*, ἔχω, to hold). Not to be borne, intolerable.

ἄσχημοσύνη, ης, ἡ (*ἄσχήμων*, unseemly). Indecency.

Ἀσωπός, οὔ, ὁ. Asopus, son of *Oceanus* and *Tethys*. 2. A river of *Boeotia*, now *Asopo*.

ἄσωτος, ον (*adj.* *ἄ*, not, *σώζω*, to preserve). Not to be saved; profligate, prodigal, a spendthrift.

ἄτακτέω, -ήσω, ἡτάκτηκα (*fr.* *ἄτακτος*, in disorder). To be in disorder or confusion, not to keep the ranks.

ἄτακτος, ον (*adj.* *ἄ*, not, and *τάσσω*, to arrange). In disorder, irregular, dissolute.

Ἀταλάντη, ἧς, ἡ. Atalanta, daughter of *Schæneus*; famed for her speed in running.

ἄταξία, ας, ἡ (*ἄ*, not, *τάσσω*, to arrange). Disorder, confusion, irregularity.

ἄτάρ, (*conj.*). But. See *App. on Partic.* 59.

ἄτε, (*conj.* from *ὅτε*, as if καὶ ἄτε). Since, inasmuch as, seeing that, because.

ἄτεκμάρτως, (*adv.* *ἄτέκμαρτος*, inconsiderate). Inconsiderately, without distinction.

ἄτεκνος, ον (*adj.* *ἄ*, not, *τέκνον*, a child). Children.

ἄτέρμων, ον (*adj.* from *ἄ*, not, *τέρμα*, a limit). Without bounds, or end, unlimited, boundless.

ἄτη, ἧς, ἡ (*ἄάω*, to injure). Injury, harm, evils, wrong; a curse, a calamity.

ἄτημελήτως (*adv.* *ἄτημελέω*, to neglect). Heedlessly, carelessly, slovenly.

ἄτιθάσσειντος, ον- (*adj.* *ἄ*, not, *τιθασσεύω*, to tame). Untameable, untamed, fierce.

ἄτιμάζω, -ἄσω, ἡτιμάκα (*ἄ*, not, *τιμάω*, to honor). Not to honor, to despise, to disgrace.

ἄτιμος, ον (*adj.* *ἄ*, not, *τιμή*, honor). Unhonored, deprived of civil rights, infamous.

ἄτίμως, (*adv.* *ἄτίμως*). Infa-

mously, dishonorably, disgracefully.

ἄτινα, *Attic neut. pl. of ὅστις, which see.*

Ἀτλαντίς, ἴδος, ἥ. A daughter of Atlas.

ἄτοπος, ον (*adj.* ἄ, not, τόπος, a place). Out of place, misplaced; unbecoming; extraordinary.

Ἀτρείδης, ον, ὁ. Son of Atreus.

ἀτρεκέως, (*adv.* ἀτρεκής, exact). Truly, faithfully, certainly or surely.

ἀτρέμα, or ἀτρέμας, (ἄ, not, τρέμω, to tremble). Without emotion, quietly, gently, softly.

ἄτρωτος, ον (*adj.* ἄ, not, τιτρώσκω, to wound). Not wounded, invulnerable.

ἄττα, for ἄτινα, *neut. pl. of ὅστις.*

Ἀττική, ἥς, ἥ. Attica, a country of Greece.

Ἀττικός, ἥ, ὅν (*adj.*). Attic, of Attica.

ἀτυχέω, -ήσω, ἡτύχηκα. To be unfortunate.

ἀτυχής, ἐς (*adj.* ἄ, not, τύχη, fortune). Unfortunate, unhappy.

ἀτυχία, ας, ἥ (ἀτυχέω). Misfortune, adversity, failure.

αὔ, (*adv.*). Back; again, back again, anew; on the contrary.

Ἀυγείας, ον, ὁ. Augēas, king of Elis.

Ἀυγεῖος, α, ον (*adj.*). Augēan, of Augēas.

ἀυγή, ἥς, ἥ. Brightness, splendor, brilliancy.

ἀνθάδεια, ας, ἥ (ἀνθάδης).

Arrogance, haughtiness, pride, self-sufficiency.

ἀνθάδης, ες (*adj.* ἀντός, ἡδομαι, to please). Self-pleasing, self-sufficient; proud, arrogant; rash, cruel.

ἀνθάδῶς, (*adv.* ἀνθάδης). Arrogantly, obstinately.

ἀνθις, (*adv.* another form of αὔ). Again, anew, &c.

ἀνλή, ἥς, ἥ (ἄω, to blow). A court-yard; a porch, a hall, a palace.

ἀνλητής, οὔ, ὁ (ἀνλέω, to play on a pipe). A piper, a musician.

ἀνλός, οὔ, ὁ (ἄω, to blow). A pipe.

αὔξᾶνω, and αὔξω, *fut.* -ήσω, ἡύξηκα. To increase, to cause to grow. *Mid.* to increase in size, popularity or power.

αὔξησις, εως, ἥ (αὔξω). Increase, growth; the act of promoting growth.

ἄυπνος, ον (*adj.* ἄ, not, ὕπνος, sleep). Sleepless, watchful.

αὔριον, (*adv.*). To-morrow, on the morrow.

Ἀὔσονες, ων, οἱ. The Ausōnes, an ancient nation of Italy.

αὐτάρ, (*conj.* *Æolic* for αὐτός). But, also, besides, for.

αὐτάρκης, ες (αὐτός, self, ἀρκέω, to suffice). Satisfied, contented; sufficient, competent to.

αὔτε, (*adv.* αὔ, and τε). Back again, again; in turn, on the other hand; moreover, farther.

αὐτῆς, for ἐαυτῆς.

αὐτίκα, (*adv.* fr. αὐτός, this). This instant, straightway, immediately.

ἄϋτις, *Ionic and Doric for αὐ-
θις. Again.*

ἄϋτοθις (*adv. poetic for αὐτοῦ*).
There, &c.

ἄϋτοκράτωρ, -ορος (*adj. αὐτός, self, κρατέω, to rule*). One who is his own master. *Subst.* an autocrat.

Ἀϋτομέδων, οντος. Autome-
don, *charioteer of Achilles; name of several other persons.*

ἄϋτομολέω, -ήσω (*αὐτός, self, μολέω, to go*). To go of one's own accord; to desert, to run away.

ἄϋτόμολος, ου, ὁ. A deserter.

Ἀϋτονόη, ης, ἥ. Autonoë,
daughter of Cadmus, mother of Actæon.

ἄϋτόνομος, ον (*adj. fr. αὐτός, νόμος, a law*). Independent;—pasturing freely, &c.

αὐτός, ἡ, ὁ. Self, he himself, she herself, itself. *In the oblique cases without a substantive, him, her, it. With the article prefixed, the same: ταὐτό, for τὸ αὐτό, the same thing: ταὐτά, for τὰ αὐτά, &c.*

αὐτοῦ, (*adv.*). On the very spot; here, there.

αὐτοῦ, for ἑαυτοῦ.

ἄϋτόχθων, ον (*adj. αὐτός, χθών, the earth*). Sprung from the earth, born in the land, native, indigenous.

ἄϋτως, and αὐτως (*adv. αὐτός*). Thus, so; like, just so.

ἀνχήν, ἐνος, ὁ. The neck.

ἀνχμηρός, ἄ, ὄν (*adj. ἀνχμός, drought*). Dry, squalid, poor, rough.

ἀνχμός, οὔ, ὁ (αὖω). Dryness, squalidness.

αὖω, -σω, ἤνω. To dry up, to parch.

ἄφαιρέω, -ήσω (ἀπό, αἶρέω). To remove, to deprive, to abrogate, to rob.

ἀφάλλομαι, *fut. ἀφαλοῦμαι (from ἀπό, from, and ἄλλομαι, to spring)*. To spring off, to spring down from.

ἀφαραρτέω, -άνω, *fut. -ήσω (ἀμαρτάνω, to wander)*. To lose, to be deprived of, to be bereft.

ἀφᾶνής, ἐς (*adj. ἄ, not, φαίνομαι, to appear*). Unseen, unknown, obscure.

ἀφανίζω, -ίσω, ἡφάνικα (ἀφᾶνής). To render invisible, to conceal, to annihilate. *Mid.* to disappear, to vanish.

ἄφαντος, ον (*adj. ἄ, not, φαίνομαι, to appear*). Not visible, out of sight.

ἄφαρπάζω, -ἄσω (ἀπό, ἀρπάζω). To seize, to rob, to plunder.

ἄφανρός, ἄ, ὄν (*adj. ἀφάνω, to dry up*). Weak, feeble, powerless.

ἀφειδής, ἐς (*adj. ἄ, φείδομαι, to spare*). Unsparing, lavish, profuse; rigorous, harsh, severe, cruel.

ἀφειδώς, (*adv.*). Unsparingly, &c.; rigorously, &c. *See ἀφειδής.*

ἀφείλον, *aor. 2 ind. act. ἀφαιρέω.*

ἀφείναι, *aor. 2 inf. act. of ἀφίημι.*

ἀφεκτέος, ἑα, ἔον (*adj. fr.*

ἀπέχω, to keep from). To be abstained from.

ἀφέλεια, ας, ἡ (ἀφελής, simple, clear). Simplicity, sincerity;—purity, brightness.

ἀφελῶς, (adv.). Simply, brightly, purely.

ἀφή, ἥς, ἡ (ἄπτω, to touch). Touch, the sense of touch, feeling.

ἀφήσω, fut. act. from ἀφίημι, which see.

ἄφθογγος, ον (adj. ἄ, not, φθόγγος, sound). Dumb, mute, silent, &c.

ἄφθονία, ας, ἡ. Abundance, opulence.

ἄφθονος, ον (adj. ἄ, not, φθόρος, envy). Not penurious, abundant, opulent.

ἀφίημι, -ήσω, -εῖκα (ἀπό, from ἱημι, to send). To send away, to dismiss, to let go, to abandon.

ἀφικάνω, poetic form, for ἀφικνέομαι.

ἀφικνέομαι, -ξομαι, -γμαι, aor. 2 -νόμην (ἀπό, ἐκνέομαι, to come). To come from, to come to, to reach.

ἀφίπτᾰμαι, f. ἀποπτήσομαι, aor. 1 ἀπεπτάμην, pt. ἀποπτάμενος, aor. 2 ἀπέπτην, from ἀφίπτῃμι, not used in the present, (ἀπό, away, ὑπτάμαι, to fly). To fly away, to escape.

ἀφίστημι, f. ἀποστήσω, p. ἀφέστηκα, (ἀπό, from, and ἵστημι, to place). To put away from, to put aside, to remove, to revolt, to give up, to withdraw.

ἄφλαστον, ου, τό. The bent part of the poop of a vessel,

generally decorated with ornaments.

ἄφνειός, όν (adj. ἄφενος, wealth). Rich, opulent.

ἄφνω, (adv.). Suddenly.

ἀφοράω, -ᾶσω, and ἀπόφομαι, &c. (ἀπό, from, ὁράω, to see). To see far off, to look down, to look from.

ἀφορία, ας, ἡ (ἄφορος, unfruitful). Unfruitfulness, unproductiveness.

Ἀφροδίτη, ης, ἡ. Aphrodite, or Venus, the goddess of love and beauty, said to have sprung from (ἀφρός) the foam of the sea.

ἄφροντις, ιδος (adj. ἄ, not, φροντίς, care). Free from care.

ἀφρός, οὔ, ό. Foam.

ἀφροσύνη, ης, ἡ (ἄφρων, foolish). Want of sense, or reason, folly.

ἄφρων, ον (adj. ἄ, not, and φρήν, mind). Without judgment or reason, foolish.

ἀφῤῥής, ἐς (adj. ἄ, not, φυή, natural talent). Unskilful.

ἀφύλακτος, ον (adj. ἄ, not, φυλάσσω, to watch). Not watched, unguarded, not on his guard.

Ἀχαία, ας, ἡ. Achaia, a country of the Peloponnesus.

Ἀχαιός, ά, όν (adj.). Belonging to Achaia,—οἱ Ἀχαιοί, the Achæans, or Greeks.

ἀχαριστία, ας, ἡ (ἀχάριστος). Ingratitude, unthankfulness.

ἀχάριστος, ον (adj. ἄ, not, and χαρίζομαι, to thank). Ungrateful, thankless;—unrewarded.

Ἀχελώϊος, ου, ό. Achelous; the name of two celebrated rivers,

one in Epirus, the other in Phrygia.

Ἀχεροούσιος, α, ον (adj.). Acherusian.

Ἀχέρων, οντιος, ὁ (ἄχος, sorrow, ῥέω, to flow). Acheron, a river of Epirus, flowing into the Ionian Sea. According to the mythologists, it is placed in the lower regions,—the river of Hades.

ἄχθομαι, -θέσομαι, -ήσομαι, perf. ἤχθημαι, aor. 1 pass. ἤχθην (ἄχος, a burden). To be burdened with sorrow; to be disgusted, to be displeased.

Ἀχιλλεύς, ἑως, ὁ, Ion. Ἀχιλεὺς, ἦος, ὁ. Achilles, son of Peleus and Thetis; the bravest of the Greeks in the Trojan war.

ἄγλῡς, ὅς, ἦ. Gloom, darkness, sorrow.

ἄχνῡμι. Active not used. Middle, ἄχνῡμαι, -ύσομαι, perf. ἤχνησμαι (fr. ἄχνύς, grief). To grieve, to be distressed;—to be indignant, to be angry.

ἄχος, εος, τό. Grief, pain, sorrow.

ἄχρηστος, ον (adj. ἄ, not, and χρησιτός, useful). Useless, unprofitable, valueless.

ἄχρῳ (before a vowel, ἄχρῳς, adv.). Up to, even to, as far as; ἄχρῳς οὖν, until; ἄχρῳ νῦν, until now.

ἀχώ, Doric for ἤχω, which see.

ἄψ (adv.). Back, backward.

ἄψαυστος, ον (adj. ἄ, ψαίω, to touch). Not touched, not to be touched.

ἀψευδέω, ᾧ, fut. -ήσω (ἀψευ-

δής, veracious). To speak truly, to tell truth, to shun deceit.

Ἀψυρτος, ου, ὁ. Absyrtus, brother of Medea.

ἄψυχος, ον (adj. ἄ, not, ψυχή, life). Without life, lifeless, inanimate, senseless.

ᾠός, ὄος, contracted, οὖς, ἦ. Doric for ἠώς, which see.

B.

Βαβυλών, ὠνος, ἦ. Babylon, capital of the Babylonian empire, situated on the Euphrates.

Βαβυλώνιος, α, ον (adj.). Babylonian.

βαδίζω, ίσω, perf. βεβάδιχα (βάδος, a step). To go, to move along, to travel.

βάθος, εος, τό (from βαθύς, deep). Depth.

βαθύνκολπος, ον. Deep-bosomed, with the dress in deep, full folds.

Βάθυλλος, ου, ὁ. Bathyllus, a favorite of Anacreon.

βαθύς, εἶα, ύ (adj.). Deep, dense. βαθύν κοιμᾶσθαι, to sleep soundly.

βαίνω, βήσομαι, βέβηκα, aor. 2 ἔβην. To go.

βαιός, ά, όν (adj.). Small, insignificant, short, not far.

βακτηρία, ας, ἦ (from obsol. βάζω, to go). A staff.

βάκτρον, ου, τό. A staff.

βακχεύω, fut. -εύσω, perf. βεβάκχευκα (fr. Βάκχος, Bacchus). To be inspired by Bacchus; to rave, to celebrate the orgies of Bacchus.

Βάκχη, ης, ἡ. A female Bacchanalian, a Bacchante.

Βάκχος, ου, ὁ. Bacchus, the god of wine; son of Jupiter and Semele.

βάλανεϊον, ου, τό. A bath.

βάλλω, fut. βῶλω, perf. βέβληκα, aor. 2 ἔβαλον. To throw, to cast, to beat down, to lay down, to strike.

βᾶνανσικός, ἡ, ὅν (βάνανσος, a mechanic). Pertaining to the trade of smith, or other mechanical arts; hence, mean, low, servile.

βάπτω, βάψω, perf. βέβαψα. To dip, to plunge, to immerse; to dye.

βᾶραθρον, ου, τό. A gulf, an abyss, a deep cavern.

βαρβαρικός, ἡ, ὅν (βαρβαρος, a foreigner). Barbarous, foreign, barbarian.

βαρβαρικῶς (adv. βαρβαρῶς, barbarously). Barbarously, strangely.

βαρβάρος, ου (adj.). One who is not a Greek, foreign;—uncultivated, barbarous, rude. *Subst.* a foreigner, a barbarian.

βαρβίτις, ου, ἡ, and **βαρβίτιον**, τό. A many-stringed musical instrument, a lyre, a harp.

βαρέω, -ήσω, βεβάρηκα (βάρος, a heavy burden). To burden, to load heavily, to weigh down;—to oppress, to afflict.

βαρέως (adv. fr. βαρύς, heavy). Heavily, grievously, hardly.

βαῖρος, εος, τό. A weight, a load, a burden;—affliction, distress.

βαρύνω, -ύνω, βεβάρυγκα (βαρύς, heavy). To load heavily, to press down, to incommode;—to grieve, to afflict, to distress.

βαρύνς, εῖα, ὅ (adj. fr. βάρος, a load). Heavy, burdensome, grievous.

βαρύντης, ητος, ἡ (βαρύνς, heavy). Weight, heaviness, distress, difficulty.

βαῶσινίζω, -ίσω, perf. βεβῶσάνικα. To examine carefully, to put to the test.

βάσσανος, ου, ὁ. A touchstone; a test, a trial, an inquiry, an examination.

βασιλειᾶ, ας, ἡ (fr. βασιλεύς, a king). A queen.

βασιλειον, ου, τό. A royal mansion, a palace. *Properly an adj. with δῶμα, or, in the plural, δώματᾱ, understood.*

βασιλείος, ου (adj. βασιλεύς). Kingly, royal.

βασιλεύς, έως, Ion. ἦος, ὁ. A king, a monarch. *Used absolutely, it means, in Greek writers, the king of Persia.*

βασιλεύω, -εύσω, βεβασίλευκα. To have the power of a king, to rule over, to govern, to prevail, to conquer.

βασιλικός, ἡ, ὅν (adj. fr. βασιλεύς). Kingly, royal, regal.

βασκαίνω, -κύνω, βεβασκαγκα (βάσκηω, to speak). To bind with a spell, to bewitch.

βαστάζω, -ᾶσω, βεβάστακα. To lift up, to carry, to build, to support.

βαφή, ης, ἡ (βάπτω, to dye) Dyeing, dye, dye-stuff.

βέβαιος, α, ον (*adj.*). Secure, firm, steady, permanent.

βεβαιόω, -ώσω, -ακα (*βέβαιος*, firm). To make firm, to strengthen, to confirm.

βεβαίως (*adv. from βέβαιος*, firm). Firmly, securely, permanently.

βέλεμνον, ου, τό (*poetic for βέλος*). A dart, a javelin.

βέλος, εος, τό (*βάλλω*, to cast). An arrow, a javelin, a dart. Generally, any missile thrown at a distant object.

βέλτιστος, η, ον (*adj. superlative of ἀγαθός*). Best, bravest.

βελτίω, *acc. sing. of βελτίων*, contracted for βελτίονα.

βελτίων, ον (*adj. irreg. compar. of ἀγαθός*, good). Better, braver, more virtuous, preferable.

Βῆλος, ου, ὁ. Belus, a king of Egypt.

βῆμα, ἄτος, τό (*βαίνω*, to go). A step, a pace; a step to mount on, a judgment seat, a tribunal.

βία, ας, ἡ. Strength, force, violence, constraint.

βιάζω, -ἄσω, *perf. βεβιάκα* (*βία*, force). To force, to compel, to perform by violence.

βίαιος, α, ον (*adj. βία*, force). Violent, powerful, oppressive.

βιαίως, (*adv.*). Violently, powerfully.

βιβλίον, ου, τό. A small book, a treatise, a tablet, a letter.

βίβλος, ου, ἡ. A book, properly, the inner bark of the papyrus.

βιβρώσκω, βρώσω, βέβρωκα. To eat, to devour, to consume.

βίκος, ου, ὁ. A wine-vase.

βίος, ου, ὁ. Life, mode of life, the cares of supporting life, &c.

βιός, οὔ, ὁ. A bow.

βιοτεύω, -εύσω, βεβιότευκα, (*βίος*, life). To live, to procure a livelihood, or subsistence.

βίοτος, ου, ὁ. Life, means of subsistence, livelihood, condition of life.

βιόω, -ώσω, βεβιώκα, (*βίος*). To live. *Aor. 2 ἐβίων, pt. βιούς.*

Βίων, ωνος, ὁ. Bion, a Greek poet. Also a native of Borysthenes. See p. 329.

βλαβερός, ὅ, ὄν (*adj. βλάπτω*, to hurt). Hurtful, injurious, pernicious.

βλάβη, ης, ἡ, (*βλάπτω*, to harm). Injury, wrong, harm.

βλάπτω (*βλάβω*), -ψω, βέβλαφα. To injure, to harm, to wrong.

βλαστάνω (*βλαστέω*), -ήσω, &c. To bud, to sprout, to shoot forth, to grow.

βλάστημα, ἄτος, τό. A bud, shoot, sprig, branch, leaf.

βλάστημος, ου, ὁ. See βλάστημα.

βλασφημέω, -ήσω, βεβλασφημηκα, (*fr. βλάσφημος*, defaming). To defame, to slander, to calumniate, to blaspheme.

βλέμμα, ἄτος, τό (*βλέπω*, to see). An aspect, a look, a glance.

βλέπω, -ψω, βέβλεφα. To see, to look at, to look upon.

βλεφαρίς, ἴδος, ἡ. An eyelash.

βλέφαρον, ου, τό (*βλέπω*). An eye-lid.

βοάω, -ήσω, &c. (βοή, a loud cry). To cry aloud, to shout, to call upon, to roar, to chirp, to cackle.

βοέα, ας, ἡ, *Ionic*, βοέη, *contracted*, βοῆ, &c., *properly an adj. with δορά*, a skin, *understood*. An ox's hide, a shield made of ox's hide.

βοή, ῆς, ἡ. A cry, a shout.

βοεία, and βοείη, *see βοέα*.

βοήθεια, ας, ἡ (βοηθέω, to assist). Assistance, succor, support.

βοηθέω, -ήσω, βεβοήθηκα (βοή, a cry, and θέω, to run). To run at one's cry for aid, to bring assistance, to aid, &c.

βοήθημα, -ατος, τό (βοηθέω). Assistance, aid, a remedy.

Βοιωτία, ας, ἡ. Bœotia, a country of Greece, northwest from Attica.

Βοιωτίος, ἄ, ὄν (*adj.*). Bœotian.

Βοιωτός, οὔ, ὁ. A Bœotian.

βορά, ᾤς, ἡ (βιβρώσκω, to eat). Food, fodder, provisions.

Βορέας, ου, ὁ. Boreas, the north wind, the north.

βόρειος, α, ον, and ος, ον (*adj. fr. Βορέας*). Of the north, northern.

βόσκημα, -ατος, τό (βόσκω, to feed). A herd.

βόσκω, -ήσω, βεβόσκηκα (*fr. βόω, obsolete, or βοῦς, an ox*). To cause to feed, to graze, to supply with fodder. *Mid.* to feed, to graze.

Βόσπορος, ου, ὁ (βοῦς, an ox, πόρος, a passage). Bosphorus, a narrow strait over which an ox may swim.

βότρυς, νος, ὁ. The grape, a cluster of grapes.

βούβρωστις, ιος, and εως, ἡ (βιβρώσκω, to devour). Hunger, famine, dearth.

βουκολέω, -ήσω, βεβουκόληκα. To pasture oxen, to tend a herd, to be a herdsman.

βουκόλος, ου, ὁ (βοῦς, an ox, κόλον, food.) A herdsman.

βούλευμα, ατος, τό (βουλεύω, to counsel). The result of deliberation, a resolve, counsel.

βουλευτήριον, ου, τό (βουλεύω, to consult). A court, a hall, a senate-house.

βουλεύω, -εύσω, βεβούλευκα, (βουλή, counsel, will). To counsel, to deliberate, to advise, to plan. *Mid.* to deliberate with one's self, to determine.

βουλή, ῆς, ἡ. Will, counsel, intention, purpose, resolution.

βούλησις, εως, ἡ (βούλομαι, to wish). Wish, desire, intention.

βουληφόρος, ου (*adj. fr. βουλή, φέρω, to bring*). Giving counsel, presiding in counsel.

βούλομαι, -ήσομαι, βεβούλημαι (βουλή, will). To will, to wish, to desire, to resolve, to prefer, to choose.

βοῦς, βοός, ὁ. An ox, a bull. ἡ βοῦς, a cow. Also, cattle.

Βούσιρις, ἴδος, ὁ. Busiris, a king of Egypt.

Βωώτης, ου, ὁ. Bootes, a northern constellation. Also a ploughman.

βραδέως, (*adv. βραδύς, heavy*). Slowly, heavily.

βραῦδύνω, -ύνω, βεβραῦδυνκα

To render slow, to retard; to delay, to wait, to loiter.

βραδύς, εἶα, ὑ (adj.). Slow, tardy, heavy, dull, stupid.

Βράσιδας, ου, ὁ. Brasidas, a famous Lacedæmonian general.

βραχίον, ονος, ὁ. The arm.

βράχος, εος, τό (βραχύς, brief, scanty). A shoal, a quicksand.

βραχύς, εἶα, ὑ (adj.). Short, small, little, brief, scanty. βραχύ, neut. as an adv., briefly, shortly. ἐν βραχεῖ, in a short time.

βρέφος, εος, τό. An infant, a young child, a child.

βρέχω, -ξω, βέβρεχα, pf. 2. βέβροχα, aor. 2 ἔβρουχον. To wet, to moisten, to bedew, to shower upon, to soften.

βριάρος, ἄ, ὄν (adj. βριάω, to strengthen). Strong, powerful, violent.

Βρόμιος, ου, ὁ. Bromius, a name of Bacchus. (The noisy boisterous god).

βροντιάω, -ήσω, βεβρόντηκα (βροντή, thunder). To thunder.

βροντή, ἥς, ἡ. Thunder, noise of thunder as opposed to κεραυνός, the thunderbolt, i. e. lightning.

βροτοίεις, όεσσα, όεν (adj. βρότος, clotted blood). Sprinkled with blood, covered with gore, bloody.

βροτός, οὔ, ὁ. A mortal, a mortal being, a man.

βροῦχάμαι, -χίσομαι, βεβροῦχημαι (βροῦχω, to roar). To roar, to bellow, to low, to howl.

βρύω, -ύσω, βέβρυκα. To bubble up; to spring up, to bud forth, to be in full bloom.

βρωθῆναι. See βιβρώσκω.

βρωμα, άτης, τό (βιβρώσκω). That which has been eaten or gnawed; food, victuals.

βυθός, οὔ, ὁ (Æolic for βάθος). Depth, the deep, the sea.

βύρσα, ης, ἡ. A hide, a skin.

βωκόλος, ου, ὁ. Dor. for βουκόλος, ου, ὁ. A herdsman.

βωμός, οὔ, ὁ (βαίνω, to go). A step, an elevation, an altar.

βωστρέω, -ήσω, βεβώστηκα (βοάω, to call out). To call aloud for, to make proclamation for.

βώτας, α, Dor. for βούτης, ου, ὁ. A herdsman.

Γ.

γα, Dor. for γῆ.

γαῖα, ας, ἡ, poetic for γῆ. The earth.

γάλα, ακτιος, τό. Milk.

γαλαξίας, ου, ὁ. The milky way, the galaxy.

Γαλάται, ὦν, οἱ. The Galatians. Also, the Gauls.

γαλήνη, ης, ἡ. A calm at sea, a calm.

Γαλλῖκοί, ὦν, οἱ. The Gauls.

γάλωος, ω, and Attic γάλως, ω, ἡ. A sister-in-law.

γάμέω, -ήσω, -έσω, γεμάμηκα. Attic future γάμω, aor. 1 ἐγάμησα, and ἐγημα. To take a wife, to marry. Mid. to marry, to be given in marriage.

γάμηλιος, ον adj. (γάμέω, which see). Of or belonging to marriage, nuptial.

γάμος, ου, ὁ. The marriage ceremony, marriage, nuptials.

Γᾶνῡμήδης, εὖς, οὖς, ὅ. Gany-mēdes, a beautiful youth, son of Tros, king of Troy. He was carried up to heaven by the eagle of Jupiter, and made cup-bearer of the gods, in the room of Hebe.

γάρ, conj. For. It introduces a reason for something expressed or understood before it. With interrogative words, it adds emphasis, and may be rendered then; thus τίς γάρ, who then? See App. on Partic. 60-67.

γαστήρ, ἔρος, γαστροός, ἥ. The belly, stomach; appetite, greediness.

γαυρόω, ὥσω, γεγαύρωκα (γαῦρος, proud). To make proud. Mid. intr. to behave arrogantly or proudly.

γέ, enclitic partic.; limits or renders emphatic. Indeed, truly, at least, yet. ἔγωγε, I for my part, I at least. See App. on Partic. 68-73.

γείνομαι, poetic form of γένω, obsol. Used only in pres., imp., and aor. 1. To beget, to bring forth, to bear, to be born.

γείτων, ον (adj. γέα, γή). Neighboring, contiguous. Subst. a neighbor.

γέλαω, -ᾶσω, γεγέλῃκα. Intr. to laugh, to smile. Trans. to laugh at, to deride, to ridicule.

γελοῖος, α, ον (adj. γελάω, which see). Laughable, ridiculous.

γελοῖως (adv.). Ridiculously, &c.

γέλως, ωτος, ὅ (γελάω). Laughter, a laugh, a smile.

γελωτοποιός, ὁ and ἡ (γέλως, laughter, ποιέω, to cause). One that excites laughter, a jester, a buffoon.

γέμω, ᾶ, γεγέμηκα. To be filled, to be loaded, to be full.

γενεά, ᾤς, ἡ (γένος, a race). Generation, birth, a family, race.

γενεθλῖος, ον (adj. γενεά, a generation). Natal, pertaining to nativity.

γενειήτης, ου, ὁ (γενειάω, to have a beard). Bearded.

γένειον, ου, τό. The chin, the beard.

γένεσις, εως, ἡ (γένω, obsol., to beget). Generation, origin, birth.

γενετή, ἥς, ἡ (γένος, descent). Birth, origin.

γενναῖος, α, ον (adj. γέννα, poetic for γένος, birth). Of a noble race, noble, excellent, generous, brave. Subst. γενναῖον, ου, τό, a noble disposition, a generous sentiment.

γενναῖως, (adv. γενναῖος, noble). Nobly, generously, bravely.

γεννάω, -ήσω, γεγένηκα (γένος, a family). To beget, to bring forth, to produce.

γένος, εος, οὖς, τό (γένω, obsol., to beget). Birth, a race, descent, a family, a tribe, a species.

γεραιός, ἁ, ὄν (adj. γεῤῥας, old age). Old, venerable. Subst. an old man, an elder.

γεραιότερος, comp. of γεραιός; superlative γεραιότατος. Older; most venerable.

γέρανος, ου, ἡ, later ὁ. A crane.

γέρας, ᾶτος (by syncope, γέρας, a

γέρας), τό. A reward of merit, honor, dignity, rank.

γέρρον, ου, τό. A shield, made of interwoven osier twigs.

γέρροφόρος, ου, ὁ (γέρρον, a shield, φέρω, to bear). A shield-bearer, a soldier wearing a shield.

γέρων, ον (adj.). Old, aged. *Subst.* an old man. οἱ γέροντες, the aged.

γεύω, γεύσω, γέγευκα. To give to taste. *Mid.* to taste, to partake of, to enjoy.

γέφυρα, ας, ἡ. A mound, a bridge.

γεφυρόω, -ώσω, γεγεφύρωκα (γέφυρα, a bridge). To make a bridge, to connect by a bridge, to bridge.

γεωγραφέω, -ήσω, γεγεωγράφηκα (γέα, γῆ, the earth, γράφω, to describe). To describe the earth, to be a geographer.

γεωργέω, -ήσω, γεγεώργηκα (γεωργός, a husbandman). To cultivate land, to be a husbandman.

γεωργία, ας, ἡ (γεωργέω). Cultivation of the soil, husbandry. *Pl.* agricultural pursuits.

γεωργός, οὔ, ὁ (γέα, γῆ, the earth, ἔργον, work). A husbandman, a farmer.

γῆ, γῆς (contr. for γέα, &c.). The earth, the ground, land, soil. Also a proper name, Γαῖα, a divinity.

γηγενής, ἐς (adj. γῆ, earth, γένος). Earth-born, sprung from the earth, aboriginal.

γηθέω, -ήσω, perf. 2 γέγηθα, to rejoice, be glad.

γηραιός, ἄ, ὄν (adj. fr. γῆρας, old age). Old, aged, advanced in years.

γῆρας, ἄτος (γήραος, γήρως), τό. Old age.

γηράσκω, γηράω, fut. -άσω, γεγήρακα (γῆρας, old age). To grow old, to be old.

Γηρυνόης, ου, ὁ. Geryon, a monster having three bodies and three heads.

γίγας, αντος, ὁ. A giant.

γίγνομαι, γίνομαι, fut. γενήσομαι, perf. γεγένημαι (γένω, obsol., to beget). To become, to be, to exist, to be born, to arise.

γιγνώσκω, γινώσκω, fut. γνώσομαι, perf. ἔγνωνκα, aor. 2 ἔγνω (fr. γινῶμι), part. γινούς (fr. γινέω, νοέω, to perceive). To know, to perceive, to understand, to decide.

Γλαῦκος, ου, ὁ. Glaucus. 1. a son of Minos, king of Crete; he was smothered in a vessel of honey. 2. A son of Sisyphus, king of Corinth; he was devoured by his own horses.

γλανκῶπις, ιδος, ἡ (γλανκός, azure, ὤψ, the eye). Blue-eyed, or azure-eyed, an epithet of Minerva. See note on p. 136, line 5.

γλαύξ, γλανκός, ἡ. The owl. γλαφυρός, ἄ, ὄν (adj. γλάφω, to hollow out). Hollowed out, as if by a chisel, finely wrought; polished; elegant.

γλυκερός, ἄ, ὄν. See γλυκός. γλυκύς, εἶα, ὕ (adj.). Sweet, agreeable, pleasant, kind, gentle.

γλῶσσα, Att. γλῶττα, ης, ἡ. The tongue.

γνᾶθος, ου, ὁ (κνάω, to scrape).
The jaw, the teeth, the jaw-teeth.

γνᾶφειον, ου, τό (γνάπτω, to
card wool). A fuller's shop.

γνήσιος, α, ον (adj. γενέσιος,
natal). Of the same origin or
race.

γνησίως, (adv. γνήσιος). Purely
descended, genuinely, naturally.

γνοίην, aor. 2 opt. act. γινώσκω.

γνώμη, ης, ἡ (γινώσκω, to
know). Judgment, reason, good
sense, opinion, knowledge, counsel,
deliberation.

γνώμων, ον (adj. fr. γινώσκω,
to know). Discerning, discovering.
Subst. a discerner, a judge,
an investigator; a gnomon, or
index of a dial.

γνωρίζω, -ίσω, ἐγνώρικα (γνώω,
to know). To make known, point
out; to know, to recognise.

γνωρίμος, ον (adj. γνωρίζω, to
know). Known, recognised, famous,
distinguished.

γοάω, -ήσω, γεγόνηκα, aor. 1 ir-
reg. ἐγόνηκα, aor. 2 ἔγοον. To
lament, to bewail, to deplore.

γονεύς, ἑως, ὁ (γένω, *obsol.*, to
beget). A father. Pl. parents.

γονύ, ἄτος, poet. γούνᾱτος, τό.
The knee.

γόος, ου, ὁ, γόη, ης, ἡ (γοάω, to
deplore). Lamentation, wailing,
mourning.

γοόω, Ion. and poet. for γοάω.

Γοργίας, ου, Dor. ᾱ, ὁ. Gorgias,
a celebrated rhetorician of
Athens, called Leontinus, from
Leontini, in Sicily, the place of
his birth.

Γοργώ, ὅος, οὔς, ἡ. Gorgo,
the daughter of Cleomenes.

Γοργώ, ὅος, οὔς, and Γοργών,
όνος, ἡ. A Gorgon. The Gorgons,
three sisters, Stheno, Eury-
ale, and Medūsa.

γοῦν (adv. for γε οὔν). Then
at least, therefore, certainly, then,
for, at least, now, accordingly.

γούνατ'. See γονύ.

γραῖα, ας, ἡ. (Properly femin.
of γραῖος, for γεραιός, old, with
γυνή understood.) An old woman.

γράμμα, ἄτος, τό (γράφω, to
write). A written character or
figure, a letter of the alphabet.
Pl. letters.—An epistle, literature,
learning.

γραμμᾱτεύς, ἑως, ὁ (γράφω, to
write). A writer, a secretary.

γραῦς, αός, ἡ (γεραιός, old). An
old woman, an aged female at-
tendant.

γραφεῖον, ου, τό (γράφω, to
write). A stilus, or style, an in-
strument for writing.

γραφή, ἡς, ἡ (γράφω). A writ-
ing, a drawing, an indictment or
accusation.

γραῖρω, -ψω, γέγραφα. To
scratch, to trace marks or lines;
—to paint, to draw;—to write, to
write down, to prepare a law.
Mid. to accuse, to prosecute.

Γρύλλος, ου, ὁ. Gryllus, a
son of Xenophon, slain at the
battle of Mantinēa.

γρύψ, ὑπός, ὁ. A griffin, a
fabulous animal, partly lion, and
partly eagle.

Γύλιππος, ου, ὁ. Gylippus, a
Spartan officer, sent to assist the

Syracusans against the Athenians.

γυμνάζω, -ᾶσω, γεγύμνακα (γυμνός, naked). To strip naked;—to exercise naked; to exercise, to practise.

γυμνάσιον, ον, τό (γυμνάζω). A place for gymnastic exercises, a school for exercise, a gymnasium: *pl.* gymnastic exercises.

γυμναστέος, ἄ, ὄν (adj. γυμνάζω). Exercised, to be exercised.

γυμναστικός, ἥ, ὄν (adj. γυμνάζω, to train). Of or pertaining to athletic exercises.

γυμνικός, ἥ, ὄν (adj.). Pertaining to gymnastic exercises, gymnastic.

γυμνός, ἥ, ὄν (adj.) Naked, bare, thinly clothed, without an outer garment; destitute, poor.

γυμνῶω, -ῶσω, γεγύμνωκα. To make bare, to strip, to uncover, to expose to view.

γυναικεῖος, α, ον (adj. γυνή, a wife). Of or pertaining to woman, feminine, female, effeminate.

γυνή, γυναικός (from old *nom.* γύναιξ), ἥ. A woman, a female, a wife.

Δ.

δαιδάλεος, α, ον (adj. δαιδάλλω, to work skilfully). Skilfully wrought, highly ornamented, variegated.

Δαίδαλος, ου, ὅ. Dædālus, a famous Athenian artist, who built the Cretan labyrinth for king Minos.

δαιμόνιον, ου, τό. The Divin-

ity, Providence;—a tutelary genius.

δαιμόνιος, α, ον and ος, ον (adj. fr. δαίμων). Proceeding from the divinity, divine, godlike;—strange, infatuated.

δαίμων, ονος, ὅ. A divinity, a deity, a genius; fortune, chance, fate.

δαίς, δαιτός, ἥ (δαίω, to share). A feast, an entertainment.

δαῖς, δαῖδος *contr.* δᾶς, δαδός, ἥ. A torch. See δᾶς.

δάκνω, *f. m.* δήξομαι, *p.* δέδηχα, *aor.* 2 ἔδᾰκον. To bite, to sting, to wound.

δάκρυ, υος, τό. Poetic for δάκρυον. A tear. *Pl.* tears, lamentations, &c.

δάκρυον, ου, τό. A tear, weeping, a drop.

δακρυχέω, ᾶ, *f.* -εύσω (δάκρυ, a tear, χέω, to pour). To shed tears, to weep.

δακρῦω, -ῦσω, δεδάκρυκα (δάκρυον). To weep, to shed tears, to lament.

δακτύλιος, ου, ὅ (δάκτυλος). A finger ring, a ring.

δάκτυλος, ου, ὅ. A finger. ὁ μέγας δάκτυλος, the thumb.—δάκτυλος ποδός, a toe.

δαμάζω, δαμάω, *fut.* -ᾶσω, *perf.* δέδμηκα, *aor.* 2 ἔδᾰμον. To tame, to subdue, to bring under the yoke, to break (as horses).

δάμαλις, εως, ἥ. A heifer, a calf.

Δανάη, ης, ἥ. Danae, mother of Perseus by Jupiter.

Δανᾶός, οὔ, ὅ. Danaus, an Egyptian, who with his fifty

daughters, settled at Argos, and from whom the people were called *Δαναοί*.

δαπάνάω, -ήσω, *δεδαπάνηκα*, (*δαίω*, to divide). To expend, to squander, to lavish.

δαπάνη, ης, ἡ. Expense, waste, prodigality, cost.

δάπεδον, ου, τό (*δα*, γῆ, earth, *πέδον*, a basis). A floor, a pavement, a foundation, a piece of ground.

Δαρδάνεις, ὧν, οἱ. Dardani-ans.

Δαρδανίδης, ου, ὁ (*patron. fr. Δάρδανος*). Priam, the son of Dardanus.

Δαρεῖος, ου, ὁ. Darius, the name of three kings of Persia.

δαρεικός, οὔ, ὁ. A daric, a Persian gold coin, worth about three dollars and a half.

δαῖς, *δαδός*, ἡ (*δαῖς*, from *δαίω*, to burn). A torch, a firebrand.

δάσας, for *δήσας* from *δέω*, which see.

Δάφνη, ης, ἡ. Daphne, daughter of the river Peneus. She was changed into a laurel, to avoid the pursuit of Apollo.

δέ (a particle). But, however, yet, moreover, therefore, while, now. Usually opposed to *μέν*, in the first clause of a sentence. See *App. on Partic.* 75-96.

δε, an enclitic partic. annexed to the accusative of nouns, and denotes motion, to or towards.

δεῖ, *impers.*, f. *δεήσει*, aor. 1 *ἐδέησε* (*δέω*, to want). It is necessary, it is fitting, or proper, it must.—*δεῖ τινα*, one should, one

must. *δεῖ τινας*, there is want of something. *μικροῦ δεῖν*, to want but little; used adverbially thus, almost, nearly.

δείγμα, -ῆτος, τό (*δείκνυμι*, to show). A specimen, an example, a sample.

δεῖδω, f. -σω, *δέδεικα*, perf. 2 *δέδοικα* (for *δέδοικα*) *δέδια*, and *δεῖδια*, imp. *δεῖδιθι*. To fear, to dread, to stand in awe of; to be anxious.

δείκνυμι, -νύω, f. *δείξω*, p. *δείχα*. To show, to point out, to represent.

δείλαιος, α, ον (*adj. δειλός*). Fearful, timid, wretched, miserable.

δείλη, ης, ἡ. The evening, the decline of day, the afternoon.

δείλια, ας, ἡ (*δειλός*). Timidity, cowardice.

δειλιάω, -ᾶσω, *δεδειλιῶκα* (*δειλός*). To be timid, to act in a cowardly manner.

δειλός, ἡ, ὄν (*adj. δεῖδω*, to fear). Fearful, timorous, cowardly, wretched, miserable. Subs. ὁ *δειλός*, the coward.

δειμαίνω, -ᾶνῶ, p. *δεδείμαγκα*, (*δεῖμα*, fear). To fear, to stand in awe, to be terrified.

δεινός, ἡ, ὄν (*adj.*). Frightful, terrible, dreadful;—strong, powerful; dire, vexatious; wonderful. Neut. pl. as subs., evils, calamities. Neut. sing. as adv. sternly.

δεινότης, ητος, ἡ (*δεινός*). The power of causing terror;—power, force, skill, cunning;—difficulty, danger.

δεινώς (*adv.*). Terribly, dreadfully, greatly.

δεῖξεν, for ἔδειξεν, from δείκνυμι.

δειπνέω, -ήσω, δεδείπνηκα, *Att. perf.* 2 δεδείπνα (δεῖπνον). To take supper, to dine.

δεῖπνον, ου, τό. A supper, a meal, a feast, an entertainment. *The δεῖπνον was the principal meal among the Greeks, and was taken about three o'clock in the afternoon.*

δειπνοποιέω, -ήσω, δεδείπνοποιήκα (δεῖπνον, ποιέω). To prepare supper. *Mid.* to sup.

δείρω. See δέρω.

δέκα, *num. adj. indec.* Ten.

δέκατος, η, ον *num. adj. ordinal.* The tenth. *Neut. sing. as adv.* tenthly.

δέλεαρ, ἄτος, τό. A bait, a lure.

δελφίν, δελφίς, ἵνος, ό. A dolphin.

Δελφοί, ὦν, αἱ. Delphi, a small city of Phocis, on the south side of Mount Parnassus, famous for the celebrated oracle of Apollo.

δέμας, τό. The body, &c.

δέμῃον, ου, τό (δέμω, to construct). A bedstead, a couch.

δενδράεις, εσσα, εν (*adj. Dor.* for δενδράεις, δένδρον). Abounding in trees, woody.

δένδρον, ου, ό, and δένδρος, -εος, τό. A tree.

δεξία, ας, ἡ (*fem. of δεξιός, with χεῖρ, understood*). The right hand.

δεξιόομαι, -ώσομαι, δεδεξιόωμαι

(δεξιός). To take by the right hand, to accept.

δεξιός, ά, όν (*adj. δέχομαι, to take*). The right, on the right; dexterous, auspicious.

δεξιτεριός, ά, όν (*adj. poetic for δεξιός*). On the right, &c.

δέομαι, -ήσομαι. To need, to wish anxiously for, to solicit, to implore, to supplicate, request.

δέος, εος, τό (δείδω, to fear). Dread, fear.

δέρμα, ἄτος, τό (δέρω). A hide, a skin.

δέρω, δερῶ, δέδαρκα, *aor.* 2 ἔδᾱρον, *p.* 2. δέδορα. To skin, to flay, to bare;—to flay by scourging, to scourge.

δέσμα, ἄτος, τό (δέω, to bind). A bond, a fastening. *Pl.* τὰ δέσματa, ornaments for the head.

δεσμεύω, -εύσω, δεδέσμενκα, (δεσμός, a chain). To fetter, to bind.

δεσμός, οὔ, ό (δέω, to bind) A fetter, a chain, a bond. *In the plural this noun is neuter, thus, τὰ δεσμά.*

δεσμοφόρος, δεσμωτήρ, ἥρος. See δεσμώτης.

δεσμωτήριον, ου, τό (δεσμός, to bind). A prison.

δεσμώτης, ου, ό (δεσμός). One in bonds, a prisoner.

δέσποινα, ας, ἡ (δεσπόζω, to govern) A mistress, a female sovereign.

δεσπότης, ου, ό (δεσπόζω, to rule absolutely). A lord, a master, a despot.

δεσπώτις, ιδος, ἡ. Same as δέσποινα, which see.

Δευκαλίων, -ωνος, ὁ. Deucalion, son of Prometheus. When Jupiter destroyed mankind by a flood, Deucalion and his wife Pyrrha, alone were saved.

δεῦρο (adv.). Hither, as a note of encouragement addressed to one.

δεῦτε (adv.). Hither, as a note of encouragement addressed to more than one.

δεύτερος, α, ον, (num. adj.) Second, neut. as adv. secondly.

δεύω, -ήσω, δεδεύκα, poetic for *δέω*. To want. Mid. to be in want.

δέχομαι, -ξομαι, δεδεγμαι. To receive, to take, to succeed in; to receive an attack; to lie in wait for.

δέω, δήσω, δεδεκα, p. pass. *δέδμαι*. To bind, to chain, to fetter.

δέω, δείσω, δεδέκα. To want, to need. Usually imperson. in active; mid. *δέομαι*, with genit.

δή (conj.). Now, certainly, truly, indeed;—yet, but then, in fine. Ironically, forsooth. ἀλλ' ἄγε δή, but come then. πῇ δή, where then? καὶ δή, and even. ἐνταῦθα δή, thereupon, then. See App. on Partic. 97, &c.

δῆθεν. See App. on Part. 110.

δήμιος, α, ον, Ion. for *δαίος*, α, ον (adj.). Inimical, hostile, warlike.

δήκω, *obsol.* See *δάκνω*.

Δήλιος, α, -ον (adj. *Δῆλος*, Delos). Delian, of Delos, an epithet of Apollo.

δηλόνοσι (adv. *δῆλον ὅτι*, it is

evident that). Evidently, without doubt, namely.

Δῆλος, ον, ἡ. Delos, one of the Cyclades, the birth-place of Apollo and Diana.

δῆλος, η, ον (adj.). Manifest, evident, clear, visible, known.

δηλόω, -ώσω, δεδήλωκα (*δῆλος*, evident). To make manifest, to show forth, to explain, to announce.

Δημάδης, ον, ὁ. Demades, an Athenian orator.

Δημάρατος, ον, ὁ. Demaratus, the son and successor of Ariston on the throne of Sparta, B. C. 526.

δημηγορέω, ῶ, fut. -ήσω (*δῆμος*, the people, *ἄγορεύω*, to harangue). To harangue or flatter the people, to be a popular orator.

Δημήτηρ, τερως, τρος, and *Δήμητρα*, ας, ἡ. Demeter, same as Ceres; the goddess of corn.

Δημήτριος, ον, ὁ. Demetrius, the name of several individuals;—Demetrius Poliorcetes, the destroyer of cities;—Phalareus, i. e. of Phalerum, a Cynic philosopher.

δημιουργέω, -ήσω, δεδημιούργηκα (*δῆμιος*, public, *ἔργον*, work). To exercise a trade, to make, to produce, to perform.

δημιουργός, οὔ, ὁ (*δῆμιος*, public, *ἔργον*, work). One who exercises a trade, an artisan.

δημοκρατέομαι, οὔμαι, f. -ήσομαι (*δῆμος*, the people, *κρατέω*, to have power). Mid. to yield to popular sway. Pass. to have a democratical government.

δημοκρατία, ας, and *εἶα*, ας,

ἡ (δῆμος, people, κρατέω, to rule). A government in which the people rule, a democracy.

δῆμος, ου, ὁ. The people, the populace, a territory, a democracy.

Δημοσθένης, ου, ὁ. Demosthenes, the most celebrated of the Grecian orators and statesmen. Born B. C. 385, died B. C. 324.

δημόσιος, α, ον (adj. δῆμος, people). Public, belonging to the people.

δημοτικός, ἡ, ὄν (adj. δημόςτης, one of the people). Appertaining to the people, republican;—well-disposed, popular, affable.

δήπου (adv. δή, truly, ποῦ, where). Certainly, without doubt, to wit.

δήπουθεν. See App. on Partic. 112.

δηχθεῖς, aor. 1 part. pass. of δάκνω.

δῆτα (partic. for δή, certainly). Then, now, in a word, without doubt, surely, very likely, probably. See δή, and App. on Partic. 113.

διά (prep. gov. gen. and acc.) Gen. through, by means of, in, by. Acc. through, on account of. δια τι, wherefore? In composition it signifies, through, asunder, over. Intensively, it means, thoroughly.

διαβαίνω, fut. -βήσομαι (διά, over, βαίνω). To go through or over, to cross, to pass over.

διαβάλλω, -βάλλω (διά, βάλλω, to cast). To throw or cast through, to pierce; to calumniate, to denounce; to pass over,

to cross. διάβολος, slanderer, accuser, &c. = the English word devil, &c.

διάβασις, εως, ἡ (διαβαίνω, to cross). A crossing, a passing over, a passage across.

διαβάτος, ἡ, ὄν (adj. fr. διαβαίνω). To be crossed or passed over, fordable, passable.

διαβεβλημένος, part. perf. pass. διαβάλλω.

διαβιβάζω, -άσω, -βεβίβακα (διά, βιβάζω, to cause to go). To cause to pass through or over, to transport, to help off.

διαβιόω, ᾧ, fut. -ώσω (διά, through, βιόω, to live). To pass through life; to pass one's life after a particular manner.

διαβοάω, -ήσω (διά, βοάω, to shout). To shout aloud, to render famous or infamous. Pass. to be celebrated, to become famous.

διαβολή, ἥς, ἡ (διαβάλλω, to slander). Slander, calumny, a slanderous accusation.

διαγγέλλω, -ελῶ (διά, ἀγγέλλω, to bring news). To announce publicly, to spread a report.

διαγίγνομαι, -γενήσομαι (διά, γίγνομαι, to exist). To hold out, to subsist, to continue; to intervene, to elapse.

διαγιγνώσκω, -γνώσομαι (διά, γινώσκω). To know thoroughly or accurately, to distinguish, to discriminate, to ascertain, to decide.

διάγρωσις, εως, ἡ (διαγιγνώσκω). The act of distinguishing, discernment, determination.

διαγράφω, -ψω. To delineate, to describe; to draw up a list;—to distribute, to assign.

διᾶγω, -ξω (διά, ἄγω, to lead). To lead through, to transport; to pass, to spend one's time, to continue.

διαγωνίζομαι, -σομαι (διά, ἀγωνίζομαι, to contend). To contend earnestly, to fight vigorously, to strive resolutely.

διάδημα, ατος, τό (διαδέω, to bind round). A diadem, a band or fillet around the brow.

διαδιδράσκω, διαδιδράσσομαι (διά, διδράσκω, to run). To run away, to escape. *Aor. 2 pass. διέδρην.*

διαδίδωμι, διαδώσω. To transmit, to pass from one to another, to spread, to distribute.

διάθεσις, εως, ἡ (διατίθημι, to arrange). Condition, state, disposal, arrangement; delivery, action, gesture.

διαθήκη, ης, ἡ (διατίθημι). A will, a testament.

διατρίβω, -ήσω (διά, αἰρέω, to take). To cut through, to divide, to separate; to distinguish, to determine.

διαίρω, διαρῶ (διά, αἰρῶ, to raise). To lift up, to raise, to encourage.

δίαιτα, ης, ἡ. A mode or plan of life, subsistence, diet, regimen, a dwelling, an apartment.

διαιτάω, ἡσω, *perf. δεδιήτηκα* (δίαιτα). To feed, to maintain; to act as umpire, to settle differences.

διαιτητής, οὔ, ὁ (διαιτάω). A judge, an umpire, an arbitrator.

διακαθαίρω, -αρῶ (διά, καθ-αίρω, to purify). To purify, to cleanse thoroughly.

διακαλύπτω, -ψω (διά, καλύπτω, to cover). To uncover.

διάκειμαι, -κεῖσομαι (διά, κεῖμαι, to lie). To be established or fixed, to be disposed, to be affected. εὖ διακεῖσθαι, to be well in health, to be well disposed; κακῶς διακεῖσθαι, to be ill in health, to be ill disposed.

διακελεύομαι, -εύσομαι, -κελεύσομαι (διά, κελεύω, to order). To command, to encourage, to persuade.

διακινδυνεύω, -εύσω (διά, *intens.*, κινδυνεύω, to incur danger). To risk, to hazard, to expose greatly to danger. *Mid.* to expose oneself to danger, to be in danger.

διακληρώω, -ώσω (διά, κληρώω, to cast lots). To distribute by lot, to choose by lot. *Mid.* to obtain by lot, to draw lots.

διακομίζω, -ίσω (διά, κομίζω, to carry). To convey through or over, to transport. *Mid.* to pass over, to pass.

διακονέω, -ήσω, δεδιακόνηκα (διακονος, one who acts for another). To wait upon, to serve, to manage, to perform a service for another.

διακονίω, -ίσω (διά, κονίω, to cover with dust). To cover with dust. *Mid. voice*, to cover oneself with dust, as the *athletæ* before a combat; hence, to prepare for combat, to raise a dust.

διακονος, ου, ὁ, and ἡ. An

attendant, a servant, one who acts for another.

διακόπτω, -ψω (διά, asunder, κόπτω, to cut). To cut asunder, to cut off, to cut in pieces.

διακόσιοι, αι, α, *num. adj.* Two hundred.

διακόσμησις, εως, ἡ (διακοσμέω, to arrange). Arrangement, regulation, administration.

διακρίνω, -ινῶ (διά, between, κρίνω, to judge). To judge between, to separate, to determine, to discern.

διακῡμαίνω, -μανῶ, -κεκύμαγκα (διά, κυμαίνω, to raise in waves). To raise in waves, to render stormy.

διακωλύω, -ῥσω (διά, κωλύω, to restrain). To hinder, to restrain, to keep from.

διαλαμβάνω, *f.* -λήψομαι (διά, λαμβάνω). To take a share, to participate in, to divide, to distinguish between, to occupy, to keep.

διαλάμπω, -ψω (διά, λάμπω). To shine through, to appear.

διαλανθάνω, *f.* -διαλήσω (διά, λανθάνω, to be concealed). To be completely concealed or unknown, to escape.

διαλέγω, -ξω (διά, λέγω, to choose). To choose between, to select, to set apart. *Mid. voice*, to discover, to converse.

διαλείπω, -ψω (διά, λείπω). To intermit, to omit, to leave off, to forbear.

διαλεκτικός, ἡ, ὄν (*adj.* διαλέγω, to discourse). Logical, acute, shrewd.

διάλεκτος, ου, ἡ (διαλέγομαι, to converse). A dialect, language, discourse.

διαλεχθῆναι, *inf. aor. 1 pass.* of διαλέγω.

διαλάσσω, *Attic.* -τιω, -ξω (διά, ἀλλάσσω, to change). To change, to depart from, to distinguish. *Mid. voice*, to become reconciled, to exchange with one another. *Pass.* to be reconciled.

διάλυσις, εως, ἡ (διαλύω). A separation, of contending parties; hence, a reconciliation, a pacification.

διαλύω, -ῥσω (διά, λύω, to loose). To dissolve, to separate thoroughly, to loosen, to discharge, to destroy, to reconcile. *Mid.* to become reconciled, to enter into a treaty.

διαμαστιγόω, ᾧ, *fut.* -ώσω (διά, μαστιγώω). To whip violently, to draw blood by whipping.

διαμένω, -νῶ (διά, μένω, to remain). To remain, to continue, to last, to persevere.

διαμνάομαι, -ήσομαι (διά, μνάομαι, to remember). To remember distinctly, to continue to recollect.

διαμνημονεύω, -εύσω (διά, μνημονεύω, to remember). To remember, to recollect, to call to one's mind, to relate.

διανέμω, -ῶ (διά, νέμω, to assign). To divide, to distribute, to assign.

διανίστημι, -ναστήσω (διά, ἀνίστημι, to place up). To make to stand up, to arouse, to erect; to stand upright.

διάνοια, ας, ἡ (διανοέομαι, to design). Thought, reflection, consideration.

διανύω, -ῦσω (διά, ἀνύω, to perform). To do completely, to finish. διανύειν ὁδόν, to perform a journey, to travel over.

διαπαντός, (adv. διά, through, and παντός, i. e. παντός χρόνου, all time). Always, continually; every where; thoroughly, wholly.

διαπέμπω, -ψω, (διά, πέμπω, to send). To send through, across, or over, to send away. Mid. to send for, to send to each other.

διαπέτομαι, -ήσομαι, διαπτήσομαι (διά, πέτομαι, to fly). To fly through, to fly.

διαπίπτω, -πесоῦμαι (διά, πίπτω, to fall). To fall through, to fall to pieces, to decay, to fall away.

διαπλέκω, -ξω (διά, πλέκω, to weave). To interweave, to intertwine, to weave, to braid.

διαπλέω, f. -πλεύσομαι (διά, πλέω, to sail). To sail through, to sail over, to sail to.

διαπνέω, -εύσω (διά, πνέω, to breathe). To breathe through, to blow through, to recover breath, to revive.

διαπονέω, -ήσω (διά, πονέω, to labor). To labor diligently, to perfect, to toil, to procure by toil.

διαπορέω, -ήσω (διά, ἀπορέω, to be at a loss). To be in great perplexity, want, or trouble, to be embarrassed.

διαπράσσω, Attic. -τιω, -ξω (διά, πράσσω, to do). To finish,

to complete, to effect, to put an end to, to destroy.

διαπρεπής, ἐς (adj. διά, πρέπω, to become). Very becoming, distinguished, conspicuous remarkable, excellent.

διapynnθάνομαι, f. -πένσομαι (διά, πυνθάνομαι, to inquire). To make diligent inquiry, to examine thoroughly, to inquire.

διάπυρος, ον (adj. διά, πῦρ, fire). Glowing, red hot, fiery.

διαρκής, ἐς (adj. διαρκέω, to suffice). Sufficient, equal to, lasting, durable, constant.

διαρπάζω, -ᾶσω, and -ξω (διά, ἀρπάζω, to seize). To plunder, to seize, to carry off, to tear in pieces.

διαρρέω, -εύσω (διά, ῥέω, to flow). To flow through or away, to escape, to perish.

διαρρήγνυμι, -ρήξω (διά, ῥήγνυμι, to break). To break in pieces, to tear, to burst asunder, to break through.

διασκάπτω, -ψω, (διά, σκάπτω, to dig). To dig through, to dig into, to undermine.

διασπάω, -ᾶσω (διά, σπάω, to draw). To draw or pull asunder, to tear in pieces, to distract, to harass.

διασπείρω, -εړῶ (διά, σπείρω, to sow). To scatter widely, to disseminate, to disperse.

διάστιαις, -εως, ἡ (διά, apart, ἵσταμαι, to stand). Distance, intermediate space; disagreement, discord.

διάστημα, ἄτος, τό (διά, apart, ἵσταμαι, to stand). Intermedi-

ate space, distance; an interval, a pause.

διαστρώννυμι, διαστρώσω, δι-
έστρώκα (διά, thoroughly, στρών-
νυμι, to spread). To spread out,
to smooth down, to lay out, to
prepare.

διασώζω, -σώσω, (διά, σώζω, to
save). To save *from danger*, to
carry through safely.

διατάσσω, -τιω, *f.* -άξω (διά,
τάσσω, to arrange). To arrange
in order, to regulate, to appoint:
to draw up an army in battle ar-
ray. *Mid. voice*, to ordain, to de-
cree, to determine.

διατείνω, -ενῶ (διά, τείνω, to
extend). To stretch out, to ex-
tend, to aim at, to tend to.

διατελέω, -έσω (διά, τελέω, to
complete). To finish completely,
to persevere, to remain. διατε-
λέω ποιῶν, I continue doing.

διατέμνω, διατεμῶ, (διά, τέμ-
νω). To cut through, to split, to
divide, to sever.

διατίθηναι, διαθήσω (διά, τίθη-
μι, to place). To dispose, to ar-
range, to set in order.

διατρέφω, -τρέψω (διά, τρέφω,
to nourish). To nourish, to sup-
port, to bring up, to provide for.

διατρίβη, ἥς, ἥ (διατρίβω, to
live). Delay:—a mode of life,
abode, sojourn, occupation:—a
place of amusement.

διατρίβω, -ψω (διά, τρίβω, to
spend). To rub *or* wear away,
to stay, to live, to spend time.

διανγής, ἐς (*adj.* διά, *intens.*
αὐγή, splendor). Brilliant, splen-
did, bright.

διαφανής, ἐς (*adj.* διά, φαίνο-
μαι, to appear). Transparent,
clear, bright, manifest.

διαφερόντως, (*adv.* διαφέρω,
to excel). Conspicuously, emi-
nently, remarkably, especially.

διαφέρω, *f.* διοίσω (διά, φέρω,
to bring). To bring through, to
carry, to differ *from another*, to
surpass, to be eminent, to excel.

διαφεύγω, -ξομαι (διά, φεύγω,
to flee). To flee through, to flee
across, to escape.

διαφθείρω, -θερῶ (διά, φθεί-
ρω, to destroy). To ruin totally,
to destroy, to corrupt.

διαφορά, ἄς, ἥ (διαφέρω, to dif-
fer). A difference, a change; a
controversy, a feud.

διάφορος, ον (*adj.* διαφέρω, to
excel). Different, distinguished,
eminent, excelling.

διαφυλάσσω, -τιω, -λάξω (διά,
φυλάττω, to guard). To pre-
serve, to watch over carefully, to
watch, to observe narrowly.

διαφύσσω, -ξω (διά, ἀφύσσω).
To empty quite, *or* drain, to tear
or cut through.

διαφύω, *f.* -ύσω, *perf.* -πέφυκα,
aor. 2 διέφυν (διά, through, φύω,
to grow). To grow through, to
shoot up, *or* between; to inter-
vene, to occur, to happen, to
grow out of.

διαχαίνω, -χᾶνῶ (διά, χαίνω, to
gape). To gape widely, to gape.

διαχειρίζω, -ῖσω (διά, χειρίζω,
to handle). To handle, to man-
age, to take care of.

διαχέω, *fut.* -χεύσω (διά, χέω,
to pour). To pour, to scatter dif-

ferent ways; to disperse. *Pass.* to fall to pieces.

διδασκός, ἡ, ὄν (*adj.* διδάσκω, to teach). Taught, learned, that may be taught.

διδασκαλεῖον, ου, τό, (διδάσκᾱλος, a teacher). A school, a place of instruction.

διδασκᾱλῖον, ου, τό (διδάσκᾱλος). The fee of a teacher, tuition fee.

διδάσκᾱλος, ου, ὁ (διδάσκω, to teach). A teacher.

διδάσκω, -ξω, δεδιδῶχα. To teach, to instruct. *Mid.* to cause to be instructed.

διδόω, διδώσω. *See* δίδωμι.

διδυματός, ον (*adj.* διδῦμος, twin, τίκτω, to bring forth). Bringing forth twins, the mother of twins.

Δίδυμοι, ων, οἱ. The Twins, the constellation Gemini.

δίδῦμος, ον (*adj.* δις, twice). Double, twin. *Subst.* ὁ and ἡ. A twin-child.

δίδωμι, δώσω, δέδωκα, *aor.* 1 ἔδωκα, *aor.* 2 ἔδων. To give, to bestow, to grant, to assign.

δίε, *vocal.* of δῖος, godlike.

δίειμι, -είσομαι (διά, εἶμι, to go). To pass through, to traverse, to penetrate; to relate; to continue.

δίεξιμι, -είσομαι, (διά, ἔξιμι, to go forth). To go altogether out of, to pass through, to go over; to read over, to narrate.

διεξέρχομαι, -εξελεύσομαι (διά, ἐκ, from, ἔρχομαι, to go). To go completely out of, to go through, to pass over, to come forth.

διεργάζομαι, -γῶσομαι, (διά, ἐργάζομαι, to achieve). To perfect, to accomplish; to destroy.

διέρχομαι, -ελεύσομαι (διά, ἔρχομαι, to go). To go through, to cross over, to consider, to narrate.

διερωτάω, ἦσω, -ηρώτηκα, to cross-question, to ask.

διέχω, -ξω (διά, ἔχω). To divide, to open. *Intrans.* to stand asunder, to be distant.

διηγέομαι, -ήσομαι, (διά, ἡγέομαι, to lead). To lead through to relate, to recount, to declare.

διήγημα, -ᾱτος, τό (διηγέομαι). A narrative, a recital.

δίηκω, -ξω (διά, through, ἡκω, to come). To come through, to traverse, to reach through, to extend to.

δίηνεκον, *aor.* 2 *act.* of διαφέρω.

διηνεκής, ἐς (*adj.* διά, ἡνεκής, extended). Extended throughout, continuous, perpetual; persevering.

δίιστημι, διαστήσω (διά, asunder, ἵστημι, to place). To separate, to put asunder to cause dissension. *Intr.* to be distant, to be at variance.

δικάζω, δικᾱσω, δεδικᾱκα (δικη, justice). To render justice, to judge, to decide. *Mid.* to go to law, to obtain justice for one's self.

Δικαιογένης, ον, ὁ. Dicæogenes.

δίκαιος, α, ον (*adj.* δίκη, justice). Just, upright.

δικαιοσύνη, ης, ἡ (δίκαιος, just). Justice, uprightness, piety

δικαίως (*adv.* δίκαιος). Justly, with reason.

δικαστήριον, *ov*, τό (δικάζω, to judge). A judgment seat, a tribunal.

δικαστής, *ov*, ὁ (δικάζω). A judge.

Δίκη, *ης*, ἡ. *Dicē, the goddess of justice.*

διμορφος, *ov* (*adj.* δις, twice, μορφή, a form). Having a double form, of a mixed nature.

Διογείτων, *ovos*, ὁ *Diogiton, an Athenian against whom Lysias delivered an oration.*

διό (*conj.* for δι' ὃ, on account of which). Wherefore; therefore.

Διογένης, *eos*, *contr.* οὐς, ὁ. *Diogēnes, a celebrated Cynic philosopher of Sinope.*

διοικέω, ἥσω (διά, thoroughly, οἰκέω, to manage). To manage carefully, to regulate, to direct, to govern.

διοίκησις, *ewc*, ἡ (διοικέω). Management of a household; management, administration, jurisdiction.

διόλλυμι, -ολέσω, *Attic* -ολῶ (διά, thoroughly, ὀλλυμι, to destroy). To destroy utterly, to put out of mind. *Mid.* to perish utterly, to come to naught. διόλωλα, *perf. ind. mid.*

Διομήδης, *eos*, ὁ. *Diomedes, a king of Thrace, who fed his horses with human flesh.*

Διονύσιος, *ov*, ὁ, *Dionysius, a tyrant of Syracuse.*

Διόνυσος, *ov*, ὁ. A name of Bacchus.

διόπερ (*conj.* δι' ὅπερ, on account of which). Wherefore, on which account, whence, therefore.

διοράω, ῶ (διά, through, ὁράω, to see). To look through, to understand, to discern.

διορθόω, -άσω (διά, thoroughly, ὀρθόω, to straighten). To make straight, to rectify, to restore, to remedy.

διορίζω, -ίσω (διά, between, ὁρίζω, to limit). To set limits between, to bound, to separate, to divide.

διορύσσω, -ιτω, *fut.* διορύξω (διά, ὀρύσσω, to dig). To dig through.

διός, *α*, *ov* (*adj. contr.* from δῖος; from Διός, *gen.* of Ζεύς, Jupiter). Divine, godlike, illustrious, distinguished.

Διόσκουροι, *ων*, οἱ (*fr.* Διός, *gen.* of Ζεύς, and κοῦροι, sons). *Dioscouri, Castor and Pollux, sons of Jupiter.*

διότι (*conj.* δι' ὅτι, on which account). Wherefore, for what reason? because that, therefore, why?

Διοτρεφής, *ēs* (*adj.* Διός, of Jupiter, τρέφω, to rear). Instructed or reared by Jupiter; heaven-protected; noble, renowned.

Διοτρέφης, *ovc*, ὁ. *Diotrephes, an Athenian archon.*

διπλάσιος, *α*, *ov* (*adj.* δις, twice, πῆσιος, equal). Twice as much, double.

διπλόος, ὅη, ὅον, *contr.* οὔς, ἡ, οὖν (*adj.* δις, πλέω, πλέκω, to fold). Twofold, double; ample, spacious.

δίπους, ον, *gen. διποδος* (*adj. fr. δίς, ποῦς*, a foot). Two-footed.

δίς (*num. adv.*). Twice, double, separately.

δίσκος, ου, ὁ (*δικεῖν*, to fling). A discus, a quoit, a disc.

δισσός, ἡ, ὄν, *Att. διπτός, ἡ, ὄν* (*adj. fr. δίς*). Double. *Pl.* two.

δισχίλιοι, αι, α (*num. adj. δίς, χίλιοι*, a thousand). Two thousand.

διφθέρα, ας, ἡ (*δέφω*, to moisten). A skin, a hide.

δίφρος, ου, ὁ (*by syncope for διφόρος, δίς*, double, *φέρω*, to bear). A chariot seat holding two persons, a double seat, a throne.

διφνής, ἐς (*adj. δίς*, double, *φνή*, nature). Of a twofold nature.

δίχηνλος, ον (*adj. δίς, χηλή*, a cloven foot). Cloven-footed, two-toed.

δίψα, ης, ἡ. Thirst; longing.

διψάω, ἤσω, δεδίψηκα (*δίψα*). To thirst, to be thirsty, to long for.

δίψος, εος, τό. Thirst.

διωκτέος, α, ον (*adj. διώκω*, to pursue). To be pursued.

διώκω, -ξω, δεδίωχα. To pursue, to prosecute, to expel.

δίωξις, εως, ἡ. Pursuit, prosecution.

διώρυξ, ὕχος, ἡ (*διορύσσω*, to dig through). A canal, a trench.

δμωή, ἡς, ἡ (*fr. δαμάω*, to subdue, enslave). A female slave, attendant, *Lat.* ancilla.

δοιοί, αί, ἄ, *epic.* Two, both. *δοιά*, *adv.* doubly, in two ways.

δοκέω, -ήσω, *and* -ξω, δεδοχα,

perf. pass. δέδογμαi. To think, to be of opinion, to appear, to resolve, to pretend, to seem.

δόλιος, α, ον (*adj. δόλος*, a stratagem). Cunning, artful, deceitful.

δόμος, ου, ὁ (*δέμω*, to construct). A building, a house, a mansion.

δόναξ, ακος, ὁ. A reed, any thing made of reed, a flute, a shepherd's pipe.

δορέω, ᾶ, -ήσω. To shake, to shake to and fro, *especially of winds*; to excite, to arouse.

δόξα, ης, ἡ (*δοκέω*). Opinion, belief, fame, glory, esteem.

δορά, ᾶς, ἡ (*δέρω*, to flay). A skin, a hide.

δόρπον, ου, τό. Supper, the evening meal; *generally*, a meal, *or* the principal meal.

δόρυ, ᾗτος, *Ionic* δούρᾱτος, *contr.* δονυρός, τό. A spear. *Pl.* δοῦρα, ων.

δορυφόρος, ου, ὁ (*δόρυ*, *φέρω*). A spearman.

δόσις, εως, ἡ (*δίδωμι*). A gift, a present.

δουλεία, ας, ἡ. Servitude, slavery; the body of slaves, servile class.

δούλειος, α, ον (*adj.*). Slavish, servile.

δουλεύω, -είσω, δεδούλευκα (*δοῦλος*). To be a slave, to serve.

δούλη, ης, ἡ (*δοῦλος*). A female slave.

δουλικός, ἡ, ὄν (*adj.*). Slavish.

δούλιος, α, ον (*adj.*). Slavish, servile.

δοῦλος, ου, ὁ (δέω, to bind). A slave.

δοῦλος, α, ον (adj.). Slavish, enslaved, subject.

δουλόω, -ώσω, δεδούλωκα (δοῦλος, a slave). To enslave, to subjugate.

δοῦναι, aor. 2 inf. act. δίδωμι.

δουπέω, -ήσω, p. 2 δέδουπα (δοῦπος, a heavy sound). To make a heavy noise as in falling, to fall in battle.

δοῦπος, ου, ὁ. A heavy sound, clash, noise.

δράκων, οντος, ὁ (δέκω, to see). A dragon, said to be of piercing sight, a serpent.

Δράκων, οντος, ὁ. Draco, an Athenian lawgiver, noted for the extreme severity of his laws.

δράμα, ἄτος, τό (δράω, to act). A representation of an action, a play, a drama, an acting.

δραπέτης, ου, ὁ (διδράσκω, to run). A runaway slave, a fugitive.

δραπετίδας, ου; for ης, ου, ὁ (διδράσκω). See δραπέτης.

δραστεός, α, ον (verbal adjective from δράω, to do). To be done.

δραχμή, ης, ἡ. A drachma, an Athenian coin, worth about seven-tenths of a cent.

δράω, -άσω, δέδρακα. To do, to be active, to deal with.

δρεπῆνηφόρος, ον (adj. δρεπῆνη, a sickle, φέρω, to carry). Bearing a sickle or scythe.

δρέπανον, ου, τό (δρέπω, to break off). A sickle, a scythe, a curved sword, a goad.

δριμύλος, ον (adj.) δριμύς, sharp). Sharp, painful, pungent.

δριμύς, εἶα, ὅ (adj.). Sharp, cutting, pungent, fierce, severe.

δρομαῖος, α, ον, and ος, ον (adj. δρόμος, running). Of or for running, running, on a run.

δρόμος, ου, ὁ (δρέμω, obsol., to run). Running, the course, a race course, a chase.—ἵππου δρόμος, a day's journey on horseback.

δρόσος, ου, ἡ. Dew.

Δρύας, αττος, ὁ. Dryas, the father of Lycurgus.

δρυμός, οὔ, ὁ (δρῦς, an oak tree). A forest, a wood. Pl. poet. δρυμά.

δρῦς, ὕος, ἡ. An oak tree, a tree.

δύμεναι, inf. aor. 2 act. of δύω, epic for δύναι.

δύνᾱμαι, -ήσομαι, δεδύνημαι. To be able, capable, strong enough, to have power, can, to avail, to mean, &c. &c.

δύνᾱμις, εως, ἡ (δύνᾱμαι). Power, ability, influence, force. Pl. forces, troops.

δυναστεία, ας, ἡ (δυναστεύω). Authority, government, rule.

δυναστεύω, -εύσω, δεδνᾱστευ- κα (δυνάστης, a sovereign). To exercise sovereign power, to govern, to rule.

δυνᾱτός, ἡ, ὅν (adj. δύνᾱμαι). Able, powerful, influential.

δυνηθείην, aor. 1 opt. pass. of δύνᾱμαι.

δύο, num. adj. indec. Two.

δύς. An inseparable particle, denoting difficulty, evil, misfor-

tune, and very often in a privative sense, denoting not, un-, in-, mis-, &c.

δυσδαίμων, ονος (adj. δύς, not, δαίμων, fortunate). Unfortunate, wretched.

δυσειδής, ἐς (adj. δύς, ill, εἶδος, appearance). Ill-favored, deformed, ugly.

δυσέλικτος, ον (adj. δύς, difficult, ἐλίσσω, to roll). Difficult to unravel, involved, complicated.

δυσέξοδος, ον (adj. δύς, with difficulty, ἔξοδος, departure). From which departure is difficult, inextricable.

δύσεργος, ον (adj. δύς, slow, ἔργον, labor). Slow in working, inactive, sluggish, laborious, toilsome.

δύσις, εως, ἥ (δύνω, to go down). The setting of the sun, sunset, the west, descent.

δυσμαθής, ἐς (adj. δύς, with difficulty, μαθαίνω, to learn). Learning with difficulty, slow to learn.

δυσμανθάνω, -μαθήσω (δύς, μαθαίνω). To learn with difficulty.

δύσμαχος, ον (adj. δύς, μάχομαι, to contend). Hard to contend with.

δυσμενέων, ουσα, ον (adj. δύς, μένος). Ill-affected, bearing ill will, hostile.

δυσμενής, ἐς (adj. δύς, evil, μένος, mind). Ill-disposed, hostile.

δυσμεταχειρίστος, ον (δύς, μεταχειρίζω, to manage). Hard to handle or manage; hard to attack or conquer.

δυσμή, ἥς, ἥ (poetic for δύσις). Sunset, the west, descent.

δύσμορος, ον (adj. δύς, evil, μόρος, fate). Ill-fated, unfortunate, wretched.

Δύσπαρις, ιδος, ὁ (δύς, Πάρις). Unhappy, ill-fated Paris.

δύσπορος, ον (adj. δύς, πόρος, a passage). Difficult to pass, difficult.

δύσποτμος, ον (adj. δύς, ill πότμος, fate). Ill-fated, unhappy.

δύστηνος, ον (adj. δύς, with difficulty, στένω, to groan). Wretched, miserable, unfortunate.

δυστυχέω, -ήσω, δεδυστύχηκα (δυστυχής, unlucky). To be unhappy, to be unlucky.

δυστυχία, ας, ἥ (δύς, ill, τύχη, fortune). Ill-fortune, ill-luck, failure.

δυσφορέω, -ήσω, δεδυσφόρηκα (δυσφόρος, insupportable). To be greatly afflicted, to bear impatiently, to grieve.

δυσφύλακτος, ον (adj. δύς, φυλάσσω, to guard). Hard to watch, keep, or guard, hard to keep off or prevent.

δυσχεραίνω, -ᾶνῶ, δεδυσχέρανα (δυσχερής). To be unable to endure, to be distressed, to grieve; to abhor.

δυσχέρεια, ας, ἥ. A difficulty, annoyance, ill-temper; enmity.

δυσχερής, ἐς (adj. δύς, with difficulty, χεῖρ, the hand). Awkward in doing, clumsy; offensive, vexatious, morose, disagreeable.

δύω, dual δυοῖν and δυεῖν, pl. δυῶν. Two.

δύω, and δύνω, δύσω, διέδυναι,

aor. 2 ἔδυν. To go into or under, to enter, to go beneath, to set, to go down.

δωδέκατος, and δωδέκατος, η, ον, (*num. adj. ordin.* δώδεκα, twelve). The twelfth.

Δωδωνίς, ἶδος (*adj.*). Dodonian, of Dodona, a town of Epirus, famous for the oracle of Jupiter.

δῶμα, ἄτος, τό (δέμω, to build). An edifice, a house, an abode.

δωρεά, ἄς, ἡ (δῶρον, a gift). A gift, a present.

δωρέομαι, -ήσομαι, δεδώρημαι (δῶρον). To bestow as a gift, to give.

δώρημα, ἄτος, τό (δωρέομαι). A gift, a present.

Δώρις, ἶδος (*adj. only in the fem.*). Dorian. *Subst.* Doris, a goddess of the sea.

δωροδοκέω, ὦ, -ήσω, &c. (δῶρον, a present, δέχομαι, to receive). To accept as a present, to take as a bribe.

δῶρον, ου, τό (δόω, δίδωμι, to give). A gift, a present.

E.

ἔ, *acc. of οὔ, nom. wanting*, himself, herself, itself. See οὔ.

ἐάλωσαν, see ἀλίσκομαι.

ἐάν, *Att.* ἤν (*conj. contr. for εἰ ἂν, used mostly with subjunctive mood*). If, in case, whether,—εάν μή, if not, unless, except.

ἔαρ, ἔαρος, τό. The spring.

ἐαυτοῦ, ἧς, οὔ. His own, her own, its own: of himself, of herself, of itself. *Attic for ἐμαυτοῦ, and σεαυτοῦ.*

ἔαω, ἐάσω, εἴῃκα, *impf.* εἴων. To permit, to allow, to suffer, to give up, to let go, to forbear.

ἑβδομαῖος, α, ον (*adj.* ἑβδομος, seventh). On the seventh day.

ἑβδομήκοντα (*num. adj. fr.* ἑβδομος). Seventy.

ἑβδομος, η, ον (*num. adj. ind.* ἐπτά, seven). Seventh.

ἐγγέγαα, *Ep. perf.* ἐγγίγνομαι, which see.

ἐγγίγνομαι, ἐγγενήσομαι, (ἐν, γίγνομαι). To be produced in, to grow in, to take place, to happen, to intervene.

ἐγγυάω, -ήσω, ἐγγεγύηκα (ἐγγύη, surety). To give as security, to pledge one's self, to promise, to deliver.

ἐγγυθεν, (*adv.* ἐγγύς, near, at hand,θεν, from). From near, close by, near.

ἐγγύς (*adv.*). Near, at hand. *Comparative*, ἐγγυτέρω, and ἐγγιον, nearer.—*Superlative*, ἐγγυτάτω, and ἐγγιστα, nearest or next.

ἐγείρω, ἐγεῶ, ἤγρεκα, *Att.* ἐγήγεκα, *perf.* 2 ἐγρήγορα. To awaken, to excite, to arouse, to animate.

ἐγέλασσα, *poet. for ἐγέλασα, aor. 1 ind. act.* γελῶω.

Ἐγεσταῖος, α, ον (*adj.* Ἐγεστα, Egesta). Of Egesta, Egastian, οἱ Ἐγεσταῖοι, the Egestians.

ἐγημα, *aor. 1 act. of γαμέω.*

ἐγκαθεύδω, -δήσω (ἐν, in, καθεύδω, to sleep). To sleep in, to lie down upon.

ἐγκαλέω, -έσω (ἐν, upon, καλέω, to call). To call upon; to sum-

mon, to prosecute, to accuse, to reproach.

ἐγκαρτερέω, -ήσω (ἐν, in καρτερέω, to be firm). To persist firmly in, to endure, to hold out, to persevere.

ἐγκανμα, ἄτος, τό (ἐγκαίω, to brand). The print of a burn, a brand, a burn.

ἐγκεφάλος, ου, ὁ (ἐν, in, κεφαλή, the head). The brain.

ἐγκλημα, ἄτος, τό (ἐγκαλέω, to call upon). An accusation, a charge, a reproach.

ἐγκλῖνω, -ινῶ (ἐν, on, κλίνω, to bend). To lean upon, to bend down, to incline.

ἐγκονέω, ᾶ, -ήσω, (ἐν, in, κονέω to hasten). To hasten, to be quick and active in service, &c.

ἐγκραΐα, ας, ἡ (ἐγκραΐης, having power over). Self-control, moderation, abstinence.

ἐγκραΐης, ἐς (adj. ἐν, in, κράτος, power). Having power over, continent, temperate, moderate.

ἐγκρύπτω, -ψω (ἐν, κρύπτω, to conceal). To conceal in, to cover.

ἐγκωμιάζω, -ῶσω, ἐγκεκωμιάκα (ἐγκώμιος, pertaining to eulogy). To praise.

ἐγκώμιος, ον (adj. ἐν, κῶμος, a festive assembly). Pertaining to festivities, in which the praises of heroes were sung. Hence, celebrating with song, panegyrical. ἐγκώμιον, ου, τό, an encomium, praise, an eulogy.

ἐγρήγορα, ας, ε (perf. 2 of ἐγείρω, in sense of present). I am awake; I watch.

ἐγχειρίδιον, ου, τό (ἐγχειρίδιος, taken in the hand). Enchiridion, a small book containing precepts or maxims, a vade-mecum.

ἐγχειρίζω, -ισω, ἐγκεχειρίκα (ἐν, χεῖρ, the hand). To place in the hand; to deliver, to consign, to intrust.

ἐγγέω, ἐγγεύσω, aor. 1 ἐνέχεια (ἐν, into, χέω, to pour). To pour into, to pour out, to fill up.

ἐγχώριος, ον (adj. ἐν, in, χώρα, a country). Born in a country, native, indigenous. οἱ ἐγχώριοι, the inhabitants of a country.

ἐγώ, ἐμοῦ, and μοῦ. I. ἐγώγε, I at least, I for my part. ἐγών, poetic for ἐγώ, before a vowel.

ἔδᾱφος, εος, τό (ἔδος, a basis). A foundation, the ground.

ἔδδισεν, 3d sing. aor. 1 of δεῖδω, which see.

ἔδεσμα, ἄτος, τό (ἔδω, to eat). Food, victuals.

ἐδητύς, ὅς, ἡ (ἔδω, to eat). Food, victuals, eatables, meat.

ἔδος, εος, τό (ἔζω, to seat). A sitting, a session, a seat; an abode; a temple, a shrine.

ἔδω, f. ἐδέσω, ἔδομαι, and ἔδουμαι, p. ἐδίδοκα, aor. 2 ἔφαγον, p. pass. ἐδίδεσμαι. To eat, to devour, to consume.

ἐδώδιμος, ον (adj. ἐδωδή, food). Edible, good for food.

ἐέλμεθα, see εἶλω.

ἐέργει, 3 sing. pres. ind. act. of ἐέργω, poet. for εἶργω.

ἔζομαι, f. ἐδοῦμαι, p. wanting, aor. 1 ἐξέσθην. To seat one's self, to sit down, to sit.

ἔηος, gen. masc. of εὔς, good,

excellent, &c. See note on p. 196, line 10.

ἐθέλω, -λήσω, ἡθέληκα. To will, to wish, to feel inclined.

ἐθίζω, -σω, ἐθίκα (ἔθος, custom). To accustom. *Intr.* to be wont, to be accustomed. *P. pass.* ἐθίσμαι, I am wont.

ἐθιστέος, α, ον (adj. ἐθίζω). To be accustomed, accustomed.

ἔθνος, εος, τό. A nation, a people.

ἔθος, εος, τό (ἔθω). Habit, custom, usage.

ἔθω, *Pres. used in part. only, thus, ἔθων*, to be wont. *Perf. Mid.* εἴωθα, I am wont. κατὰ τό εἴωθός, according to custom. ὥσπερ εἴωθε, as is customary.

εἰ, conditional particle. If, whether. *With indic.* Since. εἰ γάρ, oh that! would that! εἰ δέ but if. εἰ καί, although. εἰ μή, unless.

εἰ, εἰάν, see *App. on Partic.* 114, 115.

εἶαρ, εἶαρος, τό (contr. ἦρ, ἦρος) = ἔαρ, ἔαρος, τό. Spring.

εἶβω, *Epic form of* λείβω, to drop, let fall in drops; δάκρυον, εἶβειν, to shed tears.

εἶδος, εος, contr. ους, τό (εἶδω). The look, aspect, form, appearance.

εἶδω. To see. *Mid.* εἶδομαι, aor. 1 εἰσάμην. To be seen, to appear, to seem.

εἶδω, fut. εἰδήσω, εἶσομαι, perf. ἔγνωνκα, perf. 2 οἶδα; perf. imp. ἴσθι, opt. εἰδείην. Present used in the sense of to see; the others in the sense of to know.

εἶδωλον, ου, τό (*dim. fr.* εἶδος, a form). An image, a statue, a representation.

εἰδώς, νῖα, ός, part. See εἶδω.

εἶθε, partic. of wishing (εἰ). Oh that! would that! Joined with the optative mood.

εἴθισμαι. See ἐθίζω (*poetic* ἐθίζω).

εἰκάζω, -ᾶσω, perf. εἰκάκα, Att. ῥικάκα (εἰκός). To make like, to liken;—to compare, to conjecture, to represent. *Mid.* to liken oneself to, to assume a form.

εἰκασία, ας, ἡ (εἰκάζω). Comparison, the art of representation, conjecture.

εἰκελος, ον (adj. εἰκός). Like, resembling.

εἰκος, ότος, τό (*neut. of* εἰκώς, plur. of ἔοικα, perf. 2 of εἶκω, obsol.). That which is like, what is right, the natural, the reasonable. ὥς εἰκος, as is natural, as is customary.

εἴκοσι, num. adj. Twenty.

εἰκότως (adv. fr. εἰκότιος, gen. of εἶκος). Justly, properly, rightly.

εἶκω, -ξω, εἶχα. To yield, to give away.

εἶκω, pres. obsol., f. εἶξω, p. 2 with a pres. sense ἔοικα, plur. εἴκειν. To be like, to resemble, to appear, to seem.

εἰκών, όνος, ἡ (εἶκω). A likeness, an image, a statue.

εἰκώς, νῖα, ός (*part. adj. from* ἔοικώς, perf. part. of εἶκω, to resemble). Likely, probable.

Εἰλείθυια, ας, ἡ. Ilithyia, called also Lucina, the goddess who presides over childbirth.

εἰληφώς, ὦν, ὅς (*adj. Att. for λεληφώς, perf. act. part. of λαμβάνω, to receive.*

εἰλιπόδεσσι, *Ionic for εἰλιποσι, dat. pl. of εἰλίκου.*

εἰλίπους, ον (*adj. εἰλω, to roll, πούς, the foot.*) Bent-footed.

εἴλω, *or εἰλέω, εἰλήσω, and ἔλσω, perf. pass. ἔελμαι, to roll up, press together, enclose, confine, shut up.*

Εἰλώτης, ου, ὅ. A Helot. *The Helots were inhabitants of Helos, reduced to slavery by the Spartans.*

εἶμα, -ἄτος, τό (*εἶμαι, p. pass. ἔννυμι, to clothe.*) Clothing, a garment.

εἶμαρμένον, ου, τό (*εἶμαρμαι, Attic for μέμαρμαι, perf. part. pass. of μείρομαι, to obtain by lot.*) A decree of destiny, destiny, fate, death.

εἶμαρται, *impers. perf. pass. εἶμαρμαι fr. μείρομαι, to receive by lot.* It is ordained, it is fated.

εἶμι, ἔσομαι, *imperf. ἦν, imperf. mid. ἦμην (very rare), irreg.* To be, to exist, to live. ἔσθ' ὅτε, sometimes, at times.

εἶμι, εἶσομαι, *imperf. ἦεν.* To go, to go on a journey, to travel, to march. εἰς χεῖρας ἵεναι, to join battle.

εἴνατος, η, ον (*adj. poetic for ἔννατος.*) The ninth.

εἵνεκα, *poetic for ἔνεκα.* On account of.

εἶπα, εἶπον, *the first and second aorists of εἶπω (obsol.), to say, used as aorists to φημί.* To say, to speak, to utter.

εἴπερ (*conj. εἰ, περ.*) If however, although, even though.

εἴποθι (*adv. εἰ, πόθι, any where.*) If any where.

εἴργω, -ξω, εἴρχα. To shut in, to inclose.

εἴργω, -ξω, εἴρχα. To shut out, to keep off from, to forbid, to prevent, to restrain.

εἰρεσία, ας, ἡ (*ἐρέσσω, to row.*) Rowing.

εἰρήνη, ης, ἡ. Peace.

Εἰρήνη, ης, ἡ. Irene, the goddess of peace, daughter of Jupiter and Themis.

εἰρύω, *poet. for ἐρύω, which see.*

εἴρω, ἐρῶ, *fut. pass. εἰρήσομαι, perf. εἴρημαι.* To say, speak, talk, tell.

εἰς, *or ἐς (prep. gov. acc.).* To, into, with respect to, on account of, for, against. *With numerals, about, as many as, to the number of. Relating to time, towards, for, during, at. Before a gen. it governs the acc. understood; thus, εἰς Ἄιδου, δῶματα understood, to to the abodes of Hades.*

εἷς, μία, ἓν (*adj.*) One.

εἰσάγω, -ξω (*εἰς, to, ἄγω, to lead.*) To lead into, to introduce, to bring forward.

εἰσβαίνω, -ήσομαι (*εἰς, βαίνω.*) To go into, to enter, to go on board.

εἰσβάλλω, -βάλλω (*εἰς, βάλλω.*) To throw into, to rush upon, to invade. *Of a river, to discharge itself, to empty.*

εἰσδύω, *and εἰσδύνω, -σω (εἰς, δύνω, to go down).* To go down into, to creep into, to descend into.

εἰσεῖδον, aor. 2 of εἰσεῖδω, ob-
sol., used as aor. to εἰσοράω. To
look into, to gaze at, to behold.

εἰσεῖμι, -σομαι (εἰς, εἴμι). To
go into, to come into, to enter.

εἰσελάύνω, -ελάσω (εἰς, ἐλαύ-
νω). To drive in, over, or to,
especially of a ship to land; to
land, to go, ride, sail, march into.

εἰσενέγκωσιν, 3d pl. aor. 2 subj.
act. of εἰσφέρω, which see.

εἰσέρχομαι, -ελεύσομαι (εἰς, ἔρ-
χομαι). To come into, to enter,
to go into, to visit.

εἰσέτι (adv. εἰς, to, ἔτι, still).
To a still longer time, still far-
ther, besides.

εἰσηγέομαι, -ήσομαι (εἰς, ἡγέο-
μαι). To lead forth into, to pro-
pose, to introduce, to induce.

εἰσηγητής, οὔ, ὁ (εἰσηγέομαι).
One who brings forward or intro-
duces, an author, an inventor.

εἰσήμεγεν. See εἰσφέρω.

εἴσοδος, ου, ἡ (εἰς, ὁδός). A
way, an entrance.

εἰσοίσειν, fut. inf. of εἰσφέρω.

εἰσόκα, Dor. for εἰσόκε (εἰς
ὅκε). Till, until, as long as, so
long as.

εἰσοπτρον, ου, τό (εἰσόπτομαι,
to look into). A mirror.

εἰσοράω, -όσομαι (εἰς, ὁράω).
To look into, to see into, to be-
hold, to gaze upon.

εἰσπέμπω, -ψω (εἰς, πέμπω, to
send). To send into, to introduce.

εἰσπίπτω, fut. -πесоῦμαι (εἰς,
πίπτω, to fall). To fall, rush in
or into, to fall upon, to attack.

εἴστε. Even to, up to.

εἰστήκει. See ἴσθιμι.

εἰστία, 3d sing. imp. contr. of
εἰστιάω.

εἰσφέρω, -οίσω; aor. 1 εἰσή-
νεγκα (εἰς, φέρω). To carry into,
to bring upon, to contribute, to
introduce.

εἰσφορέω, -ήσω (εἰς, φορέω, to
bring). To bring into, to store
up, to collect.

εἰσχέω, -χείσω (εἰς, into, χέω,
to pour). To pour into, to pour
out. Mid. to flow into, to empty.

εἴσω, ἔσω (adv. εἰς). Within,
into, to.

εἴτα (adv.). So then, there-
upon, thus then, therefore, next.
See App. on Partic. 116.

εἴτε (conj.). Whether. εἴτε...
εἴτε, ... sive ... sive, ... either ...
or, ... whether ... or ... See App.
on Partic. 117-119.

εἴ τις, εἴτε (εἰ, τις, any one). If
any one.

ἐκ (before a vowel ἐξ). Prep.
gov. gen. Out, out of, from, away,
beyond. In relations of place,
out of, from the interior of; of
time, from, since, after; of cause,
through, by means of, by. In
compos. out, away, forth, utterly,
&c.

Ἐκάβη, ης, ἡ. Hecuba, wife
of Priam, king of Troy.

ἐκαστος, η, ον (adj.). Each,
every, every one.

ἐκάστοτε (adv. ἐκαστος). Each
time, every time, continually.

ἐκάτερος, α, ον (adj. ἐκάς, sep-
arate). Either of two, each, one
or other, both.

ἐκατέρωθεν (adv. ἐκάτερος).
From either side, on both sides.

ἐκατέρωσε (*adv.*). To both sides, both ways, to either side.

ἐκᾱτι, *Dor.* for ἐκητι. By the pleasure of, on account of.

ἐκατόμβη, ἡς, ἡ (ἐκατόν, and βοῦς). A hecatomb, *literally*, the offering of a hundred oxen; any large sacrifice publicly offered.

ἐκαῶτον, *num. adj. indec.* A hundred; *in comp., generally* for very many.

ἐκαῶστος, ἡ, ὄν (*num. adj.*). The hundredth.

ἐκβαίνω, *f. -βήσομαι* (ἐκ, βαίνω). To go, or come out from, to disembark, to descend from; to turn out or happen.

ἐκβάλλω, -ᾶλῶ (ἐκ, βάλλω, to cast). To cast out of, to discharge from; to drive forth, to expel, to banish.

ἐκβιβρώσκω, ἐκβρώσω (ἐκ, βιβρώσκω). To eat up completely, to devour to consume.

ἐκβοάω, -ήσω (ἐκ, βοάω). To cry out aloud, to proclaim, to call aloud for.

ἐκβολή, ἡς, ἡ (ἐκβάλλω). A discharge, the mouth of a river.

ἐκγελᾶω, -ᾶσω (ἐκ, γελᾶω). To laugh out, to laugh aloud, to burst out laughing.

ἐκγονος, ου, ὅ (ἐκγίγνομαι, to be born of). Offspring, a descendant.

ἐκδέχομαι, -ξομαι (ἐκ, δέχομαι). To receive from, to succeed to, to expect.

ἐκδέω, -ήσω (ἐκ, δέω, to fasten). To fasten to, to bind to.

ἐκδημος, ον (*adj. ἐκ, δημος*).

From home, abroad, gone on a journey, foreign.

ἐκδιδάσκω, -ξω (ἐκ, διδάσκω). To teach thoroughly to inform fully.

ἐκδίδωμι, -δῶσω (ἐκ, δίδωμι). To give away, to yield up, to publish.

ἐκδιώκω, -ξω (ἐκ, διώκω). To drive out, to put to flight, to pursue.

ἐκδύω, *and* ἐκδύνω, *f. -ύσω* (ἐκ, δύω, to come). To come out of, to appear; to put off, *as armor*, to strip, to undress.

ἐκεῖ (*adv.*). There, in that place.

ἐκεῖθεν (*adv.*). From that place, thence, thenceforward.

ἐκεῖσε (*adv.*). To that place, thither.

ἐκεῖνος, η, ο (*dem. pron., ἐκεῖ*, in that place). That, this: he, she, it.

ἐνέκαστο, *plur. of καίνυμαι*.

ἐνεκράγειτε, *plur. of κραῶω*.

ἐκθορέω, -ήσω (ἐκ, *from*, *θορέω*, *θρώσκω*, to leap). To leap from, to spring up from.

ἐκκαθαίρω, -αρώ (ἐκ, καθαίρω). To cleanse thoroughly, to purify.

ἐκκαίδεκα, (*num. adj. ἑξ, six, καί, δέκα*). Sixteen.

ἐκκαλέω, -έσω (ἐκ, καλέω). To call out, to summon forth.

ἐκκαλύπτω, -ψω (ἐκ, καλύπτω). To uncover, to expose, to disclose, to reveal.

ἐκκειμαι, -κεισομαι (ἐκ, κείμαι). To be exposed, to lie open, to be public.

ἐκκλησία, ας, ἡ (ἐκκαλέω, to call out). An assembly of the people, a public assembly.

ἐκκλησιάζω, -άσω, to hold an ἐκκλησία. To convene, to call together.

ἐκκλίνω, -ινῶ (ἐκ, κλίνω). To bend from a straight course, to go out of the way, to give way, to incline.

ἐκκομίζω, -ίσω (ἐκ, κομίζω). To carry out for burial.

ἐκκοπεύς, ἑως, ὁ (ἐκκόπτω). A knife or instrument for cutting.

ἐκκοπέω, -ήσω. To knock out.

ἐκκόπτω, -ψω (ἐκ, κόπτω). To cut out or off, to slay, to hew down, to beat off.

ἐκκρούω, -σω (ἐκ, κρούω). To beat, knock, or dash out, to repulse, to elude.

ἐκκυμαίνω, -μῶν (ἐκ, κυμαίνω, to fluctuate). To overflow; to depart from a straight line, to waver, to be thrown into confusion.

ἐκλάμπω, -ψω (ἐκ, λάμπω). To shine forth, to shine brilliantly.

ἐκλανθάνω, -λήσω (ἐκ, λανθάνω, to cause to forget). To cause total oblivion. *Mid.* to forget completely.

ἐκλείπω, -ψω (ἐκ, λείπω). To leave out, to omit, to leave behind, to forsake. *Intr.* to disappear, to die. *Mid.* to be inferior to, to cease.

ἐκληρέω, ᾧ, *fut.* -ήσω (ἐκ, ληρέω). To be very foolish. *Trans.* to make a fool of.

ἐκλύω, -ύσω (ἐκ, from, λύω, to loose). To loose from, to set

free, to dissolve; to wear out, to exhaust; to give way, to faint, to yield.

ἐκούσιος, α, ον and ος, ον (*adj.* ἐκὼν, willing). Voluntary, of one's own accord, spontaneous, ἐκουσίως (*adv.*). Voluntarily, willingly, spontaneously.

ἐκπέμπω, -ψω (ἐκ, πέμπω). To send out or away, to send forth, to dismiss.

ἐκπέρθω, -πέρσω (ἐκ, πέρθω). To destroy totally, to sack.

ἐκπετάννυμι, -πειῶσω, ἐκπεπέτῃκα, by syncope, ἐκπέπτῃκα, *p. pass.* ἐκπέπτῃμαι, *aor. 1 pass.* ἐξεπετέσθην, (ἐκ, out, and πετάννυμι, to spread). To spread out, to unfold, to open, to untwine, to cast away.

ἐκπέτομαι, -πετήσομαι, (ἐκ, πέτομαι, to fly). To fly away, *aor.* 2 ἐξεπιτόμην.

ἐκπήγνυμι, -πήξω (ἐκ, πήγνυμι, to fasten). To fasten or join firmly, to freeze, to benumb. *Pass.* to become firm or hard, to be frost-bitten.

ἐκπηδάω, -ήσω (ἐκ, out, πηδάω, to spring). To spring forth, to rush out, to sally forth.

ἐκπίνω, -πώσω (ἐκ, wholly, and πίνω, to drink). To drink up, to empty, to drain, to absorb, to exhaust.

ἐκπίπτω, -πεσοῦμαι, *aor. 1* ἐξέπεσον, *p.* ἐκπέπτωκα (ἐκ, out of, and πίπτω, to fall). To fall out of, or down from, to lose, to be banished from, to escape, come forth, to be made known, to spread.

ἐκπλαγεῖς, *part. aor. 2 pass.*
ἐκπλήσσω.

ἐκπλέω, -πλεύσομαι (ἐκ, πλέω).
To sail out of, to sail away.

ἐκπλήσσω, -ξω, (ἐκ, complete-
ly, πλήσσω, to strike). To strike
with alarm, to terrify, to stun.

ἐκπνέω, -πνεύσω (ἐκ, forth,
πνέω, to breathe). To breathe
forth, to expire, to die.

ἐκποδών (*adv.* ἐκ, from, ποδῶν,
of feet). From before the feet,
away, out of the way. ἐκποδών
ποιεῖσθαι, to put out of the way,
to dispatch, to remove.

ἐκπολιορκέω, -ήσω (ἐκ, πολι-
ορκέω, to besiege). To take by
siege; to storm, to carry by as-
sault.

ἐκπονέω, -ήσω (ἐκ, out, πονέω,
to work). To work out, to pro-
duce by labor; to adorn.

ἐκπρεπής, ἐς (*adj.* ἐκπρέπω, to
excel). Excelling, illustrious.

ἐκπύρῳω, -ώσω (ἐκ, complete-
ly, πύρῳω, to set on fire). To
destroy by fire, to burn to ashes,
to consume utterly.

ἐκπωμα, ἄτος, τό (ἐκπίνω, to
drink up). A drinking cup, a
beaker.

ἐκρίζω, ὤ, -ώσω (ἐκ, from, ρίζα,
a root). To root out, to up-
root; to produce from the root.

ἐκρίζωσις, εως, ἥ (ἐκρίζω).
Extirpation.

ἐκρίπτω, -ψω (ἐκ, κρίπτω). To
cast off, to throw away.

ἐκστάσις, εως, ἥ (ἐξίστημι, to
displace). A displacing, disorder;
mental distraction, insanity.

ἐκσοβέω, -ήσω, -σεσόβηκα (ἐκ,

σοβέω, to drive). To drive away,
to frighten away.

ἐκτείνω, -τενῶ (ἐκ, out, τείνω).
To stretch out to extend.

ἐκταράσσω, -τιω, *fut.* -ξω, *p.*
ἐκτετόραχα (ἐκ, intens., ταραάσσω,
to disturb). To confuse, to dis-
order, to confound, to distract, to
perplex.

ἐκτίθημι, *fut.* -θήσω (ἐκ, out,
τίθημι, to place). To put out,
to expose, to exhibit, to declare.

ἐκτίνω, -ίσω (ἐκ, off, τίνω, to
pay). To pay off, to repay, to
atone for, to pay.

ἐκτοθι (*adv.* ἐκτός, outside).
On the outside, out of, without.

ἐκτοπίζω, -ίσω, ἐκτετόπικα (ἐκ,
away from, τόπος, a place). To
remove from a place, to change
one's dwelling, to migrate, to de-
part.

Ἐκτόρεος, α, ον, *Ion.* ος, η, ον
(*adj. fr.* Ἐκτωρ, Hector). Of or
belonging to Hector.

Ἐκτοριδης, ου, ὅ, *patronymic*
from Ἐκτωρ. Son of Hector,
i. e. Astyanax.

ἐκτός (*adv.* ἐκ, out). Outside,
without, away from.

ἐκτοτε (*adv.* ἐκ, from, τότε,
then). From that time, since
then, thence.

ἐκτρέπω, -ψω (ἐκ, τρέπω). To
turn away from, to avert. *Mid.*
to turn aside, to deviate, to
change one's form.

ἐκτρέφω, -θρέψω (ἐκ, com-
pletely, τρέφω, to nourish). To
bring up from childhood, to rear
up, to nurture, to support.

ἐκτρέχω, -θρέξομαι, and δρα-

μοῦμαι (ἐκ, τρέχω). To run from, to rush forth, to spring forth.

ἐκτυφλόω, -ώσω (ἐκ, τυφλόω). To make completely blind, to deprive wholly of sight.

Ἐκτωρ, ὁρος, ὅ. Hector, son of Priam and Hecuba, commander of the Trojan forces, and their main support against the Greeks; slain in single combat by Achilles.

ἐκφαίνω, -φανῶ (ἐκ, φαίνω). To show forth, to bring to light, to reveal, to declare.

ἐκφάνης, ἐς (adj. ἐκφαίνομαι). Shining forth; plain, manifest.

ἐκφέρω, ἐξοίσω (ἐκ, φέρω). To carry forth, to bring forward, to produce, to publish, to discover. *Pass.* to be carried forth, to be driven from the right course.

ἐκφεύγω, -ξω (ἐκ, φεύγω). To flee from, to avoid, to escape.

ἐκφοβέω, -ήσω (ἐκ, greatly, φοβέω, to frighten greatly, to terrify. *Mid.* to fear to dread.

ἐκφυλάσσω, -τιω, -ξω (ἐκ, strictly, φυλάσσω, to guard). To watch carefully, to wait for.

ἐκχέω, fut. -χεύσω, to pour out, empty out, lavish.

ἐκών, οὔσα, ὄν (adj.). Voluntary, willing, of one's own accord.

ἐλαία, ας, ἡ. An olive tree, an olive.

ἐλαιον, ου, τό (ἐλαία). Olive oil, oil.

ἐλαιόω, ᾧ, fut. -ώσω (ἐλαία, the olive tree). To anoint with oil, to gather the olive harvest.

ἐλασσοῶ, -τιόω, -ώσω (ἐλάσσω, less). To make less, or worse, to diminish; *Pass.* to

come short, to be behindhand, to be inferior to.

ἐλάττωμα, ἄτος, τό (ἐλάττω, to reduce). Reduction, diminution, loss.

ἐλάττων, or -σσων, ὄν (adj. comparative of ἐλαχύν, small) Smaller, less, worse, inferior.

ἐλάνω, ἐλάσω, Att. ἐλαῶ, ἢ ἐλάνα, Att. redup. ἐλήλανα (ἐλάω nearly obsol. to urge onward) To drive, to press hard on, to put to flight. *Intr.* to advance, to ride, to proceed.

Ἐλαφβολιών, ὤνος, ὅ (ἐλαφ βόλος, ἔλαφος, and βάλλω, to shout, to hunt). The Elaphebolion, the ninth month of the Attic year, in which the Elaphebolia were held (at Elis ἐλάφιος), answering to the last half of March, and first of April.

ἐλάφος, ου, ὁ, ἡ. A stag, deer, hart.

ἐλαφρός, ἄ, ὄν (adj.). Light, nimble, easy to be borne.

ἐλαφρῶς (adv. ἐλαφρός). Lightly, nimbly, gently, &c.

ἐλάχιστος, η, ὄν (adj. superlative of ἐλαχύν, small). Smallest, least.

ἐλεαίρω, -ἄρῳ, ἐλέαρκα (ἔλεος, pity). To pity, to feel compassion.

ἐλεγεία, ας, ἡ, and ἐλεγεῖον, ου, τό (ἔλεγος, an elegy). A poem in elegiac measure, an elegy, a poem.

ἐλέγχος, ου, ὁ (ἐλέγχω). A proof, conviction.

ἐλέγχω, -γξω, ἢ λεγχα. To refute, to convict, to convince.

ἐλεεινός, ἡ, όν (*adj.* ἔλεος, pity). Pitable, exciting pity, affecting, sad.

ἐλέεω, -ήσω, ἡλέηκα (ἔλεος, pity). To pity, to commiserate.

ἐλεημοσύνη, ης, ἡ (ἐλεήμων, compassionate). Compassion, alms, bounty.

ἐλελίζω, -ίξω, ἐλέλιχα (*poet.* for ἐλίσσω, to turn round or about). To brandish, to cause to thrill, to quiver.

Ἑλένη, ης, ἡ. *Helena, daughter of Jupiter and Leda the wife of Tyndareus, and wife of Menelaus; her abduction, from Sparta by Paris, and the refusal of the Trojans to restore her, were the causes of the Trojan war; honored subsequently as a divinity in Sparta.*

ἔλεος, ου, ό. Pity, compassion, mercy.

ἐλευθερία, ας, ἡ. Freedom, liberty.

ἐλεύθερος, α, ον (*adj.* ἐλεύθω, *obsol.* from which are formed ἐλεύσομαι, ἡλυθον, ἐλήλυθα, the *fut. aor. 1* and *perf.* of ἔρχομαι, to go). Free from a thing, free-spirited, gentle.

ἐλευθερόω, -ώσω, ἡλευθέρωκα (ἐλεύθερος, free). To free, emancipate, to release, to deliver.

Ἑλευσίνιος, α, ον (*adj.* Ἑλευσις). Eleusinian.

Ἑλευσις, ἴνος, ἡ. *Eleusis, a city of Attica, sacred to Ceres, and Proserpina; it contained a famous temple of Ceres, and in it were celebrated the Eleusinian mysteries.*

ἐλεφαντιστής, ου, ό (ἐλέφας). An elephant-hunter.

ἐλέφας, αντος, ό, ἡ. The elephant; ivory.

ἐλγης, *aor. subj. of αἶρω.*

ἐλιγμός, ου, ό. A rolling winding, twisting, turning, *as of a winding road or passage.*

ἐλκεσίπεπλος, ον (*adj.* ἔλκω, to draw, πέπλος, full robe). Trail-ing the robe, with a long train.

ἐλκηθμός, ου, ό (ἔλκω, to draw). A dragging, or pulling roughly; a being carried off, misused.

ἔλκος, εος, τό. A wound, sore, ulcer.

ἐλκύω, -ύσω, εἴκῃκα. To drag, &c. *Vid.* ἔλκω.

ἔλκω, ἔλξω, εἴλχα. To draw, to pull along, to trail on the ground; to drink.

ἐλλάβε. *Poet. for ἔλαβε, aor. 2 of λαμβάνω.*

Ἑλλάς, ἄδος, ἡ. *Hellas, a city of Thessaly said to have been founded by Hellen; next applied to all Thessaly; finally to the whole of Greece, with the exception of Thessaly; hence it is translated Greece.*

ἐλλείπω, -ψω (έν, λείπω, to leave). To leave behind, to forsake, to omit, to neglect, to leave undone.

Ἑλλη, ης, ἡ. *Helle, sister of Phrixus, with whom she fled from her father's house, on the back of a golden ram. Having become giddy, she fell into the sea, afterwards from her called the 'Hellespont.'*

Ἑλλην, ηνος, ὁ. Hellen, son of Deucalion; his descendants, Ἑλληνες, at first dwellers in the Thessalian Hellas, later the common name for all the Greeks; hence, a Greek.

Ἑλληνικός, ή, όν (adj. Ἑλλην, a Greek). Grecian, Greek.

Ἑλληνικώς (adv.). After the manner of the Greeks.

Ἑλλησποντικός, ή, όν (adj. Ἑλλήσποντος). Of or belonging to the Hellespont.

Ἑλλήσποντος, ου, ὁ (Ἑλλης, of Helle, and πόντος, the sea). The Hellespont.

ἐλλίπής, ἐς (adj. ἐλλείπω, to leave behind). Defective, imperfect, wanting.

ἐλλω, ἔλω. See εἶλω.

ἐλοιμι, ἐλοιμην, opt. aor. 2 act. and mid. of αἰδέω.

ἐλπίζω, -ίσω, ἤλπικα (ἐλπίς). To hope, to trust in, to expect, to believe.

ἐλπίς, ἵδος, ή. Hope, expectation, desire, confidence.

ἐλπω, mid. ἐλπομαι, epic ἐέλπομαι, perf. ἐόλπα. In general to have any thought about the future, hence, to hope, to believe, to expect.

ἐμαντοῦ, ἤς, reflex. pron. (ἐμοῦ, of me, αὐτοῦ, self). Of me myself, my own, mine.

ἐμβαίνω, -ήσομαι, -βέβηκα, aor. 2 ἐνέβην (ἐν, βαίνω, to go). To go into, to enter, to ascend; to embark, to advance.

ἐμβάλλω, -ᾶλῶ (ἐν, βάλλω, to throw). To throw in, to lay upon, to inflict on; to suggest, to excite;

to empty, to attack, to make an irruption into.

ἐμβάμμα, ατος, τό (ἐν, βάπτω, to dip). Any thing dipped in sauce; sauce, a savory dish.

ἐμβιβάζω, -ᾶσω (ἐν, into, βιβάζω, to cause to go). To cause to enter, to put on board, to lead into.

ἐμβολή, ἤς, ή (ἐμβάλλω, to rush into). An irruption, an invasion, an attack.

ἐμβρόντητος, ον (adj. ἐμβροντάω, to strike with thunder). Thunder-stricken.

ἐμβυθίζω, -ίσω (ἐν, βυθίζω, to plunge). To plunge in the deep, to submerge, to engulf.

ἐμεῦ, Doric for ἐμοῦ.

ἐμᾶνής, ἐς (adj. ἐν, intens., μαίνομαι, to rave). Raving, frantic, furious.

ἐμμελῶς (adv. ἐμμελής, in time). Harmoniously, neatly, wittily, in a becoming manner.

ἐμμένω, -ῶ (ἐν, μένω). To remain in, to persevere, to continue.

ἐμμί, Æolic for εἰμί.

ἐμοί, dative of ἐγώ, enclitic μοί.

ἐμός, ή, όν (adj. pron. ἐμοῦ, of me, gen. of ἐγώ). My, mine.

ἐμπᾶθής, ἐς (adj. ἐν, in, πάθος, strong feeling). With strong feelings, deeply moved or affected, impassioned.

ἐμπᾶλιν (adv. ἐν, intens., πάλιν, back again). Back again, anew, contrary.

ἐμπάσσω, -ᾶσω (ἐν, on, πάσσω, to scatter). To scatter upon, to sprinkle over.

Ἐμπεδοκλῆς, εἰς, δ. Empedocles, a philosopher, poet, and historian of Sicily, who flourished B. C. 444.

ἐμπειρία, ας, ἡ. Experience, knowledge acquired by experience or practice, practical skill.

ἐμπειρος, ον (ἐν, πείρα, a trial). Experienced or practised in, having tried, versed or skilled in.

ἐμπης, Ion. for ἐμπας (ἐν, ον, πᾶς, the whole). On the whole, however.

ἐμπίμπλημι, -πλήσω (ἐν, πίμπλημι, to fill). To fill up, to fill.

ἐμπίμπρημι, fut. -ήσω, perf. ἐμπέπρηκα (ἐν, in, πίμπρημι, to burn). To set on fire, to influence, to irritate, to provoke, to excite. ἐμπίμπραμαι, to burn with anger, to rage, to be violent.

ἐμπίπτω, ἐμπεσοῦμαι, ἐμπέπτωκα, aor. 1 ἐνέπεσα, aor. 2 ἐνέπεσον (ἐν, πίπτω, to fall). To fall in or upon, to meet with, to plunge into.

ἐμπλέκω, -ξω (ἐν, in, πλέκω, to twine). To entwine, to entangle, to perplex.

ἐμπλέω, -πλεύσομαι (ἐν, πλέω, to sail). To sail in, to float in or upon.

ἐμπλήθω, -πλήσω (ἐν, πλήθω, to fill). To fill in, to fill.

ἐμποδίζω, -ποδίσω, ἐμπεπόδινα (ἐν, ον, ποδίζω, to fetter). To secure with fetters, to shackle, to entangle, to impede.

ἐμποδών (adv. ἐν, among, πούς, a foot). Literally, before the feet, i. e. in the way. τὰ ἐμποδών, present circumstances.

ἐμποιέω, -ήσω, -πεποιήκα (ἐν, ποιέω, to work). To work in, to insert, to produce in.

ἐμπορεύομαι, -εύσομαι (ἐν, πορεύομαι, to travel). To travel about in a place, to trade, to traffic.

ἐμπορία, ας, ἡ (ἐμπορος). Commerce, trade, traffic.

ἐμπορος, ον, ὁ (ἐν, in or upon, πόρος, passage to and fro). One who passes to and fro as a trader, a merchant.

ἐμπροσθεν (adv. ἐν, in, πρόσθεν, before). In the fore part, before, in the presence of.

ἐμπτύω, -ῦσω (ἐν, upon, πτύω, to spit). To spit upon, to spit into.

ἐμπυκάζω, -ᾶσω (ἐν, in, πυκάζω, to cover over). To cover over in a thing, to hide, to cover, to conceal.

ἐμφαίνω, -ᾶνῶ, ἐμπέφαγκα (ἐν, in, φαίνω, to show). To show or make appear in, to manifest; to make known. Mid. to appear.

ἐμφανής, ἐς (adj. ἐμφαίνω). Apparent, exposed to view, visible, manifest.

ἐμφράσσω, -τιω, -ξω, -πέφρακα (ἐν, φράσσω, to shut up). To stop, to obstruct, to fill up, to shut in, &c.

ἐμφρων, ον (adj. ἐν, φρήν, mind). In his right mind, rational, intelligent.

ἐμφύτος, ον (adj. ἐμφύω, to produce in). Implanted in, innate, natural, ingrafted.

ἐμφύω, -ῦσω (ἐν, in, φύω, to produce). To produce, to infuse

into. *Intr. in the perf. and aor.* 2, to grow upon, to cling to.

ἐν (*prep. gov. dat. only*). In, on, upon, at, among. *Whenever ἐν is used before the gen. a dat. is understood. Thus, ἐν ἄδον, δώματα understood. With adjec. in compos. it has sense of furnished with, within it, having, containing. Sometimes it is intensive, and sometimes limits or diminishes.*

ἐναγώνιος, ον (*adj. ἐν, in, ἄγων, a combat*). Engaged in combat, warlike, vigorous.

ἐνάλιος, α, ον, and ος, ον (*adj. fr. ἐν, and ἄλς, the sea*). Maritime, naval, marine.

ἐνάλλομαι, -αλοῦμαι (*ἐν, ἄλλομαι, to leap*). To leap upon, to leap in.

ἐνάντιος, α, ον (*adj. ἐν, in, ἄντιος, in front of*). In the part opposite, over against, hostile. *As a subst. an enemy.*

ἐναντίως (*adv. ἐνάντιος, over against*). In an opposite direction, adversely, on the other side. *ἐναντίως ἔχειν, to be opposed to.*

ἐναπολείπω, -ψω (*ἐν, ἀπολείπω, to leave behind*). To leave behind in, to abandon in, to leave on the spot.

ἐνάπτω, -ψω (*ἐν, on, ἄπτω, to fasten*). To fasten on, to fit to, to attach to.

ἐνᾶρα, ων, τά (*ἐναίρω, to kill*). Spoils taken from the slain; spoils.

ἐναρμόζω, -όσω (*ἐν, ἁρμόζω, to fit*). To fit in, to fit into, to adjust, to arrange.

ἐνᾶτος, η, ον, and ἑνᾶτος, η, ον (*adj. ἐννέα, nine*). The ninth.

ἐναύω, -αύσω (*ἐν, αὔω, to kindle*). To kindle, to set fire to, to set on fire, to excite.

ἐνδεής, ἔς (*adj. ἐν, intens., and δέω, to want*). In great need, needy, destitute, wanting, insufficient.

ἐνδεια, ας, ἡ (*ἐνδεής*). Want, indigence, poverty.

ἐνδείκνυμι, -δείξω, -δέδειχα (*ἐν, intens., δεικνῦμι, to show*). To show clearly, to point out, to prove.

ἐνδεκα. The Eleven *were the board at Athens who had charge of the prisons, the police, and the punishment of criminals.*

ἐνδέκατος, η, ον (*adj. ἐνδεκα, eleven*). The eleventh.

ἐνδέχομαι, -ξομαι (*ἐν, δέχομαι, to receive*). To take in, to hold in, to receive, to accept, to admit. *Impers. it is practicable, it is lawful.*

ἐνδέω, -δέήσω (*ἐν, δέω*). To want, to be in need of. *Mid. to suffer want.*

ἐνδέω, -δήσω (*ἐν, δέω*). To bind on, to fasten to, to enclose, to fetter.

ἐνδηλος, ον (*adj. ἐν, δηλος*). Manifest, evident.

ἐνδιατρίβω, -τρίψω (*ἐν, διατρίβω, to abide*). To abide in, to live in, to continue, to stay.

ἐνδίδωμι, -δώσω (*ἐν, δίδωμι*). To give up to, to yield, to permit, to submit.

ἐνδοθι (*adv.*). Within.

ἐνδον (*adv. ἐν*). In, within.

ἐνδοξος, ον (*adv. ἐν, δόξα, renowned*). Renowned, famous, illustrious.

ἐνδύω, and ἐνδύνω, -δύσω (ἐν, δύω, to enter). To enter into, to go into, to put on. *Mid.* to dress oneself.

ἐνεδρεύω, -εύσω (ἐνέδρα, a sitting or lying in wait). To place in, to place in ambuscade. *Mid.* To lie in wait.

ἔρεκα (adv. gov. gen.). On account of, for the sake of.

ἐνέργεια, ας, ἡ (ἐν, ἔργον, work). Activity, energy, striving.

ἐνεργός, όν (adj. ἐν, ἔργον). Working, effective, productive; performed, effected, done.

ἐνερχε, (adv.). From below, beneath, under, below.

ἐνέχεα, aor. 1 act. of ἐγγέω, which see.

ἐνέχω, -ξω, or ἐνσχήσω (ἐν, in, ἔχω, to hold). To hold or keep in, to hold fast to, to retain by, to detain upon.

ἐνθα (adv. denoting place). Here, there, where, whither. *Denoting time*, then, when.

ἐνθεάζω, -ᾶσω (ἐν, θεάζω, to inspire). To inspire. *Mid.* to be enthusiastic or frantic.

ἐνθήμεν, ἐνθήμεναι for ἐνθεῖναι, aor. 2 of ἐντίθημι, which see.

ἐνθεν (adv.). Hence, thence, whence, hereupon.

ἐνθουσιάζω, and ἐνθουσιάω, fut. -ᾶσω, perf. ἐντεθουσιᾶσα (fr. ἐνθους, divinely inspired). To be divinely inspired, to be enthusiastic, to be filled with martial fury.

ἐνθύμιος, ον (adj. ἐν, θυμός, the mind). Taken into the mind, reflected on, considered.

ἐνι, for ἔνεστι, impers. *Vid.* ἐνεμι.

ἐνί, poetic for ἐν. *In.* See ἐν. ἐνιαυτός, οὔ, ό. A year. ἐπ' ἐνιαυτόν, κατ' ἐνιαυτόν, every year, yearly.

ἐνίημι, -ήσω (ἐν, ἵημι, to send). To cast into, to fling upon.

ἐνικός, ἡ, όν (adj. ἐν, neut. of εἷς). Pertaining to unity, sole, single, alone.

ἐνιοι, αι, α (adj. ἐνι for ἔνεστιν, and οἱ, there are those who). Some people, certain persons; some, certain.

ἐνίοτε (adv. ἐνι, ἔστιν, there is, ότε, when). Sometimes, at times, occasionally.

ἐνίσπω, fut. -ψω, -πήσω, aor. 2 ἐνισπον, reduplicated ἐνένισπον (ἐν, ἔπω, to speak). To tell, to relate, to declare, to say, to speak.

ἐννᾶταῖς, α, ον (adj. ἐννέα, nine). Occurring or falling on the ninth day.

ἐννᾶτος. See ἐνᾶτος.

ἐννέα, num. adj. indec. Nine. ἐννεήχοντα, num. adj. indec. Ninety.

ἐννέπω, and ἐνέπω, fut. ἐνίψω, rarely ἐνισπήσω, aor. 2 ἐνισπον. To say, to speak, to tell.

ἐννῆμαρ (adv. ἐννέα, nine, ἡμαρ, a day). During or for the space of nine days.

ἐννοέω, -ήσω (ἐν, νοέω, to think). To conceive in the mind, to think upon, to consider, think, perceive, comprehend.

ἐννοία, ας, ἡ (ἐν, in, νοῦς, the mind). Thought, reflection, conjecture.

ἐνοικέω, -ήσω (ἐν, in, οἰκέω, to dwell). To dwell in, to inhabit.

ἐνοπλος, ον (adj. ἐν, with, ὄπλον, a weapon). In arms, armed, equipped.

ἐνοράω, -όσομαι (ἐν, in, ὁράω, to see). To see in or on, to perceive.

ἐνόρνυμι, -όρσω, -ῶρκα (ἐν, ὄρ-νυμι). To excite in, arouse in.

ἐνοχλέω, -ήσω, ἐνώχληκα (ἐν, in, ὀχλέω, to disturb by a crowd). To crowd close upon, to trouble, to disturb, to vex.

ἐνοχος, ον (adj. ἐν, in, ἔχω, to hold). Bound by a law or vow, retained in, under an obligation, indebted, subject; exposed or liable to.

ἐνταῦθα (adv.). Here, hither, thither; then, thereupon.

ἐντείνω, -ενῶ (ἐν, τείνω, to stretch). To stretch across, to extend). ἐντείνειν πληγάς, to inflict blows upon.

ἐντελής, ἐς (ἐν, τέλος). Complete, full, full-grown.

ἐντέλλω, -τελῶ (ἐν, τέλλω, to join). To enjoin upon, to commission, to command, to instruct.

ἐντεῦθεν (adv. ἐνθα, there,θεν, from). From that place, thence, hence, therefore.

ἐντευξίς, εως, ἥ (ἐντυγχάνω, to meet with). A meeting, an interview, a greeting.

ἐντί, for ἐστί, εἰσί (εἰμί).

ἐντίθημι, fut. ἐνθήσω (ἐν, τί-θημι, to place). To place in, to introduce into, to deposit, to impart, to communicate.

ἐντίμος, ον (adj. ἐν, in, τίμη,

honor). Honored, prized, esteemed, illustrious, precious.

ἐντολή, ἥς, ἥ (ἐντέλλω, to order). An order, a command, a charge.

ἐντονος, ον (adj. ἐντείνω, to extend). Extended, stretched, strained;—strong, powerful, firm.

ἐντός (adv. ἐν, in). Within.

ἐντρέχω, -θρέξομαι, and ἐνδρα-μοῦμαι (ἐν, τρέχω, to run). To run in, to rush in.

ἐντρίβω, -ψω (ἐν, τρίβω, to rub). To rub in or upon, to anoint.

ἐντριψίς, εως, ἥ. A rubbing in or on, especially of cosmetics.

ἐντροπαλίζομαι (used only in pres.). To turn round, look back often.

ἐντυγχάνω, -τεύσομαι (ἐν, upon, τυγχάνω, to meet). To meet by chance, to meet, to fall in with, to accost.

Ἐνυάλιος, ου, ὁ. Enyalios, the Warlike, an epithet of Mars.

ἐνύπνιον, ου, τό (ἐν, in, ὕπνος, sleep). A vision, a dream.

ἕξ. Num. adj. indec. Six.

ἐξ. Preposition, used for ἐκ before a vowel.

ἐξαγγέλλω, -ελῶ (ἐξ, abroad, ἀγγέλλω, to announce). To announce abroad, to proclaim, to make known, to reveal.

ἐξαγορεύω, -εύσω (ἐξ, abroad, ἀγορεύω, to publish). To publish abroad, to proclaim, to make known.

ἐξαγριόω, -ώσω (ἐξ, completely, ἀγριόω, to render wild). To make completely wild or savage. Mid. to be wild, to be ferocious.

ἔξ ἄγω, -ξω (ἐξ, out of, ἄγω, to lead). To lead out of, to bring forth from, to fetch out.

ἔξαιρετος, ον. Taken out, picked, chosen, *Lat.* eximius; exempt, free from; also, to be taken out, expelled, rejected.

ἔξαιρέω, -ήσω (ἐξ, out of, αἰρέω, to take). To take out, to take away, to deprive of, to destroy.

ἔξαιρώ, -ᾶρῶ (ἐξ, out of, and αἶρω, to raise). To raise up out of, to lift up, to raise on high. *Intr.* to raise oneself, to rise.

ἔξαιτέω, -ήσω (ἐξ, from, and αἰτέω, to ask). To ask from, to demand, to request, to claim.

ἔξαίφνης (*adv.* ἐξ, *intens.*, and αἶφνης, suddenly). Suddenly, rapidly, quickly.

ἑξἑκόσιοι, αι, α. (*Num. adj.*). Six hundred.

ἔξ ακούω, -σω (ἐξ, from, ἀκούω, to hear). To hear from, to learn from hearsay, to hear.

ἔξ αλείφω, -ψω (ἐξ, out, αλείφω, to efface). To wipe out, to erase, to efface completely, to expunge.

ἔξ ἁμαρτάνω, -τήσομαι (ἐξ, completely, ἁμαρτάνω, to miss). To miss completely, to fail; to commit an offence, to err, to injure.

ἔξαμφοτερίζω, -ίσω (ἐξ, ἀμφοτερος). To render ambiguous, or doubtful, or susceptible of two contradictory solutions.

ἔξανδραποδίζομαι, -σομαι (ἐξ, completely, ἀνδραποδίζομαι, to be made a slave). To reduce to total slavery, to treat as a slave, to sell into slavery.

ἔξανθέω, -ήσω (ἐξ, forth, ἀνθέω, to bloom). To bloom forth.

ἔξανίστημι, -ναστήσω (ἐξ, completely, ἀνά, up, ἵστημι, to set). To set up completely, to place erect, to arouse. *Mid.* to rise up from, to go forth, to depart.

ἔξ ἁπᾶτάω, -ήσω (ἐξ, *intens.*, and ἀπᾶτάω, to deceive). To deceive completely, to betray.

ἔξαπινάίως (*adv.*) ἔξ ἁπινᾶως, sudden). Suddenly, unawares.

ἔξαρχῆς (*adv.* ἐξ, from, ἀρχή, the beginning). From the first, anew.

ἔξ ἀρχω, -ξω (ἐξ, from, ἀρχω, to begin). To begin, to commence, to originate.

ἔξεγείρω, -ερω (ἐξ, out of, ἐγείρω, to raise). To rouse out of sleep, to wake up, to awake.

ἔξιμι, -είσομαι (ἐξ, out of, εἶμι, to go). To go out of, to go out, to depart.

ἔξιπον, *aor.* 2 of ἐξέπω. To pronounce, to declare, to divulge, to make known.

ἔξελαύνω, -ελάσω (ἐξ, out, and ἐλαύνω, to drive). To drive out, to expel; to lead forth an army, to advance.

ἔξελέγχω, -γξω (ἐξ, completely, ἐλέγχω, to refute). To convince completely, to refute, to inquire closely into.

ἔξ ἐναντίως (*adv.*). From an opposite quarter, opposite.

ἔξ ἐναρίζω, -ξω (ἐξ, completely, ἐναρίζω, to kill). To kill in battle, to strip of his armor the person who has been slain, to despoil.

ἔξεγενεῖν. See ἐκφύω.

ἐξενεχθῆναι, *Ionic ἐξενειχθῆναι, inf. aor. 1 passive. See ἐκφῆρω.*

ἐξενίτηδες (*adv. ἐξ, from, ἐπίτηδες, purposely*). On purpose, intentionally.

ἐξεπλάγην, *aor. 2 pass. ἐκπλήσσω, which see.*

ἐξέπτην, *aor. 2 ἐξίπτῃμαι, ἐκπέτομαι.*

ἐξεργάζομαι -σομαι (*ἐξ, out, ἐργάζομαι, to work*). To work out, to effect, to accomplish, to study out.

ἐξερέω, -ερώ (*ἐξ, out, ἐρέω, I will say*). I will say openly, I will tell or declare.

ἐξέρχομαι, -ελεύσομαι (*ἐξ, out, ἔρχομαι, to come*). To come out of, to go out of, to go forth, to depart.

ἔξεστι, *impers. (ἔξιμι)*. It is lawful, it is permitted or allowed, it is possible).

ἐξετάζω, -άζω, *Att. ἐξετιῶ (ἐξ, thoroughly, ἐτάζω, to examine into)*. To examine thoroughly into, to put to the proof, to test, to try. *Mid.* to give proof of oneself, to appear.

ἐξεταράχθην, *aor. 1 pass. of ἐκταράσσω, which see.*

ἐξήεσα, *aor. 1 Att. of ἔξιμι.*

ἐξήκοντα. *Num. adj. indec.* Sixty.

ἐξῆν. *Impers. 3 pers. sing. impf. ἔξεστι*. It was allowable, &c.

ἐξῆς (*adv*). Next in order, in order, successively, in a row.

ἐξηχέω, ᾧ, *fut. -ήσω (ἐξ, completely, ἡχέω, to sound)*. To sound forth, to emit sound, &c.

ἐξίημι, -ήσω (*ἐξ, out, ἵημι, to send*). To send out of, to dismiss, to expel; to take away.

ἐξικνέομαι, ἐξίξομαι (*ἐξ, from, ἰκνέομαι, to arrive*). To arrive from, to come from, to attain.

ἐξίπταμαι, ἐκπιτήσομαι (*ἐξ, away, ἵπταμαι, to fly*). To fly away.

ἐξίσώω, -ώσω (*ἐξ, completely, ἰσώω, to make equal*). To make exactly equal, to equal. *Mid.* be equal.

ἐξοίχομαι, -χίσομαι (*ἐξ, out, οἴχομαι, to go*). To go out, to depart.

ἐξοκέλλω, -οκελῶ (*ἐξ, out of, and οκέλλω, same as κέλλω, to move*). To move out of, to remove, to drive out. *Intr.* to run aground, to decay.

ἐξομόρηννυμι, -μόρξω, -ώμορχα (*ἐξ, ὁμόρηννυμι, to wipe out*). To impress, to imprint, to wipe out or cleanse. *Mid. voice*, to wipe out from one's self, to clear one's self from; to represent exactly, to impress itself.

ἐξοπίσω (*adv. ἐξ, from, ὀπίσω, backward*). Backward, henceforth.

ἐξοπλίζω, -ίσω (*ἐξ, completely, ὀπλίζω, to arm*). To arm completely, to equip thoroughly. *Mid.* to march out in arms.

ἐξοπλισία, ας, ἡ (*ἐξοπλίζω*). The act of arming, a military review.

ἐξορκίζω, -ίσω (*ἐξ, intens., ὀρκίζω, to cause to swear*). To bind by an oath, to put under oath.

ἐξορμάω, -ήσω (*ἐξ, out, ὀρμάω,*

to urge forward). To urge on, to send forth, to encourage, to instigate.

ἔξορύσσω, -ξω, -ώρυχα (ἔξ, out, ὀρύσσω, to dig). To dig out, to excavate.

ἐξουσία, ας, ἡ (ἔξουσι, it is possible). Power, right, privilege.

ἐξυβρίζω, -ῖσω (ἔξ, *intens.*, and ὑβρίζω, to be insolent). To be very insolent, to act insolently, to outrage.

ἐξυμνέω, -ήσω (ἔξ, aloud, ὑμνέω, to hymn). To hymn aloud, to celebrate in song, to praise, to extol.

ἔξω (*adv.* ἔξ, out of). Without, outside, away from, externally.

ἔξωθεν (*adv.* ἔξω, *θεν*, from). From without, outside, abroad.

ἐξώλεια, ας, ἡ (ἐξόλλυμι, to wholly ruin). Complete ruin, total destruction, extermination.

ἔοικα, *perf.* 2 of εἶκα.

ἔοικε. *Used impers.* It is like, it resembles, it seems, it is right. *See* εἶκα.

ἐορτάζω, -ᾶσω, ἐώρτακα (ἐορτή). To celebrate a feast, to keep as a festival.

ἐορτή, ἡς, ἡ. A feast, a festival.

ἐός, ἐή, ἐόν. His, her, its.

ἐπαγγέλλω, -ελῶ (ἐπί, to, ἀγγέλλω, to announce). To announce, to proclaim. *Mid.* to promise.

ἐπάγγελμα, ἄτος, τό (ἐπαγγέλλω). A declaration, a promise, a profession.

ἐπάγγω, -ξω (ἐπί, towards, ἄγω,

to lead). To lead towards, to bring on, to introduce.

ἐπάγωγός, ἡ, ὅν (*adj.* ἐπάγω). Attractive, seductive.

ἐπαιίδω, *contr.* ἐπάδω, *fut.* ἐπαιίσω, *contr.* ἐπάσω (ἐπί, to, αἰίδω, to sing). To sing to or for or in the presence of.

ἐπαθλον, ου, τό (ἐπί, for, ἄθλον, a combat). A prize of victory at the public games, a premium, a reward.

ἐπαιιάζω, -ξω (ἐπί, for, αἰιάζω, to weep). To weep for, to mourn over, to bewail.

ἐπαινέτης, ου, ὁ (ἐπαινέω). One who praises, a panegyrist.

ἐπαινέω, -έσω, -ήσω (ἐπί, *intens.* αἰνέω, to praise). To praise greatly, to admire, to commend.

ἐπαινος, ου, ὁ (ἐπί, *intens.* αἶνος, praise). Praise, approbation, an eulogy.

ἐπαιρῶ, -αρῶ (ἐπί, upon, αἶρῶ, to raise). To raise on high, to lift up, to elate; to raise against.

ἐπαίω, -ίσω (ἐπί, αἰώ, to hear). To hear of, to understand, to perceive.

ἐπακολουθέω, -ήσω (ἐπί, after, ἀκολουθέω, to follow). To follow after, to pursue.

ἐπακούω, -ούσω, -ήκουκα. To listen, attend to, to hear.

ἐπακτός, ὅν (*adj.* ἐπάγω). Foreign.

ἐπαλξίς, εως, ἡ (ἐπαλέξω, to ward off). A battlement, protection, defence.

ἐπαμάομαι, -ήσομαι, ἐπήμηναι (ἐπί, ἀμάομαι, to heap up). To heap up upon, to cover up with.

Ἐπαμινώνδας, ου, ὁ. Epaminondas, a celebrated Theban commander.

ἐπανάστιάσις, -ιος, ἡ (ἐπανίστημι, to excite to revolt). The act of rising, insurrection, revolt, elevation, loftiness or sublimity of style, etc.

ἐπάνειμι, -είσομαι (ἐπί, again, ἀνειμι, to return). To return again, to come back, to resume.

ἐπανέρχομαι, -ελεύσομαι (ἐπί, again, ἀνέρχομαι, to come back). To come back again, to return.

ἐπανθέω, -ήσω (ἐπί, upon, ἀνθέω, to bloom). To bloom upon, to bloom forth on.

ἐπανορθόω, -ώσω (ἐπί, again, ἀνορθόω, to erect). To erect again, to establish, to restore, to rectify, to correct, to assist.

ἐπαράομαι, -ήσομαι, -άσομαι (ἐπί, upon, ἀράομαι, to curse). To imprecate curses upon, to curse, to execrate.

ἐπαρκέω, -έσω (ἐπί, intens. ἀρκέω, to ward off). To ward off from, to aid, to relieve.

ἐπάρχω, -άρξω (ἐπί, over, ἄρχω, to rule). To rule over, to be governor of.

ἐπάνσω, 2d sing. aor. 1 indic. mid. πάλω, which see.

ἐπαφίημι, -φήσω (ἐπί, upon, ἀφίημι, to let loose). To let loose upon, to send into or against.

ἐπαχθής, ἐς (adj. ἐπί, intens., and ἄχθος, a load). Heavy, weighty, grievous, troublesome, offensive, uneasy.

ἐπαχθίζω, -ίσω (ἐπί, intens.,

ἄχθος a burthen). To burthen, to oppress, to distress, to pain, to molest.

ἐπέδραμον, aor. 2 ind. act. ἐπιτρέχω, which see.

ἐπέθηκα, aor. 1 ind. act. ἐπιτίθημι.

ἐπεί (conj. and adv.). Since, when, after that, after, because. See App. on Partic. 121-122.

ἐπειγω, -ξω, perf. ἤπειχα. To push on, to urge on, to thrust or drive forward, to enforce, to impress, to hasten.

ἐπειδή (conj.). Since, when, as, as soon as.

ἐπειμι, -είσομαι (ἐπί, to, εἶμι, to go). To go to, or approach, to arrive at, to go against, to attack; to occur to.

ἐπεισβάλλω, -ἄλλω (ἐπί, against, εἰσβάλλω, to throw into). To throw against, to make an assault upon, to attack.

ἐπείσέρχομαι, -ελεύσομαι (ἐπί, upon, εἰσέρχομαι, to rush in). To rush in upon, to enter suddenly, to attack unawares.

ἐπειτα (adv.). Thereupon, then, next, afterwards.

ἐπενδύω, -δύνω, f. -δύσω (ἐπί, over, ἐνδύω, to put on). To put on over, or in addition to.

ἐπέξιμι, -είσομαι (ἐπί, against, ἔξιμι, to go out). To go out against, to attack.

ἐπέοικε, impers. (ἐπί, intens. οἶκει, it is fitting). It is becoming, it is proper or fit.

ἐπέπεσον, aor. 2 ind. act. ἐπιπίπτω, which see.

ἐπεπόνθεσαν. See πάσχω.

ἔπεπτώκεσαν. See πίπτω.

ἐπέρομαι, -ήσομαι, aor. 2 ἐπηρόμην (ἐπί, intens. and ἔρομαι, to ask). To inquire, to demand, to solicit, to canvass, to put to the vote.

ἐπεῖρόνυε. See ἐπιῖρόνιπτο.

ἐπέρχομαι, -ελεύσομαι (ἐπί, to, ἔρχομαι, to come). To come to, to arrive at.

ἐπεσθαι, pres. inf. mid. ἔπομαι which see.

ἐπετίμα, 3d sing. imp. act. of ἐπιτιμάω, which see.

ἐπενθύνω, -ύνω, ἐπηνύθηνκα (ἐπί, intens. εὐθύνω, to direct). To direct, to guide, to steer.

ἐπένχομαι, -εύσομαι (ἐπί, to, εὔχομαι, to pray). To pray to, to invoke; to boast, to profess.

ἐπέχω, ἐφέξω, and ἐπισχίσω (ἐπί, to, and, ἔχω, to hold). To hold to, to apply to. *Intr.* to stop, to restrain one's self.

ἐπήκοος, ον (adj. ἐπακούω, to listen). Audible, attentive, favorable, propitious, kind.

ἐπῆναι, 3d sing. contr. imp. act. ἔπαινέω, which see.

ἐπί (prep. gov. gen. dat. and accusat.). Primarily, on, upon. Hence, 1. *With the gen.* on, upon, at, near, during, through, under, in the time of, after, with, by. 2. *With dat.* close upon, resting upon, under, on condition, besides, among, for, over. 3. *With acc.* on, upon, against, towards, after, for, at. *In composition,* it denotes opposition, addition, increase, reciprocity, succession, repetition.

ἐπιβαίνω, -ήσομαι (ἐπί, upon,

βαίνω, to mount). To mount upon, to ascend; to go on shore, to disembark.

ἐπιβάλλω, -ἄλω (ἐπί, upon, βάλλω, to cast). To cast upon.

ἐπιβοάω, -ήσω (ἐπί, to or upon, βοάω, to call). To call upon for aid, to call aloud to.

ἐπιβόσκω, -ήσω (ἐπί, upon, βόσκω, to pasture upon or put out to pasture upon. *Intr.* to feed upon, to graze, to revel.

ἐπιβουλεύω, -είσω (ἐπί, against, βουλεύω, to plan). To plan against, to plot or conspire against, to lie in wait, to deceive.

ἐπιβουλή, ἥς, ἡ (ἐπί, against, βουλή, a plot). A conspiracy against, an artifice, a stratagem.

ἐπίβουλος, ον, ὁ (ἐπιβουλή). Plotting, insidious, treacherous, deceitful.

ἐπιγινώσκω, -γνώσω (ἐπί, again, γινώσκω, to know). To know again, to recognize, to observe.

ἐπιγραφή, ἥς, ἡ (ἐπιγράφω). An inscription, a tax-roll, a contribution.

ἐπιγράφω, -ψω (ἐπί, upon, γράφω, to mark). To mark on; to inscribe, to describe, to value.

ἐπιδακρύνω, -ύσω (ἐπί, for, δακρύνω, to weep). To weep for, to lament. *Intr.* to weep.

Ἐπιδάμνος, ον, ἡ. Epidamnus, now Durazzo, a flourishing and powerful city of Illyria.

ἐπιδείκνυμι, and -νύω, fut. -ξω (ἐπί, intensive, and δείκνυμι, to show). To exhibit, to bring forward, to display, to show. *Mid*

to show one's self, to show for one's own benefit or pleasure.

ἐπιδέχομαι, -ξομαι (ἐπί, upon, δεχομαι, to take). To take upon one's self, to undertake, to assume, to admit.

ἐπιδημέω, -ήσω (ἐπί, among, δῆμος, people). To dwell among, to sojourn with, to arrive among, to settle in.

ἐπιδίδωμι, -δώσω (ἐπί, in addition to, δίδωμι, to give). To give in addition to, to annex, to intrust to, to yield to.

ἐπιδιώκω, -ξω (ἐπί, farther, διώκω, to pursue). To pursue still farther.

ἐπίδοξος, ον (adj. ἐπί, intens. and δόξα, opinion). Celebrated, renowned, famous.

ἐπίδοσις, εως, ἡ (ἐπιδίδωμι). Addition, increase, a donation, a gift.

ἐπιδραμών, part. aor. 2 act. of ἐπιτρέχω.

ἐπιείκεια, ας, ἡ (ἐπιεικής, proper, just). Equity, propriety, clemency, moderation.

ἐπιείκελος, ον (adj. ἐπί, intens. εἰκέλος, like). Very like.

ἐπιεικής, ἐς (adj. ἐπί, intens. εἰκός, proper). Seemly, proper, just; moderate, humane, reasonable.

ἐπιεικῶς (adv. ἐπιεικής). Properly, fitly; sufficiently, usually; willingly, contentedly.

ἐπιζητέω, -ήσω (ἐπί, intens. and ζητέω, to seek). To seek again, to seek earnestly, to search for.

ἐπιθυμέω, -ήσω (ἐπί, intens. θυμέω, to desire). To love or

desire eagerly or earnestly, to desire repeatedly, to long for.

ἐπιθυμητός, ἡ, όν. To be desired, desired.

ἐπιθυμία, ας, ἡ (ἐπιθυμέω). Ardent desire, longing; cupidity, avarice.

ἐπικαλέω, -έσω (ἐπί, upon, καλέω, to call). To call to or upon, to give a name, to surname, to name. *Mid.* to implore aid or succor.

ἐπικαλύπτω, -ψω (ἐπί, over, καλύπτω, to cover). To cover over, to conceal.

ἐπικάμπω, -ψω (ἐπί, intens. and κάμπω, to bend, to twist; to influence, to dissuade from, to persuade to.

ἐπικαταβαίνω, -ήσομαι (ἐπί, upon, κατά, down, βαίνω, to go). To go down upon, to descend to.

ἐπικείμει, -σομαι (ἐπί, upon, κῆμαι, to lie). To lie upon, to be situated upon, to border on, to hang over.

ἐπικερτομέω, ὤ, f. -ήσω (ἐπί, intens. κήρ, the heart, and τέμνω, to cut). To taunt, to revile, to scoff, reproach, insult.

ἐπικηρυκία, ας, ἡ (ἐπί, upon, κηρυκεύω, to send as a herald). A negotiation.

ἐπικηρυκνέομαι, -εύσομαι (ἐπί, κηρυκεύω). To propose by means of a herald, to send a herald.

ἐπικίνδυνος, ον (adj. ἐπί, intens. κίνδυνος, danger). Dangerous, hazardous.

ἐπικλύζω, -σω (ἐπί, upon, κλύζω, to flow). To flow upon, to overflow, to inundate.

ἐπικλυστος, ον (adj. ἐπικλύζω). Inundated, submerged, washed.

ἐπικλώθω, -σω (ἐπί, intens. κλώθω, to spin). To spin out, to spin as by the Fates. Hence, to destine, to allot, to decree.

ἐπικοσμέω, -ήσω (ἐπί, intens. κοσμέω, to adorn). To adorn greatly, to embellish.

ἐπικουρέω, -ήσω (ἐπικουρος, an assistant). To assist, to aid in war, to serve as a soldier, to protect, to relieve.

ἐπικουρος, ον, ὁ. An assistant, auxiliary in war, a mercenary soldier.

Ἐπίκουρος, ον, ὁ. Epicurus, a celebrated Grecian philosopher. His doctrine was that the happiness of man consisted in mental enjoyments and the delights of virtue. His followers very much perverted his sentiments.

ἐπικρατέω, -ήσω (ἐπί, intens., κρατέω, to have power over). To subdue, to rule over. Intr. to prevail.

ἐπικρουτέω, -ήσω (ἐπί, intens., κρουτέω, to make a noise). To make a great noise, to shout, to applaud loudly.

ἐπικρύπτω, -ψω (ἐπί, intens., κρύπτω, to hide). To conceal, to keep secret.

ἐπιλαμβάνω, -λήψομαι (ἐπί, in addition, λαμβάνω, to take). To take in addition to, to lay hold upon, to seize, to take possession of, to hold.

ἐπιλάμπω, -ψω (ἐπί, intens., λάμπω, to shine). To shine brightly, to shine forth.

ἐπιλανθάνω, -λήσω (ἐπί, intens., and λανθάνω, to cause to forget). To cause to forget utterly. Mid. to forget.

ἐπιλέγω, -ξω (ἐπί, in addition to, λέγω, to speak). To say further, to add. Mid. to read over.

ἐπιλείπω, -ψω (ἐπί, for, λείπω, to leave). To leave one place for another, to desert; to fail, to be wanting.

ἐπιμελεία, ας, ἡ (ἐπιμελής, careful). Care, an object of care, attention.

ἐπιμελέομαι, -ήσομαι (ἐπί, for, μέλομαι, to care). To be careful for, to take care of, to tend.

ἐπιμελής, ἐς (adj. ἐπί, μέλομαι). Careful, solicitous, concerned about.

ἐπιμελητέος, α, ον (adj. ἐπιμελέομαι). To be cared for.—ἐπιμελητέον, we must take care of, we must care for.

ἐπιμελῶς (adv. ἐπιμελής, careful). Carefully, solicitously.

ἐπιμέμφομαι, -ψομαι (ἐπί, for, μέμφομαι, to reprove). To reprove for, to reproach with.

Ἐπιμηθεύς, έως, ὁ. Epimētheus, son of Japētus, and brother of Prometheus.

ἐπιμηχᾶνάομαι, -ήσομαι (ἐπί, against, μηχανάω, to plot). To plot against, to contrive against.

ἐπιμνάομαι, -ήσομαι, -μέμνημαι (ἐπί, intens., μνάομαι, to remember). To remember, to recollect, to bear or keep in mind; to mention, make mention of, to record, to notice; aor. 1 ind. pass. ἐπεμνήσθην.

ἐπίμπλαντο, 3d pl. imp. pass. of *πίμπλημι*, which see.

ἐπινέμω, -ῶ (ἐπί, among, νέμω, to share). To share among, to divide, to distribute.

ἐπινίκιος, ον (adj. ἐπινικάω, to subdue completely). Relating to victory, triumphal, victorious.

ἐπινόέω, -ήσω (ἐπί, upon, νοέω, to reflect). To reflect upon, to think over, to invent, to devise.

ἐπιόρκέω, -ήσω, ἐπιώρκηκα (ἐπίορκος, perjured). To swear a false oath, to violate an oath.

ἐπιορκία, ας, ἡ (from ἐπί, against, and ὅρκος, an oath) Perjury, a false oath, the breach of an oath.

ἐπίορκος, ον (adj. ἐπί, ὅρκος). Going beyond or over one's oath, perjured.

ἐπιπάσσω, -τιω, f. -πάσω (ἐπί, upon, πάσσω, to strew). To strew upon.

ἐπιπέμπω, -ψω (ἐπί, intens., πέμπω, to send). To send in addition to, to send forth, to send against.

ἐπιπηδάω, -ήσω (ἐπί, upon, πηδάω, to spring). To spring upon, to leap upon.

ἐπιπίπτω, -πεσοῦμαι (ἐπί, upon, πίπτω, to fall). To fall upon, to attack.

ἐπιπλέον (adv. ἐπί, in addition to, πλέον, more). Still more, in a still greater degree, moreover.

ἐπιπλέω, ὦ, f. -εύσω (ἐπί, upon, πλέω, to sail). To swim or sail in or upon; to sail against, or attack by sea.

ἐπιπνέω, -εύσω (ἐπί, upon,

πνέω, to breathe). To breathe upon, to blow upon.

Ἐπιπολαί, ὦν, αἶ. Epipolæ, a piece of ground near Syracuse, which it overlooked, flat on the side towards the sea, but precipitous on the other.

ἐπιπολύ (adv. ἐπί, πολύ). Much, for the most part, a long time.

ἐπιπόνος, ον (adj. ἐπί, intens., and πόνος, toil). Toilsome, laborious, painful, weary.

ἐπιπόνως (adv.). Laboriously, with difficulty, wearisomely.

ἐπιρρέω, -ρέυσομαι (ἐπί, upon, ρέω, to flow). To flow upon or over, to overflow;—to flow into or towards.

ἐπιρρίπτω, -ψω (ἐπί, upon, ρίπτω, to throw). To throw or cast upon.

ἐπίσημος, ον (adj. ἐπί, upon, σῆμα, a mark). Distinguished by a mark, marked, conspicuous, illustrious. Subst. τὸ ἐπίσημον, the standard.

ἐπισκέπτομαι, -ψομαι, ἐπέσκεμμαι (ἐπί, intens., and σκέπτομαι, to consider). To consider attentively, to inquire into.

ἐπισκιάζω, -ἄσω (ἐπί, upon, σκιάζω, to shade). To overshadow, to darken, to obscure.

ἐπισκοπέω, -ήσω (ἐπί, intens., and σκοπέω, to consider). To consider attentively, to inspect narrowly, to examine.

ἐπισκοτέω, -ήσω ἐπί, upon, σκοτέω, to darken). To spread darkness over, to darken.

ἐπίστυμαι, -ήσομαι, a. 1 pass. ἡπιστήθην. To know, to be skilled

in, to have knowledge of, to understand, to know how.

ἐπίστασις, εἰς, ἥ (ἐφίστημι, to detain). Detention, a halt, a tarrying.

ἐπιστάτης, ου, ὁ (ἐφίσταμαι, to be placed over). An overseer, a superintendent.

ἐπιστέλλω, -εἰλῶ (ἐπί, to, στέλλω, to send). To send to, to send a letter or message, to commission, to enjoin upon.

ἐπιστήμη, ης, ἥ (ἐπισταμαι). Knowledge, acquaintance with.

ἐπιστήμων, ον (adj. ἐπίσταμαι). Knowing, learned, expert, intelligent.

ἐπιστολή, ἥς, ἥ (ἐπιστέλλω). A letter, a message, a mandate.

ἐπιστομίζω, -ίσω, ἐπεστόμικα (ἐπί, upon, στόμα, the mouth). To place over the mouth, to stop up the mouth; to check with a bit, to muzzle, to tame, to obstruct.

ἐπιστρατεία, ας, ἥ (ἐπιστρατεύω, to march against). An expedition, inroad, invasion.

ἐπιστρέφω, -ψω (ἐπί, to, and στρέφω, to turn). To turn round to or towards. *Mid.* to turn back, to return.

ἐπισφάζω, *Att.* -τιω, *fut.* -ξω (ἐπί, upon, σφάζω, to slay). To slay upon, to immolate upon, to kill.

ἐπισφίγγω, -γξω (ἐπί, *intens.*, σφίγγω, to press together). To press more closely; to tighten.

ἐπισφραγίζω, -ίσω (ἐπί, upon, σφραγίζω, to seal). To stamp with a seal, to seal, to confirm, to ratify.

ἐπιταράσσω, -τιῶ, *fut.* -ξω (ἐπί, *intens.*, ταράσσω, to disturb). To disturb greatly, to harass, to annoy.

ἐπιτάσσω, *Att.* -τιω, *fut.* -ξω (ἐπί, to, and τάσσω, to order). To give orders to, to direct, to command.

ἐπιτείχισμα, -ἄτος, τό (ἐπιτερίζω, to surround with a wall). A rampart, fortress, castle, a mound or circumvallation raised against.

ἐπιτελέω, *fut.* -έσω (ἐπί, *intens.*, and τελέω, to finish). To perfect, to finish completely, to perform.

ἐπιτερπής, ἐς (adj. ἐπιτέρω, to delight). Delightful, pleasing.

ἐπιτήδειος, α, ον, and ος, ον (adj. *fr.* ἐπιτηδής, *obsol. in masc. and fem.*, sufficiently). Fitting, adapted for, necessary, &c. *Subs.* a friend, an acquaintance.

ἐπιτήδευμα, -ἄτος, τό (ἐπιτηδεύω). An occupation, a mode of life.

ἐπιτηδεύω, -εύσω (ἐπιτήδειος, necessary). To pursue diligently, to attend to, to practise.

ἐπιτηρέω, -ήσω (ἐπί, *intens.*, τηρέω, to observe). To observe carefully, to watch over diligently.

ἐπιτίθημι, -θήσω (ἐπί, upon, and τίθημι, to place). To place upon, to set before, to administer. *Mid.* to put on oneself, to resume; to fall upon, to attack.

ἐπιτιμάω, -ήσω (ἐπί, against, τιμάω, to estimate). To reproach, to censure, to blame.

ἐπίτιμος, ον (adj. ἐπί, in, and

τιμή, honor). Honored, respected, honorable.

ἐπιτολή, ἡς, ἡ (ἐπιτέλλω, *intr.* to rise). The rising of the stars.

ἐπιτρέπω, -ψω (ἐπί, τό, τρέπω, to turn). To turn to, to commit, to entrust, to permit.

ἐπιτρέχω, -θρέξομαι (ἐπί, τό, and τρέχω, to run). To run to, to run after, to attack, to run over, to invade.

ἐπιτυγχάνω, -τεύξομαι (ἐπί, upon, τυγχάνω, to meet). To light upon, to fall in with, to meet.

ἐπιφαίρω, -ἄνω (ἐπί, *intens.*, φαίρω, to appear). To show, make appear, to give light to, to illumine. *Mid.* to appear, &c.

ἐπιφανής, ἐς (adj. ἐπιφαίνομαι. *Mid.* voice, to appear). Apparent, evident; distinguished, famous.

ἐπιφάνως (adv. ἐπιφανής). Apparently, gloriously, nobly.

ἐπιφέρω, f. ἐποίσω (ἐπί, upon, φέρω, to bring). To bring upon or against, to inflict on, to accuse. *Mid.* to advance.

ἐπιφύω, -ύσω (ἐπί, upon, φύω, to cause to grow). To cause to grow upon, to produce. *Aor.* 2 and *p. intr.* to grow to or upon, to cling to. *Mid.* to hang on to, to attack.

ἐπιφωνέω, -ήσω (ἐπί, τό, φωνέω, to call). To call to, to call aloud upon, to exclaim.

ἐπιχειρέω, -ήσω, ἐπιχειρήσασθαι (ἐπί, upon, χεῖρ, the hand). To lay hands, on, to undertake, to attempt, to attack, to set about.

ἐπιχειρητέος, α, ον (*p. adj.*). It

must be undertaken, attempted, or attacked.

ἐπιχέω, -χεύσω (ἐπί, upon, χέω, to pour). To pour upon, to heap upon, to erect.

ἐπιχθόνιος, ον (adj. ἐπί, upon, χθών, the earth). Upon the earth, living, mortal.

ἐπιχώριος, α, ον, and ος, ον (adj. ἐπί, in, and χώρα, a country). Born in a country, native, indigenous, peculiar to a country.

ἐπιψάύω, -αύσω (ἐπί, upon, ψάύω, to touch). To touch gently or lightly.

ἐποίκιον, ον, τό (ἐπί, upon, οἶκος, a house). A dwelling upon a farm, a farm-house. τὰ ἐποίκια, villages.

ἐποίχομαι, -χίσσομαι (ἐπί, unto, οἶχομαι, to go). To go unto, to ply, to be occupied at.

ἐπομαι, fut. ἔσομαι, *imp.* ἐπόμεν, *aor.* 2 ἐσπόμεν (*Mid.* from ἔπω, to be actively employed). To follow, to accompany.

ἐπόμνυμι, -ομόσω (ἐπί, τό, and ὅμνυμι, to swear). To swear to, to ratify by an oath.

ἐπόπτομαι, -όψομαι (ἐπί, at, ὀπτομαι, to look, *Mid.* of ὀπτω, *obsol.*). To look at, to view attentively, to survey.

ἔπος, εος, τό (*fr.* ἔπω, *obsol.*, to say). A word, a speech, a verse. τὰ ἔπη, an epic poem.

ἐποτρύνω, -ῦνῶ (ἐπί, *intens.*, and ὀτρύνω, to urge). To urge often or diligently, to incite, to encourage.

ἑπτα. *Num. adj. indec.* Seven.

ἑπτακαίδεκα. (*Num. adj. in-*

dec. fr. ἑπτα, seven, καί, and, and δέκα, ten.) Seventeen.

ἑπτακόσιοι, αι, α (*Num. adj.*). Seven hundred.

ἑπτη, *aor. act. of πέτομαι from ἵπτημι.*

ἐπώαζω, -ἄσω, ἐπώακα (ἐπί, upon, ὦον, an egg). To sit upon eggs, to hatch, to brood.

ἐπώνυμος, ον (*adj. ἐπί, in addition, ὄνομα, Æol. ὄνυμα, a name*). A surname, deriving the name from.

ἐράσμιος, η, ον, and ος, ον (*adj. fr. ἐράω, to love*). Lovely, amiable, loved.

ἐραστής, οὔ, ὁ (*fr. ἐράω, to love*). A lover.

Ἐρᾶτω, ὅος, *contr. οὔς, ἦ. Erato, the muse of lyric poetry.*

ἐράω, -ἄσω, ἠράκα. To love, to desire, to seek after. *Passive used as if Middle voice, except in the present tense.*

ἐργάζομαι, -ἄσομαι, εἰργασμαι (*ἔργον, work*). To work, to effect, to make, to practise, to cause, to labor upon.

Ἐργάνη, ης, ἥ (*ἔργον, work*). Ergänē, the female artist, an epithet of Minerva, as patroness of the arts.

ἐργασία, ας, ἥ (*ἐργάζομαι*). Labor, employment, a working, workmanship, mode of working, mode of culture.

ἐργαστήριον, ον, τό (*ἐργάζομαι*). A place of working, a workshop.

ἐργαστικός, ἥ, ὄν (*adj. fr. ἐργάζομαι*). Laborious, assiduous, active.

ἐργάτης, ου, ὁ (*ἐργάζομαι*). A laborer, an artist.

ἔργον, ου, τό (*fr. ἔργω, obsol. from which ἔρδω, to work*). An action, a work, a deed, an occupation, employment. ἔργω, *used adverbially, in reality.*

ἐρεβωδής, ἐς (*adj. fr. Ἐρεβος, Erebus, and εἶδος, appearance*). Gloomy, dark.

ἐρεθίζω, -ῖσω, ἠρέθικα. To provoke, to excite.

ἐρείδω, -είσω, ἠρέικα, *p. pass. ἠρέισμαι*. To fix on, to fasten, to prop up. *Mid. to lean upon.*

ἔρεισμα, -ἄτος, τό (*ἐρείδω, to support*). A prop, buttress; foundation, stay, confirmation, proof, authenticity.

Ἐρεχθίης, ἶδος, ἥ. Erectheïs, a salt spring in the Erectheum, said to have been produced by Neptune's trident.

ἐρέω, *Ion. for ἐρῶ, I will say. See ἐρῶ. Fut. mid. ἐρήσομαι.*

ἐρημαῖος, α, ον (*adj.*). *Poet. for ἐρήμος, which see.*

ἐρημία, ας, ἥ (*ἐρήμος, deserted*). A lonely place, solitude.

ἐρήμιος, η, ον *Att. ος, ον (adj.)*. Lonely, solitary, waste, deserted. *Subst. fem. a desert, a solitude.*

ἐρημόω, -ώσω, *p. ἠρήμωκα* (*ἐρήμιος, lonely*). To lay waste, to free from.

ἐρίζω, -ῖσω, ἠρικα. To contend, to quarrel.

ἐρῖνεός, οὔ, ὁ. A wild fig-tree. ἔριον, ου, τό (*dim. of ἔρος*).

Wool, a fleece.

ἔρις, ιδος, ἥ. Strife, contention, a quarrel, a contest.

ἔρῖφος, ου, ὁ. A kid.

Ἐριχθόνιος, ου, ὁ. Erichthonius, the fourth king of Athens, who died B. C. 1437.

ἐρματίζω, -ῖσω, ἑρμάτινα (ἔρμα, a prop). To prop up, to support, to secure, to ballast, to load.

ἐρμηρεία, ας, ἡ. Interpretation, power of speech.

ἐρμηνεύς, ἑως, ὁ (Ἐρμῆς, οὐ, contr. for Ἐρμείας). An interpreter, a messenger.

Ἐρμῆς, οὐ, ὁ. Hermes, or Mercury, son of Jupiter and Maia, the god of commerce, eloquence, &c., the messenger of Jupiter, and the conductor of souls to the lower world. Also, a statue of Mercury.

ἔρομαι, fut. ἐρήσομαι, aor. 2 ἠρόμην. To ask, to inquire for.

ἐρπητός, ἡ, ὄν (adj. ἐρπων). Creeping. Subst. τό ἐρπειτόν, a creeping thing, a reptile.

ἔρπω, -ψω, aor. 1 ind. act. εἶρψα. To creep, to climb, to go, to move, to proceed.

ἐρπύζω, ὕσω, p. εἶρπυκα. To creep, to glide along.

ἐρρόμένος, part. perf. pass. of ἔριπτο, which see.

ἔρρω, f. ἐρρήσω, ἠρρήκα (akin to ῥέω, to flow). To go to ruin, to be ruined.

ἐρρώσαντο, 3 pl. aor. 1 ind. Mid. ῥώννυμι.

Ἐρυθείη, ης, ἡ. Erythia, a fertile island in the bay of Cadiz.

ἐρυθρός, ἅ, ὄν (adj.). Red.

ἐρύκω, -ξω, ἤρυκα (ἐρύω, to draw). To draw back to restrain.

Ἐρυμάνθιος, α, ον (adj.).

Erymanthian, of Erymanthus, a mountain in Arcadia, haunted by the wild boar killed by Hercules.

ἐρύσαιοτο, 3 sing. aor. 1 opt. mid. See ἐρύω.

ἐρύω, -ύσω, εἰρύνα (poet. εἰρύω). To draw, to pull, to draw off. Mid. to rescue, to protect, to restrain.

ἔρχεαι, for ἔρχη=ἔρχει.

ἔρχομαι, ἐλεύσομαι, perf. ἤλυθα, Attic. redup. ἐλήλυθα, aor. 2 ἤλυθον, by syncope, ἦλθον. To go, to come), to arrive, to proceed.

ἐρῶ, a future from εἶρω, used only in poetry; the others tenses are from ῥέω, p. εἶρκα, p. pass. εἶρμαι, aor. 1 pass. ἐρῶήτην, ἐρῶέτην. To speak, to say, to tell, to relate. In Attic φημί, is used as a pres. and εἶπον, as aor. 2.

ἔρως, ωτος, ὁ (ἐράω, to love). Love, desire.

Ἐρως, ωτος, ὁ. Eros or Cupid, the god of love, and son of Venus.

ἐρωτάω, -ήσω, ἠρώτηκα. To ask, to question, to inquire, to interrogate.

ἐρωτήμα, -ῆτος, τό (ἐρωτάω). A question, an inquiry.

Ἐρωτιδεύς, ἑως, ὁ. A young Eros, Cupid, from Ἐρως.

ἐρωτικός, ἡ, ὄν (adj. from ἔρως). Amorous, enamored, fond, loving.

ἕς (Ionic and poet. for εἰς). Till, even to, until. See εἰς, ἕς τε.

ἐσβάλλω, Ionic for εἰσβάλλω, which see.

ἐσδέχομαι, -ξομαι (ἐς, to, δέχομαι, to take). To take or receive

into, to admit. *Ionic* for εἰσδέχομαι.

ἔση, and *Attic* ἔσει, 2 sing. of ἔσομαι, fut. of εἶμι, to be.

ἔσθής, ἥτος, ἥ (fr. ἐννῦμι, to clothe, aor. 1 pass. ἔσθην). Clothing, raiment, a dress.

ἔσθίω (poet. ἔσθω). Used only in the pres. and imp. The other tenses are from ἔδω. To eat.

ἔσθλός, ἥ, ὄν (adj.). Good, brave, noble, excellent, honorable.

ἔσθδῆν, poet. for εἰσιδῆν, from εἰσεἶδω.

ἔσοπτρον, *Ion.* for εἴσοπτρον, ου, τό. A mirror.

ἔσπερα, ας, ἥ. The evening.

ἔσπεριος, α, ὄν (adj. ἔσπερος, evening). Of evening, of the west, western. Subst. ἡ ἔσπερία, the evening, the west.

ἔσπλέω, ᾧ, f. -εύσω (ἔς, to, and πλέω, to sail). To sail to or into, to arrive at.

ἔσσί, for εἷς or εἷ, from εἶμι.

ἔστε, for ἔς or εἷς τε. Until, as long as. See App. on Partic. 123.

ἔστία, ας, ἥ. A hearth.

ἔστιάω, -ᾶσω, p. εἰσιτᾶναι (ἔσ-τία). To receive into a house, to entertain, to give a feast. Mid. to feast, &c.

ἔσχατος, η, ὄν (adj.). At the farthest extremity, last, extreme, most remote.

ἔσω, poet. for εἴσω (adv.). Within, inner.

εταῖρα, ας, ἥ (fem. of εταῖρος). Amistress, a courtesan.

εταῖρος, ου, ὁ (*Ion.* εἰταῖρος). A companion, an associate, a friend.

ἕτερος, α, ὄν (adj. pron.). The other of two, the one, the other.

ἕτέρως (adv.). Otherwise, differently.

Ετησίαι, ὡν, οἱ (ἔτος). Sub. ἄνεμοι, Etesian winds, which blew periodically.

ἐτήσιος, η (*Ion.* for ᾱ), ὄν and ος, ὄν (adj. fr. ἔτος, a year). Yearly, annual.

ἔτι (adv.). As yet, still, even now, further, moreover, besides. οὐκ ἔτι, no longer.

ἔλην, aor. 2 ind. act. of τλήμι.

ἔτοιμος, ὄν (adj.). Ready, prepared.

ἐτοίμως (adv. ἐτοιμός). Readily, promptly.

ἔτος, εος, τό. The year. κατ' ἔτος, yearly.

ἐτρώθη. See τιτρώσκω.

εὖ (adv. fr. εὔς, good). Well, rightly, happily.

Εὐαγόρας, ου, *Ion.* εω, ὁ. Evagoras, a king of Salamis, in Cyprus.

εὐαδεν=ἔαδεν, aor. 2 ind. act. of ἀνδάνω.

εὐάλωτος, ὄν (adj. εὔ, well, ἄλλισκω, to take). Easily caught, seized or made captive.

Εὐβοϊκός, ἥ, ὄν. Of Euboea. Euboean.

εὔγε (adv. from εὔ and γε). Well done! Very well!

εὐγένεια, ας, ἥ (εὐγενής, noble). Noble birth, excellence of character, valor.

εὐγενής, ἔς (adj. fr. εὔ, well, and γένος, birth). Of noble birth, noble, honorable.

εὐγνώμων, ὄν (adj. fr. εὔ, well,

and γνώμη, disposition). Of a good disposition, well-disposed, prudent, reasonable, just.

εὐδαιμονέω, -ήσω, ηὐδαιμόνηκα (εὐδαίμων, fortunate, happy). To be happy, to be wealthy.

εὐδαιμονία, ας, ἡ (εὐδαίμων). Happiness, felicity, prosperity.

εὐδαιμονίζω, -ίσω, ηὐδαιμόνικα (εὐδαίμων). To deem happy, to felicitate.

εὐδαιμόνως (adv. εὐδαίμων). Happily, prosperously.

εὐδαίμων, ον (adj. εὖ, well, δαίμων, a tutelary genius). Fortunate, happy, wealthy.

εὐδία, ας, ἡ (fr. εὖ, well, Δίς, *obsol.* Jupiter). Clear weather, calm at sea; quiet, rest.

εὐδοκίμew, -ήσω, ηὐδοκίμηκα (εὐδόκιμος). To enjoy public esteem, to gain applause, to be praised.

εὐδοκῖμος, ον (adj. εὖ, well, δοκῖμος, tried). Approved, renowned, esteemed, praised.

εὐδοξος, ον (adj. εὐδοξέω, to enjoy a good reputation). Well reputed, honored, or renowned.

εὕδω, -δήσω, ηὔδηκα, aor. 2 ηὔδον. To sleep.

εὐείμων, ον (adj. εὖ, εἶμα, a dress). Well dressed, richly clad.

εὐελπῖς, ἰδος (adj. εὖ, well, ἐλπίς, hope). Having bright hopes, confident, hopeful.

εὐεργεσία, ας, ἡ (εὐεργής, well done). Beneficence, an act of kindness, kindness.

εὐεργετέω, -ήσω, ηὐεργέτηκα (εὐεργής). To do good, to confer a benefit, to be kind.

εὐεργέτης, ου, ὁ (εὖ, well, ἔργον, a work). One who does good, a benefactor.

εὐεργετητέος, α, ον (adj. εὐεργετέω). To be kindly treated.—εὐεργετητέον (ἡμῖν), we must treat kindly.

εὐζώνοιο, Ion. for εὐζώνου, gen. of εὐζωνος.

εὐζωνος, ον (adj. εὖ, well, ζώννυμι, to gird). Well-girt, armed or equipped, light-armed; expeditious; ready; prepared.

εὐήθης, ες (adj. εὖ, well, ἥθος, habit). Earnest, frank, sincere; also, simple, fervent.

εὐήλιος, ον (adj. εὖ, well, ἥλιος, the sun). Sunny, open to the sun.

εὐημερέω, -ήσω, ηὐμέρηκα (εὐήμερος, successful). To have a fortunate day, to be successful.

Εὐήρης, -εος, *contr.* ους, ὁ. Everses, the father of Tiresias.

εὐθαλῆς, ἐς (adj. εὖ, well, θάλλω, to bloom). Blooming luxuriantly, verdant; flourishing.

εὐθαρσής, ἐς (adj. εὖ, well, θάρσος, daring). Intrepid, bold, daring.

εὐθεῖα, ας, ἡ (fem. of εὐθύς, εὐθεῖα, *scil.* ὁδός). A straight or direct road, a straight line.

εὐθετέω, ὤ, fut. -ήσω (εὖ, well, τίθημι, to place). To be well placed, ordered or arranged; act. to lay out, to dispose or arrange well.

εὐθετος, ον (adj. εὖ, well, τίθημι, to place). Placed properly, well arranged, adapted to.

εὐθέως (adv. εὐθύς, straight).

Straight forward, directly, quickly.

Εὐθύδημος. Euthydemus, son of Diocles, a pupil of Socrates; also a name of others.

εὐθυμία, ας, ἡ. Cheerfulness, joy, festivity.

εὐθύμος, ον (adj. εὖ, well, θυμός, mind). Well-disposed, cheerful, generous, steadfast.

εὐθύμως (adv. εὐθύμος). Willingly, cheerfully, resolutely.

εὐθύς, εἶα, ὅ (adj.). Straight, in a line, erect, sincere. *εὐθύς* and *εὐθύ*, as an adv. straight forward, immediately.

εὐκαιρος, ον (adj. εὖ, well, καιρός, a season). In good season, suitable, convenient, opportune. *εὐκαιρότατα*, adv. most seasonably.

εὐκαίρως (adv. εὐκαιρος). Seasonably, in good time, timely.

εὐκαμπής, ἐς (adj. εὖ, well, κάμπω, to bend). Well-bent, gracefully curved.

εὐκαρπος, ον (adj. εὖ, well, καρπός, fruit). Abounding in fruit, fruitful.

εὐκατέργαστος, ον (adj. εὖ, well, κατεργάζομαι, to accomplish). Easy to perform, effect, or finish; easy to achieve or conquer, &c.

εὐκλής, ἐς (adj. εὖ, well, κλέος, fame). Famous, renowned, illustrious, honorable.

εὐκλεία, ας, ἡ (εὐκλής). Fame, glory, renown.

Εὐκλείδης, ου, ὁ. Euclides, a pupil of Socrates.

εὐκολος, ον (adj. εὖ, well, κό-

λον, food). Indifferent about food; simple, plain, honest, sincere; affable, courteous, easy, ready.

εὐκόλως, the adv. formed from *εὐκολος*. Plainly, simply, actively, readily, quickly.

εὐκτίμενος, η, ον (adj. εὖ, well, κτίζω, to build). Well built, well-arranged.

εὐλάβεια, ας, ἡ (εὖ, well, λαμβάνω, to take). Fear, dread, awe, respect, reverence; anxiety for; watchfulness, wariness, prudence.

εὐλάβεομαι, -ήσομαι, ηὐλάβημαι (εὐλάβής, circumspect). To be circumspect, to avoid, to be ware of.

εὐληπτότατα, neut. pl. of *εὐληπτος* (εὖ, easy, and λαμβάνω, to take, easy to be taken or held, &c.). Most readily, most easily, most conveniently.

εὐμάθης, ἐς (adj. εὖ, well, μαθησάμενος, to learn). Easily learned, docile.

εὐμεγέθης, ἐς (adj. εὖ, well, μεγέθος, size). Of large size, tall, great.

εὐμενής, ἐς (adj. εὖ, well, and μένος, disposition). Of a kind disposition, benevolent, affectionate, kind, propitious.

εὐμετάσταντος, ον (adj. εὖ, μετά, and ὕστημι). Easily changing place, changeable, unsteady.

εὐμήκης, ἐς (adj. εὖ, well, μήκος, length). Very long, tall.

εὐμμελίω, poetic for *εὐμελίοιο*, which Ion. for *εὐμελίου*, gen. of *εὐμελίας* or *εὐμελῆς*, ον (adj. fr.

εὖ, well, *μελία*, an ash tree). Handling the ash, *literally*; skilled in the spear, warlike. *The epithet of a brave warrior, which persons of distinction in remote antiquity, always bore as a mark of dignity. The best spear shafts were made of ash.*

εὐμορφία, *ας, ἡ* (εὖ, well, *μόρφη*, a form). Beauty of form, symmetry.

εὐναιετάων, *ωσα, ον* (adj. εὐναιετάω, *obsol.* to be well inhabited). Pleasant to dwell in, well situated.

εὐνή, *ἡς, ἡ*. A bed, a couch, the marriage-bed; the grave, *the last bed*; a stone used instead of an anchor, *in this sense plur. εἶναι used.*

εὐνήτος, *poetic for εὐνητος* (adj. εὖ, and *νέω*, to spin). Well-woven, well-spun.

εὐνοια, *ας, ἡ* (εὖνους, well-disposed). Kindness, affection, regard.

εὐνοϊκῶς (*adv.* εὐνοϊκός, kind). Kindly, affectionately.

εὐνομία, *ας, ἡ* (εὖ, well, νόμος, a law). A good constitution.

Εὐνομία, *ας, ἡ*. Eunomia, *the goddess of good order.*

εὖνοος, *οον, contr. εὖνους, οον* (adj. εὖ, well, νόος, νοῦς, the mind). Well-disposed, kind, affectionate, friendly. *Subst. τὸ εὖνοον, a kind disposition.*

εὐξαίμην, *aor. 1 opt. mid. of εὔχομαι, which see.*

Εὐξεινος (πόντος), *ου, ὁ*. The Euxine Sea.

εὐορκέω, *-ήσω, ηὐόρηκα* (εὖ,

well, ὄρκος, an oath). To swear honestly, to keep an oath sacredly, to be honest.

εὖοσμος, *ον* (adj. εὖ, well, ὀσμή, smell). Odoriferous, sweet-smelling.

εὐπειθής, *ές* (adj. εὖ, easily, πείθομαι, to be persuaded). Easily persuaded, obedient.

εὐπειθῶς (*adv.* εὐπειθής). Submissively, obediently.

εὖπεπλος, *ον* (adj. εὖ, well, πέπλος, a garment). Well-dressed, in beautiful garments.

εὖπηκτος, *ον* (adj. εὖ, πήγνυμι, to join). Well-framed, firm.

εὐπλόκαμος, *ον* (adj. εὖ, well, πλόκαμος, a lock of hair). Having beautiful locks, fair-haired.

εὐποιέω, *-ήσω, ηὐποίηκα* (εὖ, well, ποιέω, to do). To do good, to render a kindness.

εὐπορέω, *-ήσω, ηὐπόρηκα* (εὖ-πορος, wealthy). To abound in, to possess abundant means.

εὐπορία, *ας, ἡ* (εὐπορέω). Abundance, abundant means, wealth.

εὐπραγία, *ας, ἡ* (εὐπραγέω, to be successful). Success, prosperity, good fortune.

εὐπρεπεία, *ας, ἡ* (εὐπρεπής). Decorum, dignity, propriety. A specious pretext.

εὐπρεπής, *ές* (adj. εὖ, well, πρέπω, to be becoming). Becoming, of noble appearance, decorous; spacious.

εὐπτερος, *ον* (adj. εὖ, well, πτερόν, a wing). Well-winged, swift.

εὐρεσις, *εως, ἡ* (εὐρίσκω, to invent). An invention, a discovery.

εὐρέτης, ου, ὁ. An inventor, a discoverer.

εὔρημα, αῖτος, τό (εὐρίσκω). An invention, a discovery, a prize.

Εὐριπίδης, ου, ὁ. Euripides, a celebrated Athenian tragic poet, born B. C. 480.

εὐρίσκω, -ρήσω, p. -ρηκα, aor. 1 ind. act. εὔρησα, aor. 2 ind. act. εὔρον. To find, to light upon, to invent, to discover.

εὔρος, εος, τό (εὐρός, broad). breadth.

Εὐρυβιάδης, ου, ὁ. Eurybides, a Spartan, general of the Grecian fleet at the battles of Artemisium and Salamis.

Εὐρυδάμας, ου, ὁ. Eurydamas.

Εὐρυδίκη, ης, ἡ. Eurydicē, the wife of the poet Orpheus.

εὔρυθμος, ον (adj. εὔ, well, ῥυθμός, rhythm). Harmonious, well-adjusted, well-proportioned.

εὐρύς, εἰα, ὅ (adj.). Broad, wide.

Εὐρυσθεύς, έως, ὁ. Eurystheus, the king of Argos and Mycene, who imposed on Hercules his twelve labors.

Εὐρύτης, ου, ὁ. Eurytus, a son of Mercury, and one of the Argonauts.

Εὐρώπη, ης, ἡ. 1. Europe. 2. Europa, daughter of Agēnor, king of Phœnicia, carried off by Jupiter in the form of a white bull.

Εὐρώτας, α, ὁ. Eurotas, a large river in Peloponnesus. It passes by Sparta, and falls into the sea at Helos.

εὐσέβεια, ας, ἡ (εὐσεβής). Piety, devotion.

εὐσεβέω, -ήσω, ηὐσέβηκα (εὐσεβής). To be pious, to act with filial affection, to respect.

εὐσεβής, ές (adj. εὔ, well, σέβω, to worship). Pious, religious.

εὔσκιος, ον (adj. εὔ, much, σκία, shade). Shady, dusky, overshadowing, &c.

εὐσχημόνως (adv. εὐσχημῶν, becoming). Gracefully, excellently, honorably.

εὐτάκτως (adv. εὐτακτος, well-regulated). In due order, correctly.

εὐτεκνος, ον (adj. εὔ, well τέκνον, a child). Having illustrious children, having a numerous offspring, fruitful.

εὐτέλεια, ας, ἡ (εὐτελής). Frugality, cheapness, economy; poverty.

εὐτελής, ές (adj. εὔ, well, τέλος, expense). Not costly, frugal, poor; of little value.

Εὐτέρπη, ης, ἡ. Euterpe, one of the Muses, the goddess of music.

εὐτιθάσσευτος, ον (adj. εὔ, well, τιθασσεύω, to tame). Easy to tame.

εὐτόρως (adv. εὐτονος, strong). Vigorously, powerfully, with good aim.

εὐτυχέω, -ήσω (ηὐτίχηκα (εὐτυχής). To succeed in obtaining. Intr. to be fortunate, to prosper.

εὐτύχημα, -αῖτος, τό (εὐτυχέω). Good fortune, success.

εὐτυχής, ές (adj. εὔ, well, τυγχάνω, to succeed). Succeeding well, successful, fortunate.

εὐτυχία, ας, ἡ (εὐτυχέω). Success, good fortune, prosperity.

εὐτυχεῖς (*adv.* εὐτυχῆς). Successfully, fortunately, prosperously.

εὐφορία, ας, ἡ (εὐφορος). Fertility, abundance.

εὐφορος, ον (*adj.* εὖ, well, φορέω, *for* φέρω, to bear). Bearing well, fertile, productive.

εὐφραίνω, -ἄνω, -αγα, *aor.* 1 -φρηνα, and -ἄνα (εὐφρων, cheering). To gladden, to delight, to cheer. *Mid.* to be gay, to be delighted.

Εὐφράτης, ου, ὁ. Euphrātes, a large river of Asia.

εὐφροσύνη, ης, ἡ (εὐφρων). Cheerfulness, gayety, joy.

εὐφρής, ἐς (*adj.* εὖ, well, φύω, to grow). Growing well, thriving, fertile.

εὐφωρος, ον (*adj.* εὖ, well, φωνή, voice). Having a clear voice, clear-toned, tuneful.

εὐχή, ῆς, ἡ (εὐχομαι). A supplication, a prayer, a vow.

εὐχομαι, εὐξομαι, *perf.* ἠύγμαι, and εὐγμαι, *aor.* 2 ἠύχομην (εὐχω, *obsol.*, to long for). To pray, to supplicate, vow; to boast, profess, declare oneself proudly.

εὐχρηστία, ας, ἡ (εὐχρηστος, useful). Usefulness, convenience, ease, advantage.

εὐώδης, ἐς (*adj.* εὖ, well, ὀζω, to smell). Sweet-scented, odoriferous, fragrant.

εὐωδία, ας, ἡ (εὐώδης). Sweet odors, fragrance.

εὐώνυμος, ον (*adj.* εὖ, well, ὄνυμα, ὄνομα, a name). Having a good name; distinguished, famous.

on the left hand. *The*

left was the unlucky side among the Greeks; but, through superstitious fear, they gave good names to omens coming from that quarter.

εὐώπης, -ῖδος (*adj.* εὖ, fair, ὤψ, the eye). Having beautiful eyes, fair-eyed, lovely to behold.

εὐωχέω, -ήσω, εὐώχῃα (εὖ, well, ὀχή, food). To feed well, to satiate. *Mid.* to satisfy oneself, to feast.

ἐφαῶγον, *aor.* 2 of φάγω, *obsol.*, to eat, *used as aor.* 2 to ἐσθίω.

ἐφάπτω, -ψω, -ῃφα (ἐπί, upon, ἄπτω, to tie). To join, attach to; to inflict, bring upon. To touch upon, to treat of, to undertake; to befall.

ἐφατ', *for* ἔφατο, *3d sing. of* ἐφάμην, *aor.* 2 *ind. mid. of* φημί, *which see.*

ἐφεξῆς (*adv.* ἐπί, in addition to, ἐξῆς, in order). In order, one after another, in due order, next, farther on.

ἐφείπω, -ψω, *aor.* 2 ἔπεσπον, *inf.* ἐπεσπείν (ἐπί, upon, ἔπω, to follow). To follow closely, to pursue, to press hard upon. *Mid.* to follow, to yield to, to obey.

ἐφετμή, ῆς, ἡ (ἐπί, to, ἵημι, to send). A command, order, injunction.

ἐφήμερον, ου, τό (ἐφήμερος). The Ephemeron, an insect which lives only a few hours.

ἐφήμερος, ον (*adj.* ἐπί, for, ἡμέρα, a day). Of a day, temporary, but for a time; daily, sufficient for a day; periodical.

ἐφθασαν, *3d pl. aor.* 1 *ind. act.* φθάνω, *which see.*

ἔφθέρξαντο, 3d pl. aor. 1 mid. of φθέργωμαι, which see.

ἐφίεμαι. Mid. To desire, to aim after.

ἐφίημι, f. ἐφήσω (ἐπί, against, ἦμι, to send). To send to, to send against, to let loose, to urge against, to seize, to attack.

ἐφικνέομαι, f. ἐφίζομαι (ἐπί, to, ικνέομαι, to come). To come to, to arrive at, to reach, to succeed, to attain.

ἐφιππος, ον (adj. ἐπί, upon, ἵππος, a horse). On horseback, mounted, riding.

ἐφίπτᾶμαι, fut. ἐπιπτήσομαι (ἐπί, upon, ἵπταμαι, to fly). To fly down upon, to fly towards.

ἐφίστημι, fut. ἐπιστήσω (ἐπί, upon, ἵστημι, to place). To place upon, to set over, to appoint, to add to. Aor. 2, and perf. intr., I stood upon or with, I aided.

ἐφόδιος, ον (adj. ἐπί, for, ὁδός, a journey). Necessary for a journey, necessary. Subs. τά ἐφόδια, the perquisites.

ἐφοράω, -ᾶσω, and ἐπόσομαι (ἐπί, over, ὁράω, to look). To look over, to survey, to inspect, to look down upon.

ἐφορμάω, -ήσω (ἐπί, upon, ὀρμάω, to urge). To urge upon. Intr. to rush upon, to assail, to attack.

ἐφορος, ον, ὁ (ἐφοράω). An inspector.

Ἐφορος, ον, ὁ. An Ephorus, a Spartan magistrate.—οἱ Ἐφοροί, the Ephori, five Spartan magistrates, elected annually, whose duty it was to watch over the rights

of the people, and to check the power of the kings.

ἔφρπερθε, or -θεν (adv. ἐπί, upon, ὑπέρ, over, and θε or θεν, from a place). From above, from on high.

ἔχθρα, ας, ἡ (ἐχθρός). Hatred, enmity, hostility.

ἐχθρός, ὁ, ὄν (adj. ἔχθος, hatred). Hated; hostile, inimical. Subst. a private enemy; Lat. inimicus. πολέμιος, a public enemy; Lat. hostis.

ἔχιδνα, ης, ἡ. A viper.

Ἐχίνᾶδες, ων, αἱ. Echinades, a group of small islands at the mouth of the Achelous.

ἐχῖνος, ον, ὁ. The Echīnus. χεραῖος ἐχῖνος, a hedgehog.

Ἐχίων, ονος, ὁ. Echīon, one of the men sprung from the dragon's teeth sown by Cadmus.

ἔχρην (imperf. of impers. χρῆ). It was necessary. Often Att. to be rendered, should, ought.

ἐχρός, ὁ, ὄν (ἔχω, to hold). Fortified, defended, strong, safe, secure.

ἐχρῶω, ὦ, fut. -ώσω (ἔχω). To render firm or secure, to strengthen, to fasten, to fortify, to guard.

ἔχω, fut. ἔξω, or σχήσω, perf. ἔσχηκα, aor. 2 ἔσχον. To have, to hold, to keep, to contain, to stay. Mid. to contain or keep oneself, to prevail, to obtain; to hold by, to be next in order to, to depend on. λόγος ἔχει, a report prevails. ἔχειν βίον, to lead a life; with an infin., to have power, to be able, to know how;—with an adv., to be.

Ἐωθεν (*adv.* ἔως, dawn). From the dawn, in the morning.

Ἐωθινός, ἡ, ὄν (*adj.* ἔως, dawn). Of or pertaining to dawn, morning, early.

Ἐώρων, *Att. for* ὠρων, *imp. act. contr. of* ὀράω, *which see.*

ἔως, ἡ. The dawn, day-break, morning;—the east.

ἔως (*adv.*). Until, till, up to, as far as, as long as, during, while, when. ▶

Z.

Ζάγκλη, ης, ἡ. Zanelē, *earlier name of Messana in Sicily.*

ζάω, ζήσω, ἔζηκα. To breathe, to live, to exist, to survive. οἱ ζῶντες, the living.

ζεύγνυμι, ζεύξω, ἔζευχα. To join, to unite, to yoke, to pair, to couple.

ζεύγος, εος, τό (ζεύγνυμι). A yoke, a team, a pair, couple; a carriage, vehicle.

Ζεύς, Διός (*fr. old form* Δις), Ζήνος, ὁ (ζάω, to animate). Jupiter, the son of Saturn and Ops, the supreme divinity of the Greeks and Romans.

Ζέφυρος, ου, ὁ (ζόφος, darkness). Zephyrus, *the name of one of the winds; also the west wind, a zephyr, a gentle breeze.*

ζέω, ζέσω, ἔξεκα. To boil.

ζηλοτυπέω, -ήσω, ἐζηλοτύπηκα (ζηλότιψος, jealous). To be jealous.

ζηλώω, -ώσω, ἐζήλωκα (ζῆλος, zeal). To be zealous for, to seek after eagerly, to admire, to be

emulous, to deem happy, to envy, to be jealous.

ζηλωτός, ἡ, ὄν (*adj.* ζηλώω). Admired, envied, imitated, admirable.

ζημία, ας, ἡ. Injury, harm, loss, punishment.

ζημιόω, -ώσω, ἐζημιώκα (ζημία). To cause loss to, to injure, to fine, to punish.

ζητέω, -ήσω, ἐζήτηκα. To seek, to search for, to long for, to desire.

Ζήτης, ου, ὁ. Zetes, son of Boreas, who with his brother Calais, delivered Phineus from the Harpies.

ζήτησις, εως, ἡ (ζητέω). A seeking, a search, asking.

ζοφερός, ἄ, ὄν (*adj.* ζόφος, darkness). Dark, obscure, gloomy.

ζυγόν, ου, τό. Yoke or crossbar. *Latin* jugum.

ζυγός, οὔ, ὁ (ζεύγνυμι, to yoke). A yoke.

ζυγόνειν, *epic gen. sing. from* ζυγόν.

ζυγώω, -ώσω, ἐζύγωκα (ζυγός). To yoke, to join together.

ζωγραφέω, -ήσω, ἐζωγράφηκα (ζῶον, an animal, γράφω, to delineate). To draw or paint animals from life.

ζωγραφία, ας, ἡ. Painting, the art or act of painting animals.

ζωή, ἥς, ἡ (ζάω, to live). Life, a mode of life, a living.

ζώνη, ης, ἡ (ζώννυμι, to gird). A girdle, a waistband.

ζωογονέω, -ήσω, ἐζωογόνηκα (ζῶός, living, γένω, to produce).

To produce living animals to bring forth young alive, to bring forth, to nourish.

ζῶον, ον, τό (ζῶός, alive). A living creature, an animal.

ζῶός, ἡ, όν (ζάω, to live). Living, alive.

ζωστήρ, ἥρος, ό (ζώννυμι, to gird). A waist-belt, a girth, a girdle.

ζῶω, imp. ἔζωον (*Ion. and epic for ζάω*). To breathe, to live.

H.

ἤ (*conj.*). Or, or else. ἤ.... ἤ, either....or, *After a comparative than. In interrogations, whether? See App. on Partic.* 126-132.

ἣ (*adv. dat. of ός, with όδῶ, understood*). In which way, by which, whereby, whence, where. *Att.* as, because.

ἦ (*adv.*). Surely, certainly, indeed, truly, really, verily. Why? whether? what?

ἦ, for ἔφη, 3 sing. aor. 2 ind. act. φημί.

ἡβάω, -ήσω, ἡβηκα (ἡβη). To be at the age of puberty; to possess full strength: to grow up, to arrive at maturity; to flourish, to bloom.

ἡβη, ης, ἦ. Youth the bloom of youth, puberty.

Ἥβη, ης, ἦ. Hebe, daughter of Jupiter and Juno, goddess of youth. She was made cup bearer to the gods.

ἡβῶω, poetic for ἡβάω, which see.

ἡγάπων, see ἀγαπάω.

ἡγεμονία, ας, ἡ (ἡγεμονέω, to have the command). The supremacy, the chief command.

ἡγεμών, όνος, ό (ἡγέομαι). A leader, a chief, a guide, a director.

ἡγέομαι, -ήσομαι, ἡγῆμαι (ἄγω, to lead). To go before, to lead the way, to conduct, to be the first or chief; to think, to deem, to regard as, to consider.

Ἡγησίλαος, ου, ό. Hegesilaus.

ἡγήτωρ, ορος, ό (ἡγέομαι). A leader, a conductor, a guide, a director.

ἦδει, for εἶδει, see εἶδω.

ἡδέως (*adv.* ἡδύς, sweet). Sweetly, pleasantly, willingly, cheerfully. *Comp.* ἡδιον, more agreeably; *superl.* ἡδιστα, most agreeably.

ἦδη (*adv.*). Already, at once, now, directly, presently, at this moment. *See App. on Partic.* 134, 135.

ἡδομαι, ἡσομαι, ἡσμαι (ἄδω, ἀνδάνω, to please). To enjoy pleasure, to please one's self, to delight in, to be glad to, &c.

ἡδονή, ης, ἡ (ἡδομαι). Pleasure, gratification, enjoyment.

ἡδύς, εἶα, ύ (*adj.*). Sweet, pleasing, agreeable, delightful, lovely, dear. *Comp.* ἡδιων, *Sup.* ἡδιστος. ἡδιστον (*adv.*). Most sweetly.

ἡδύφωνος, ου (*adj. from ἡδύς, φωνή, a voice*). Sweet-toned, melodious, tuneful.

Ἡδωνοί, ὧν, οἱ. The Edoni or Edonians, a people of Thrace.

ἤγειρεν, see αἰείω.

ἤεν, before a vowel for ἤε, 3d sing. of ἤα, poetic imp. of εἶμι, to go.

ἡερόεις, όεσσα, όεν (Ion. for αἰερόεις, from αἴηρ, dusky air). Dark, dusky, hazy, cloudy, obscure.

ἤετιών, ωνος, ό. Eetion.

ἡήρ, ἡέρος, ό and ἡ (for αἴηρ). Air.

ἡήθεος, ου, ό and ἡ (Att. for ἡἰθεος). A young man, a young woman, a person unmarried.

ἡήθος, εος, contr. ους, τό (Ionic for ἔθος). Custom, habit, a mode of acting, behavior, manner, temper, character; a customary abode.

ἡιών, όνος, ἡ. A shore, a bank.

ἡκα (adv.). Gently, softly:—little. Comp. ἡσσον or ἡτιον. Sup. ἡκιστα.

ἡκιστος, η, ου (adj. fr. ἡκα). Superl. of μικρός. Weakest, smallest, least.—ἡκιστα, adv. least, in the smallest degree, by no means.—οὐκ ἡκιστα, especially.

ἡκω, ful. ἡξω, p. ἡκα. To come, to be present. In the latter sense the pres. has the force of a perf., and the imperf. of a pluperf.; thus, I am present, I have come, —I was present, I had come.

ἡλάθην, aor. 1 ind. pass. of ελαύνω.

ἡλακίατη, ης, ἡ (ἡλάσκω). A distaff, a spindle: a dart, a fishing rod, reed; a rod used in ships to which a ribbon was

hung, now called the dog-vane staff.

ἤλειος, α, epic, and Ion. η, ου (ἤλις). Of Elis, Elean.

ἡλεκτρον, ου, τό. Amber. ἡλίθιος, α, ου (adj.). Idle, trifling, vain, random, foolish, silly, &c.

ἡλικία, ας, ἡ (ἡλιξ, of full growth). Maturity, manhood, age.

ἡλικιώτης, ου, ό. An equal in age, companion, friend.

ἡλικιωτής, ιδος, ἡ, (fem. of ἡλικιώτης, a companion). A companion, a playmate.

ἡλίκος, η, ου (adj. ἡλιξ, of full growth; Lat. quantus). How large, how great, of so great size.

ἡλιος, ου, ό. The sun, day, a day.

ἡλλόμην, imperf. of ἄλλομαι.

ἡλος, ου, ό. A nail, a peg.

Ἠλύσιον, ου, τό. Elysium, the place of the virtuous after death.

ἡμαι, imperf. ἡμην. The other tenses from ἕζομαι, to be seated, to sit.

ἡμαρ, -ατος, τό (poetic for ἡμέρα). A day.

ἡμελημένως, adv. (fr. ἡμελημένος, part. p. pass. of ἀμελέομαι, to be negligent). Negligently, carelessly.

ἡμέρα, ας, ἡ. A day. καθ' ἡμέραν, day by day, daily.—μεθ' ἡμέραν, by day, in the day time —ἀμ' ἡμέρα, at day break; literally, with the day.

ἡμεροδρομέω, f. -ήσω, p. -μηκα

fr. ἡμέρα, a day, and τρέχω, to run). To run the whole day, to act as a day courier.

ἡμερος, *ον* (*adj.*). Mild, gentle, tame; cultivated, domestic.

ἡμερώω, *f.* -ώσω, *p.* -ωκα (*ἡμερος*, tame). To tame, to render gentle, to improve.

ἡμέρωσις, *εως*, *ῆ* (*fr.* ἡμερώω). The act of taming, improvement by culture.

ἡμέτερος, *α, ον*, *poss. pron.* (*fr.* ἡμεῖς, we). Our, ours.

ἡμιβρωτος, *ον* (*adj.* ἡμισυς, half, βιβρώσκω, to eat). Half eaten, gnawed.

ἡμιγυμνος, *ον* (*adj.* ἡμισυς, half, γυμνός, naked). Half-naked, ill-clad.

ἡμιδεής, *ές* (*adj.* ἡμισυς, half, δέω, to want). Wanting half, half empty.

ἡμιλέπτος, *ον* (*adj.* ἡμισυς, half, λέπω, to peel off). Half-peeled or shelled, half-hatched.

ἡμίονος, *ον*, *ὅ* (*ἡμισυς*, half, ὄνος, an ass). A mule; literally 'a half-ass.'

ἡμισυς, *εια, υ* (*adj.*). Half.

ἡμιτελής, *ές* (*adj.* ἡμισυς, half, τελέω, to finish). Half-finished, unfinished, incomplete.

ἡμιφλεκτος, *ον* (*adj.* ἡμισυς, half, φλέγω, to burn). Half-burned, half-consumed by fire.

ἡμμένας, *perf. part. pass. of* ἄπτω.

ἡμφέσειε, *aoi. 1 of* ἀμφιέννυμι.

ἦν, (*conj. Att. for* ἄν, ἐάν). If, when. ἦν μή, if not, unless. ἦν περ, even if, although.

ἦνία, *ας, ῆ*. A bridle, a rein.

ἦνικα (*adv.*). When, at which time.

ἦνιοχέω, *f.* -ήσω, *p.* ἦνιόχηκα (*ἦνιοχος*, a charioteer). One who holds the reins, a charioteer, a driver.

ἦπειρος, *ου, ῆ*. A continent, the main land.

Ἥπειρος, *ου, ῆ*. Epirus, a country of Greece, west of Thessaly.

ἦπειρώω, -ώσω (*ἥπειρος*). To make into main land; *pass.* to become mainland opposed to θαλαττιώω.

Ἥπειρώτης, *ου, ὅ*. An Epirot, an inhabitant of Epirus.

ἥπερ (*conj.*). Or. *In compar.* αἶ, than, than even, than at all.

Ἥρα, *ας, ῆ*. Juno, daughter of Saturn and Ops, wife of Jupiter.

Ἡραῖος, *αἶα, αἶον* (*Ἥρα*). Of or belonging to Juno.

Ἡρακλῆς, *ῆς, gen.* -εος, εους *ὅ*. Hercules, son of Jupiter and Alcmena, the most distinguished of ancient heroes.

Ἡράκλειος, *α, ον* (*adj. fr.* Ἡρακλῆς). Of Hercules, Herculean.

ἡρέθησαν. See αἰρέω.

ἡρεθικώς, *perf. part. act. of* ἡρεθίζω.

ἡρεμέω, *fut.* -ήσω, *perf.* ἡρέμηκα (*ἡρέμα*, quietly). To be quiet, to be calm, to repose.

ἥρεον, *imp. act. of* αἰρέω.

ἥρεσε, *aoi. 1 of* ἡρέσκω.

Ἡριγόνη, *ης, ῆ*. Erigone, a daughter of Icarus.

Ἡριδᾶνός, *ου, ὅ*. Eridanus,

the Greek name of the largest river in Italy, now called the Po.

Ἡρόιον, ου, τό (fr. ἔρα, the earth). A tomb, a sepulchre, a mound.

Ἡρώς, ως, ὁ. A hero, applied to those celebrated for skill in any pursuit, especially war.

Ἡρώτα, contr. 3 sing. imp. act. Ἡρωτάω, which see.

Ἡσθεῖν, aor. 1 optat. pass. of ἡδομαι, which see.

Ἡσθεῖς, εῖσα, ἐν, part. aor. 1 pass. of ἡδομαι. Joyful, glad.

Ἡσίοδος, ου, ὁ. Hesiod, a Greek poet, contemporary with Homer.

Ἡσιόνη, ης, ἡ. Hesiōne, a daughter of Laomedon, king of Troy.

Ἡσσω, ον (adj. comp. of κακός). Weaker, less.

Ἡσυχάζω, ἄσω, ἡσυχᾶ (fr. ἡσυχος, quiet). To be quiet, to be at rest, to live quietly.

Ἡσυχῇ (adv. ἡσυχος). Quietly, calmly, peacefully, silently.

Ἡσυχος, ον (adj.). Quiet, calm, peaceful, at ease, still.

ἦτι, see αἰτέω.

ἦτοι (conj.). Indeed, certainly, truly, doubtless.

ἦτορ, ορος, τό. The heart.

ἦττάω, -σάω, fut. -ήσω, p. ἦτιηκα (ἡσσαν, less). To overcome, to defeat, to conquer. Pass. to be inferior, to yield.

ἦττων, -σων, ον (adj. comp. of μικρός). Less, smaller, inferior, weaker, subject to.

ἦνκομος, ον (adj. Ion. and poet. for εἰνκομος, from εἴν, well,

κόμη, hair). Having fine hair, fair-haired.

ἦνλει, 3 sing. imp. ind. act. of ἀνλέω, which see.

ἦνξήθη, 3 sing. aor. 1 ind. pass. of ἀνξάνω, which see.

Ἡφαιστος, ου, ὁ. Vulcan, son of Jupiter and Juno, god of fire.

ἦχέω, -ήσω, ἦχηκα (ἦχη, a sound). To sound, to resound, to sing.

ἦχι (adv. poet. for ἦ). How, in what manner, where.

ἦχώ, ὅος, contr. οὔς, ἡ. A sound, an echo.

ἦώς, ἥοος, contr. ἥοῦς, ἡ. Dawn, day.

Θ.

Θάλαμος, ου, ὁ. A room, a chamber, the women's apartment, a house, an abode.

Θάλασσα, τια, g. ης, ἡ. The sea, a sea or lake.

Θαλάσσιος, -τιος, ον (adj.). Of or belonging to the sea, maritime.

Θαλασσοκράτέω, ᾶ, f. -ήσω, p. -ηκα (fr. θάλασσα, the sea and κρατέω, to rule). To rule the sea, to have the empire or command of the sea.

Θάλεια, ας, ἡ. Thalia, one of the muses; the muse of Comedy.

θαλερός, ἄ, ὄν (adj. θάλλω, to bloom). Green, fresh, blooming, flourishing, youthful, abundant.

Θάλλῃς, οὔ, and ἦτος, ὁ. Thales, founder of the Ionic philosophy, born at Miletus, B. C. 640.

θάλλω, *fut.* θᾶλλῶ, *p.* τέθαλλα. To bloom, to flourish, to abound, to exuberate. *Aor.* 2 ἔθᾶλλον.

θάλπω, -ψω, *p.* τέθαψα. To make warm, to cherish, to nourish, to maintain.

θαλπωρή, ἥς, ἥ (θάλπω, to foster). A warming, comfort, consolation.

θαμά (*adv.* ἅμα, together). Frequently, oftentimes, thickly, closely, numerously, in a crowded manner.

θαμβέω, ῶ, *fut.* -ήσω, *perf.* τεθάμβηκα (*fr.* θάμβος, amazement). To astonish, to confound, to amaze, to terrify. θαμβέομαι, -οῦμαι, to dread, to fear greatly, to wonder, to be amazed or perplexed.

θάμβος, *gen.* εος, ους, τό. Astonishment, fear, surprise, wonder, admiration.

θαμίζω, *fut.* -ίσω, *perf.* τεθάμικα (*fr.* θαμά, *adv.*, frequently). To do often, to frequent, to haunt, to recur.

θάνᾳτος, ου, ὁ (θήσκω, to die). Death, imminent danger, capital punishment.

θᾶνᾳτόω, *fut.* -ώσω (θάνᾳτος, death). To put to death, to kill, to slay.

θάπτω, *fut.* θάψω, *perf.* τέθαφα. To bury, to inter, to perform obsequies, to celebrate a funeral. *Aor.* 1 ἔθαψα, *aor.* 2 *ind.* ἔτιψον.

θαρράλέως, *Attic for* θαρσαλέως (*adv. fr.* θαρράλειος, bold). Boldly, courageously, daringly, intrepidly.

θαρρᾳέω, *fut.* -ήσω, *perf.* τεθάρ-

ρήκα. To be bold, to be courageous.

θαρρᾳόντως, *adv.* Boldly, resolutely.

θαρσέω, *fut.* -ήσω, *perf.* τεθάρσηκα (θάρσος, fortitude). To be bold, to take courage, to be of good cheer.

θάρσος, -ρῆος, *gen.* εος, τό. Boldness, courage, confidence.

θάσσω, or θάτιω, *ον* (*adj. comp. of* ταχύς, swift). Swifter, more rapid.—*Superl.* τόχιστος, most swiftly.

θαῦμα, ἄτος, τό (θάομαι, to wonder). Astonishment, admiration, a wonder, a prodigy.

θαυμάζω, *fut.* -ᾶσω, *perf.* τεθαυμάκα (θαῦμα, wonder). To wonder, to admire, to revere, to respect, to honor.

θαυμάσιος, α, *ον* (*adj.* θαυμάζω, to marvel at). Wonderful, astonishing, admirable.

θαυμασίως (*adv.* θαυμάσιος, wonderful). Wonderfully, admirably.

θαυμαστός, ἥ, ὅν (*adj.* θαυμάζω, to admire). Wonderful, marvellous.

θαυμαστῶς (*adv.* θαυμαστός, wonderful). Wonderfully, surprisingly.

θεά, ᾤς, ἥ. A goddess.

θεά, ας, ἥ (θεάομαι). A sight, a view.

θεᾶμα, ἄτος, τό (θεάομαι). A sight, a spectacle.

θεάομαι, *fut.* θεᾶσομαι, *perf.* τεθεᾶμαι. To behold, to look upon, to view, to contemplate.

θεᾶτός, ἥ, ὅν (*adj. fr.* θεάομαι,

to see). Visible, clear, conspicuous, eminent, wonderful, surprising.

Θέατρον, ου, τό (θεύομαι). A building for the exhibition of public games, a place of assembly, a theatre, an exhibition, a show, a spectacle.

Θεῖος, α, ον (adj. θεός, a god). Divine, sacred, heavenly. *Comp.* Θεϊότερος, *superl.* Θεϊότατος.

Θέλω, fut. θέλσω, perf. τέθειχα. To soothe, to charm, to delight.

Θέλω, fut. θελήσω, perf. τεθέληκα (same as ἐθέλω). To wish, to will, to be wont.

Θεμέλιον, ου, τό (τίθημι, to place). A foundation, a groundwork, a basis.

Θέμις, ιστος, and ιδος, ἡ. Justice, equity, law, right. *See note on Exerc. IX. line 8.*

Θεμιστοκλῆς, έςος, contr. έους, ό. Themistocles, a celebrated Athenian general.

Θεοειδής, έςος, οὔς, ό, ἡ (θεός, a god, and εἶδος, appearance). Like a god, godlike, divine.

Θεόπομπος, ου. Theopompus, name of several persons.

Θεοπροπία, ας, ἡ (θεοπροπέω, to prophesy). A prophesying, prophetic inspiration, divination, soothsaying.

Θεός, οὔ, ό. A god, a divinity. —ἡ, a goddess.

Θεράπεία, ας, ἡ (θεραπεύω, to serve). Service, attendance; healing, cure.

Θεράπενυ, —εύσω, τεθεράπενυκα (θέρω, to cherish). To serve, to

wait upon, to court, to conciliate to honor.

Θεράπων, οντος, ό (θέρω, to cherish). A servant, an attendant, a follower.

Θερίνός, ἡ, όν (adj. θέρος, summer). Of summer, in summer or harvest, summer.

Θερμαίνω, fut. —ανῶ, perf. τεθέρμαγκα (θερμός, warm). To warm, to rouse, to influence.

Θέρμη, ης, ἡ (θέρμω, to warm). Warmth, heat; eagerness, violence.

Θερμός, ἡ, όν (adj. θέρω, to warm). Warm, fervid; eager, precipitate.

Θερμότης, ητος, ἡ (θερμός, warmth). Warmth, heat; violence, ardor.

Θερμώδων, οντος, ό. Thermōdon, a river of Pontus, on the banks of which the Amazons dwell.

Θέρος, σος, contr. ους, τό (θέρω, to warm). Summer, heat, &c.

Θερσίτης, ου, ό. Thersites, the ugliest and most abusive of the Greeks before Troy.

Θεσμός, οὔ, ό. That which is established, a law, ordinance; rite, form. *See note on Exercise IX. line 8.*

Θεσμοφόρια, ων, τρία. The Thesmophoria, an ancient Athenian festival, held by the women, in honor of Ceres. It lasted three days.

Θεσπίζω, fut. —ίσω, perf. τεθέσπικα (θέσπις, prophetic). To prophesy, to foretell, to presage, to divine.

Θεσσαλία, -τιαλία, ας, ἡ. Thessaly, an extensive country of Greece, east of Epirus.

Θέτις, ιδος, ἡ. Thetis, one of the sea deities, daughter of Ne-reus and mother of Achilles.

Θετᾶλός, -σσᾶλός, ου, ὁ. A Thessalian.

Θέω, f. θεύσομαι (other tenses as in τρέχω). To run, to race, to follow in order.

θεωρέω, fut. -ήσω, perf. τεθε-
ώρηκα (θεωρός, a spectator). To behold, to gaze, to contemplate, to weigh, to consider.

θεωρία, ας, ἡ (θεωρέω, to view). A beholding, a survey.

Θῆβαι, ὦν, αἱ. Thebes, name of several cities, the most famous of which were the Egyptian Thebes, and the city founded by Cadmus in Boeotia.

Θηβαῖος, α, ον (adj. Θῆβαι). Theban. οἱ Θηβαῖοι, the Thebans.

θίγγω, fut. θήξω. To sharpen, whet; to provoke.

θήκη, ης, ἡ (τίθημι, to place). A chest, a repository, a receptacle, a tomb.

θηλυμίτης, ου, ὁ (θηλυς, female, μίτρα, a head-band). One who wears the head-band of females, an effeminate person.

θηλύνω, f. -ῶ (θηλυς, female). To grow effeminate, to be delicate.

θηλυς, εια, υ (adj.). Female, effeminate, delicate.

θήρ, θηρός, ὁ. A wild beast.

θήρα, ας, ἡ (θήρ, a wild beast). The chase, hunting, sport.

Θηραμένης, ου, ὁ. Theramenes, an Athenian general and philosopher.

θηράω, -ᾶσω, τεθήρηκα (θήρα, the chase). To hunt, to chase, to pursue, to ensnare.

θήρειος, ον (adj. θήρ). Pertaining to wild beasts.

θηρευτικός, ἡ, ὄν (adj. θηρευ-
τής, a hunter). Belonging to the chase, hunting, sporting.

θηρεύω, -εύσω, τεθήρευκα (θή-
ρα, the chase). To hunt, to chase, to run after.

θηρίον, ου, τό (θήρ, a wild
beast). A wild beast.

θηριώδης, ες (θηρίον, a wild
beast, and εἶδος, appearance). Having a wild appearance, sav-
age, fierce.

θησαυρίζω, -ίσω, τεθησαύρηκα
(θησαυρός, a treasury). To lay
up treasures, to treasure, to col-
lect, to accumulate.

θησαυρός, ου, ὁ (perhaps fr.
τίθημι, to place). A treasury, a
repository; a store.

Θησεύς, ἑως, ὁ. Theseus, a
king of Athens, one of the most
celebrated heroes of antiquity.

θητεύω, -εύσω, τεθήτευκα
(θής, a hired servant). To work
or serve for hire.

θιγγάνω, fut. θιξομαι, aor. 2
ind. act. ἐθίγον. To touch, to
arrive at, to hurt.

θίγης from θιγγάνω.

θίς, θινός, ὁ, also θίν, θινός,
ὁ and ἡ (τίθημι, to place). A
pile, a heap, shore, beach, strand.

θνάσκει for θνήσκει, from θνή-
σκω.

Θνήσκω, *ful.* θανοῦμαι, *perf.* τέθνηκα, *aor.* 2 ἔθυνον. To die, to perish, to expire.

Θνητός, ἡ, ὄν (*Θνήσκω*, to die). Mortal, perishable, subject to death.

Θοίνη, ης, ἡ (θάω, to nourish). A repast, feast, food.

Θολερός, ὁ, ὄν (*adj.* θολός, mud). Muddy, turbid, impure.

Θός, ἡ, ὄν (*adj.* from θέω, to run). Swift, rapid, nimble, quick.

Θορυβέω, *ful.* -ήσω, *perf.* τεθορυβήκα (θόρυβος, confusion). To make a loud noise, to confuse, to disturb, to vociferate, to distract.

Θόρυβος, ου, ὁ. Uproar, noise, tumult, confusion, disturbance.

Θούδιππος, ου, ὁ. Thudippus, a friend of Phocion, and condemned to die with him.

Θοῦρος, ον (*adj.* from θόρω, to leap). Impetuous, violent, fierce, courageous.

Θράκη, ης, ἡ. Thrace, a country of Europe, between Macedonia and the Euxine Sea.

Θράξ, ἄκος, ὁ. A Thracian.

Θρασέω, -ήσω, τεθράσηκα (*for* θαρσέω). To be bold, to be courageous.

Θράσιος, ου, ὁ. Thrasius, a prophet of Cyprus.

Θράσος, εος, τό (*for* θάρσος). Boldness, rashness.

Θρασύβουλος. Thrasybūlus, an Athenian, who delivered Athens from the thirty tyrants; also, name of several others.

Θράσυλλος, ου, ὁ. Thrasyllus, an insane man, cured by his bro-

ther. (See the account of him, p. 126.)

Θρασύνω, *f.* -ύνω, *perf.* τεθράσυνκα (θρᾶσύν, bold). To embolden, to encourage, to incite. *Mid.* to encourage oneself; to be confident, to speak boldly.

Θρασύς, εἶα, ὅ (*adj.*). Bold, resolute, confident, presumptuous, daring, courageous.

Θρεπτέον, *verb. adj. fr.* τρέφω. One must feed; one must live, &c.

Θρεπτικός, ἡ, ὄν (*adj. fr.* τρέφω, to nourish). Nourishing, nutritious.

Θρῆξ, ἱκος, ὁ. A Thracian.

Θρηνέω, -ήσω, *perf.* τεθρήνηκα (*fr.* θρήνος, wailing). To wail, to bewail, to lament, to deplore, to bemoan.

Θρησκεία, ας, ἡ (*fr.* θρησκεύω, to worship). Religion, worship, divine service, religious ceremonies.

Θρίασιον (πεδίον), τό. The Thriacian plain, a large plain of Attica, extending from Eleusis northward to Bœotia.

Θρίξ, τριχός, ἡ. The hair.

Θρόνος, ου, ὁ. A stool, a seat, a chair of state, a seat of judgment, dignity, &c.

Θυγάτηρ, τέκος, *by syncope* τρος, ἡ. A daughter.

Θυμῖαμα, ἄτος, τό (θυμιάω). Incense, perfume.

Θυμιατήριον, ου, τό (θυμιάω). An instrument for burning incense, a censer.

Θυμιάω, *ful.* -ἄσω, *perf.* τεθυμιάκα (θύμα, incense). To burn incense to.

θυμός, ου, ὁ (θύω, to rage).
Passion, anger, ardor, courage.

θυμόσοφος, ον (adj. θυμός, σοφός, wise). Endowed with natural talents, talented, intelligent.

θυμόω, ὦ, fut. -ώσω, perf. τεθύμωκα (fr. θυμός). To provoke to anger, to irritate, to arouse, to excite. Aor. 1 ind. ἐθυμώθην.

θυμωθείς, part. aor. 1 pass. of θυμόω.

θύρα, ας, ἡ. A door, a gate, an entrance.

θύραζε (adv.). Towards the door, out of doors, abroad.

θυράων, Æol. for θυρῶν, gen. pl. of θύρα, a door.

Θυρέα, ας, Ion. ρέη, ης, ἡ. Thyrea, a city and district of Argolis.

θυρεός, ου, ὁ (θύρα, a door). A shield, oblong like a door; a great stone, serving as a cover for a cave.

θυρίς, ιδος, ἡ (dim. of θύρα). A small door or gate, a window.

θύρσος, ου, ὁ. A thyrsus, a staff wound round with ivy and vine leaves, carried by the Bacchantes in celebrating the orgies of Bacchus.

θυρσώω, fut. θυρσώσω (θύρσος). To make a thyrsus, to twine or encircle with leaves.

θυσία, ας, ἡ (fr. θύω, to sacrifice). A sacrifice.

θυσιάζω, fut. -άσω, perf. τεθυσιάκα (θυσία). To sacrifice.

θύω, fut. θύσω, perf. τέθυκα. To sacrifice. Intr. to move rapidly, to rush impetuously. Mid.

to inspect the entrails of victims for the purpose of divination.

θύωμα, ἄτος, τό (fr. θύω, to burn incense). The fume of incense, perfume, frankincense.

θώραξ, ἄκος, ὁ. A coat of mail, a cuirass, a breastplate.

I.

ιάλλω, fut. ἰάλλω, aor. 1 ἤλα. To send, to send forth, to discharge.

ιάομαι, fut. ἰάσομαι, perf. ἱάμαι. To heal, to cure, to remedy, to amend.

Ἰαπετός, οὔ, ὁ. Japētus, one of the giants, son of Cælus and Terra, regarded by the Greeks as the father of all mankind:—probably the mythological account of Japhet, the son of Noah, from whom the European nations are descended.

ιάσιμος, ον (adj. from ἰάομαι, to heal). Curable, that can be healed.

Ἰάσων, ονος, ὁ. Jason, the celebrated leader of the Argonautic expedition.

ιατρικός, ἡ, ὄν (adj. fr. ἱατρός, a physician). Medicinal, healing, able to cure. Subs. ἱατρική, ἡς, ἡ (scil. τέχνη). The healing art, the science of medicine.

ιατρός, οὔ, ὁ (ἰάομαι, to heal). A physician, a doctor.

ἰάχω, fut. ἰάξω, perf. ἱάχα, and ἰαχέω, fut. -ήσω, perf. ἰάχηκα. To shout, to cry aloud.

Ἰβηρ, ηρος, ὁ. 1. An Iberian.

2. A Spaniard.—οἱ Ἰβηρες, the Ibēri, the Spaniards.

ιδέ, *epic for ἡδέ, conj.* And.

ιδέα, ας, ἡ (εἶδω, to see). Form, external appearance, figure;—a model formed in the mind, an idea.

Ἰδη, ης, ἡ, *Ionic for Ἰδα, ας, ἡ.*

Ida, a celebrated mountain in Troas, near the site of ancient Troy.

ἴδιος, α, ον (*adj.*). Proper, peculiar, private, distinct, one's own.—ιδίᾳ (*adv.*). By itself, separately.—*Subs.* ὁ ἴδιος, a private citizen.

ιδιότης, ητος, ἡ (ἴδιος, one's own). A peculiarity:—propriety.

ιδιώτης, ου, ὁ (ἴδιος). A private person, a plebeian, an unlearned man, a simpleton.—οἱ ἰδιῶται, the unlearned, the lower classes.

Ἰδομενέες, έως, ὁ, *Ion.* ἦος, ὁ. Idomeneus, son of Deucalion, and distinguished for bravery.

Ἰδομένη, ης, ἡ. Idomene, two high hills in Acarnania.

ιδού (*adv.* 2 *sing.* aor. 2 *imp.* *mid.* of εἶδω, to see). Lo, behold, look, observe.

ιδρώω, *fut.* ὥσω, *perf.* ἰδρωκα (*fr.* ἰδρώς, sweat). To sweat, to perspire, to toil.

ιδρύνω, *fut.* ἔσω, *p. pass.* ἰδρύνμαι, aor 1 *pass.* ἰδρύνθην (*ἔζω*, to seat). To seat, to place: to erect, to build, to consecrate. *Mid.* to erect, to dedicate. *Pass.* to lie, to be seated, to be built.

ιδρώς, ὠτος, ὁ. Sweat.

ἰέραξ, ακος, ὁ (ἰέμαι, to rush). A hawk, a falcon.

ἰέρεια, ας, ἡ (*fem.* of ἱερεύς, a priest). A priestess.

ἱερεῖον, ου, τό (ἱερός, sacred). A victim, a sacrifice, an offering.

ἱερεύς, εως, ὁ (*fr.* ἱερός, sacred). A priest.

ἱερόν, οὔ, τό (*fr.* ἱερός, sacred). A temple, a sacred structure. τὰ ἱερά, ὧν, the entrails of the victim from which omens were conjectured; or the victims, the sacrifices, the omens themselves.

ἱεροπρεπής, ές (ἱερός, sacred and πρέπω, to become). Becoming sacred persons or things, venerable, respectable. *Sup.* ἱεροπρεπέστατος.

ἱερός, ᾶ, ὄν (*adj.*). Sacred, holy, consecrated; very good, excellent, dedicated.

ἱερόσυλος, ου, ὁ (ἱερόν, a temple, συλλάω, to plunder). A sacrilegious person, a robber of holy things.

ἵζω, *imp.* ἵζον, *fut.* ἰζήσω, *Att.* ἰῶ. In Attic writers, καθιζώ is more common. *Irr.* to cause to sit, to seat, to place. *Intr.* to seat oneself, to sit down.

ἵημι, *fut.* ἥσω, *perf.* ἔϊκα, aor. 1 ἥκα, aor. 2 ἥν. To put in motion, to send, to discharge, to throw, to fling. *Mid.* to hasten.

Ἰθακήσιος, α, ον (*adj.* *fr.* Ἰθάκη). Of or belonging to Ithaca.

ἰθύς, -εῖα, ύ (*adj.*). Straight, direct. (*Adv.*). Straight forward, directly onward.

ἰκάνος, ἡ, ὄν (*adj.*). Fit, befitting, suitable, proper, sufficient.

ἰκάνως (*adv.* *fr.* ἰκάνός, fit).

Suitably, fitly, properly, sufficiently.

Ἰκαρία, ας, ἡ. Icaria, an island in the Ægean sea, near to Samos.

Ἰκάριος, α, ον (adj. fr. Ἰκᾶρος). Icarian, of or pertaining to Icarus. —τό Ἰκάριον πέλαγος, the Icarian sea.

Ἰκᾶρος, ου, ὁ. Icarus, son of Dædalus, who in his flight from Crete, fell into that part of the Ægean sea, which, from him, was called the Icarian sea.

ἰκετεύω, fut. -εύσω, perf. ἰκέτευκα (fr. ἰκέτης, a suppliant). To supplicate, to entreat, to pray to, to implore.

ἰκέτης, ου, ὁ (fr. ἵκω, to come). One who comes for aid, a suppliant.

ἰκνέομαι, fut. ἵξομαι, perf. ἵγμαι, aor. 2 ἰκόμην (fr. ἵκω, to come). To come to, to arrive, to reach, to go to: to supplicate. aor. 2 ind. mid. ἰκόμην.

ἵκω, imp. ἵκον, aor. 2 ἵξον, poetic irreg. To go or come to, to reach, to arrive at, to approach humbly, to supplicate.

ἰλάσκομαι, and ἰλάομαι, fut. -ῴσομαι (from ἵλαος, mild). To render mild, to propitiate, to appease.

ἵλεως, ω, ὁ, ἡ (adj. Attic decl. for ἵλαος, mild). Mild, gentle, kind, favorable.

Ἰλιάς, ἄδος, ἡ (sub. ποιήσις). The Iliad of Homer.

Ἴλιον, ου, τό, also Ἴλιος, ου, ἡ. Ilium, Troy.

Ἰλισσός, οὔ, ὁ. The Ilissus, a

river of Attica, flowing from Hy-mettus.

ἰμάς, ἰμάντος, ὁ. A string, a strap, a cord.

ἰμάτιον, ου, τό (εἶμα, clothing). A cloak, a garment, a mantle.

ἱματισμός, οὔ, ὁ (ἱματίζω, to clothe). Clothing, dress.

Ἰμέρα, ας, ἡ. A city of Sicily.

ἱμερος, ου, ὁ. Desire, longing, love, affection.

ἵνα (conj.). That, in order that; used with the subj. and opt.

ἵνα (adv.). Where; used with the indic.

Ἰνάρως, ω, ὁ. Inarus, son of Psammetichus, a king of Egypt.

Ἰνᾶχος, ου, ὁ. Inachus. 1. The father of Io. 2. a river of Argolis.

Ἰνδιχός, ἡ, ὅν (adj.). Indian. Subst. Ἰνδική, ἥς (χώρα, understood), India.

Ἰξίων, ονος, ὁ. Ixion, a king of Thessaly.

Ἰόνιον (πέλαγος). The Ionian sea.

ἶος, ἴα, ἶον (epic for εἷς, μία, ἓν, num. adj.). One.

ιοῦν (adv. expressing sorrow). Alas!

Ἰοφῶν, ὤντος, ὁ. Iophon, a son of Sophocles, who accused his father of mental imbecility, in order to deprive him of the management of his property.

ιοχέαιρα, ας, ἡ (fr. ἶος, an arrow and χαίρω, to rejoice). Delighting in archery, an epithet of Diana.

ἱππεύς, ἑως, ὁ (fr. ἵππος, a horse). A horseman, a rider, a knight. Pl. οἱ ἱππεῖς, cavalry.

ἰππεύω, *fut.* -εύσω, *perf.* ἵππευ-
κα (ἵππεύς, a horseman). To
ride, to go on horseback.

ἵππικός, ἡ, ὄν (*adj.* *fr.* ἵππος,
a horse). Pertaining to horses,
equestrian. *Subst.* τό ἵππικόν,
cavalry.

ἵπποχαίτης, ες (*adj.* ἵππος, a
horse, and χαίτη, hair). Horse-
haired, adorned with horse-hair.

ἵπποδάμος, ον (*adj.* ἵππος, a
horse, and δαμάω, to tame).
Horse-breaking, horse-taming,
horse-managing.

ἵπποδρομος, and ἵπποδόμος, ὁ
(ἵππος, a horse, δρόμος, a course,
from δρέμω, to run). A race-
rider, horse-riding, the race
course for horse or chariot races.

ἵπποκόμος, ου, ὁ (ἵππος, a
horse, κομέω, to tend). A groom.

Ἱπποκράτης, ου, ὁ. Hippo-
crates the celebrated physician,
born at Cos.

ἵππος, ου, ὁ. A horse.—ἡ ἵπ-
πος, a mare.

ἵππουρις, ἰδος, ἡ (ἵππος, οὐρά).
A horse tail.

Ἱππουρίς, ἰδος, ἡ. Hippuris,
one of the Sporades near Thera.

ἵπταμαι, *pres.* not used, *fut.*
πιτήσομαι, *aor.* 1 ἐπιτύμην, *pt.* πιάμ-
ενος, *aor.* 2 *act.* (*fr.* ἵπτημι, *obsol.*)
ἔπτην, *inf.* πιτῆναι, *pt.* πιάς. To
fly or go through the air.

Ἴρις, ἰδος, ἡ. Iris, goddess of
the rainbow, and messenger of
Juno. The rainbow.

ἱρός, ἡ, ὄν (*adj.* *Ionic* for ἱερός,
ἅ, ὄν). Sacred, holy.

ἰσάζω. To make equal; *mid.*
to make or hold equal to another.

ἰσάσκετο, *for* ἰσάζετο, *imperf.*
mid. *from* ἰσάζω.

ἴσθι, 1. *imperat.* of οἶδα, *perf.*
2 of εἶδω. 2. ἴσθι, *pres. imperat.*
of εἶμι, to be.

ἰσθμός, ου, ὁ. An isthmus.—
Often the Isthmus of Corinth.

Ἴσις, ἰδος, *Ionic* ἰος, ἡ. Isis,
an Egyptian divinity.

ἴσμεν, *by syn.* for ἴσαμεν, 1 *pl.*
pres. ind. act. ἴσθμι, to know, to
understand, to perceive.

Ἰσοκράτης, εος, *contr.* ους, ὁ.
Isocrates, a distinguished rhetor-
ical writer born at Athens, B. C.
436.

ἴσος, η, ον, *Attic* ἴσος, η, ον
(*adj.*). Equal, like, resembling,
equal in numbers;—just, reason-
able.—ἴσον and ἴσα, *adv.* equally,
in the same way. ἐν ἴσῳ, steadily.

ἴστημι, *fut.* στήσω, *perf.* ἔστη-
κα, and ἔστακα, *aor.* 2 ἔστην. *Irr.*
to cause to stand, to place, to
set up, to erect, to arrange, to
weigh, to establish. *Intr.* in the
p. plup. and *aor.* 2.—ἔστηκα, in
the *pres. sense*, I stand, I stop.—
Plup. and *aor.* 2 I stood.—*Mid.*
to stop, to stand.

ἰστίη, ης, ἡ (*Ionic* for ἑστία). A
hearth, a house, a household; an
altar.

ἰστορέω, *fut.* -ήσω, *perf.* ἰστό-
ρηκα (ἴστωρ, one who knows).
To relate from one's own know-
ledge, to narrate.

ἰστός, οὔ, ὁ (ἴσθμι). A mast,
a weaver's beam, a loom, a web,
a woof.

ἰσχάς, ἰσχάδος, ἡ (ἰσχνός, thin).
A dried fig.

ἰσχυρός, ἄ, ὄν (*adj.* ἰσχύς, strength). Strong, vigorous, firm, brave.

ἰσχυρῶς (*adv.* ἰσχυρός, strong). Strongly, powerfully, violently, vigorously, impetuously.

ἰσχύς, ὕς, ἦ. Strength, might, power, ability.

ἰσχύω, *fut.* -ῦσω, *perf.* ἰσχύκα (*ισχύς*, strength). To be strong, to be powerful, to be useful or good for, to be able.

ἶσχω, *a form of* ἔχω, *used only in the pres. and imperf.* To have, to hold, to restrain, to govern.

ἴσως (*adv. from* ἶσος, equal). Equally, in like manner, perhaps, probably, nearly, about.

Ἰταλία, ας, ἦ. Italy.

ἰταμός, ἦ, ὄν (*adj. fr.* ἰτης, rash). Bold, rash, inconsiderate, shameless.

ἰφι (*adv.*). With might, powerfully, courageously, resolutely, resolutely, bravely.

Ἰφιάνασσα, ης, ἦ. Iphianassa, *one of the Nereids.*

Ἰπικράτης, εος, *contr.* ους, ὁ. Iphicrates, *a celebrated Athenian general.*

ἰχθύδιον, ου, τό (*diminutive of* ἰχθύς, a fish). A small or little fish, fry.

ἰχθύς, ὕς, ὁ. A fish.

ἰχνεύμων, ονος, ὁ. An ichneumon, *an animal of the weasel kind.*

ἶχνος, εος, τό (*ἰκνέομαι*, to go). A footstep, a vestige, a track, a trace.

Ἰώ, *genitive* Ἰόος, *contr.* Ἰούς,

ἦ. Io, *daughter of Inachus, changed by Jupiter into a beautiful heifer.*

Ἰωλκός, οὔ, ἦ. Iolcos, *a city of Thessaly, the birth-place of Jason.*

Ἴωνες, ων, οἱ. The Ionians, *one of the three original races of Greece:—the others are the Æolians and the Dorians.*

Ἰωνικός, ἦ, ὄν (*adj.*). Ionic, Ionian.

Ἰωνικῶς (*adv.* Ἰωνικός). Ionic, like an Ionian; softly, delicately.

Ἴωνοι, ων, οἱ (*same as* Ἴωνες). The Ionians.

K.

καγώ, for καὶ ἐγώ. And I.

κάδ', *epic for* κατά, *used before* δ.

Κάδμος, ου, ὁ. Cadmus, *son of Agēnor, king of Phœnicia, founder of Thebes in Bœotia. He is said to have been the first who introduced letters into Greece.*

καθαίρειω, *fut.* -ήσω, *perf.* καθαίρηκα (*κατά, intens., and αἰρέω*, to take). To draw or pull down, to overthrow, to remove totally, to raze, to deprive. *Mid.* to lose. *Aor.* 2 *ind. act.* καθεῖλον, *part.* καθελόν.

καθαίρω, *fut.* -ἄρῶ, *perf.* κεκάθαρα (*καθᾶρός*, pure). To purify, to cleanse, to purge, to expiate. *Aor.* 1 *act.* ἐκάθηρα, *perf. ind. pass.* κεκάθαμαι.

καθᾶπαξ (*adv.* κατά, *intens., ἅπαξ*, once). For once, once for all, in general, entirely.

καθ' ἄπερ (*adv.* καθά, *as, and* περ). *As, just as.*

καθάπτω, *ful.* -ψω, *perf.* καθήφα (*κατά, against, ὅπω, to tie*). To bind, to lay hands upon, to seize, to lay hold of.

καθαρεύω (*adv.* καθαίρω, *to purify*). Cleanly, neatly, decently.

καθαρεύω, -είσω (*καθαίρω, to purify*). To cleanse, to clean, to purify.

καθαῖρος, ὅ, ὄν (*adj.* καθαίρω, *to purify*). Pure, simple, uncontaminated. *Compar.* καθαρώτερος, *superl.* -ώτατος.

καθαρότης, ητος, ἡ (*καθαῖρος, pure*). Purity, cleanliness, neatness.

κάθαρσις, εως, ἡ (*καθαίρω, to purify*). Purification, cleansing, expiation.

καθαῖρως (*adv.* from καθαῖρος, *pure*). Purely, innocently; evidently, plainly.

καθέδρα, ας, ἡ (*καθέζομαι, to sit down*). A chair, a seat.

καθέζομαι, *ful.* καθεδοῦμαι, *and* καθεδήσομαι, *perf.* wanting, *Aor.* 1 *pass.* ἐκαθέσθην (*κατά, down, ἕζομαι, to sit*). To sit down, to seat oneself.

καθείρω, *ful.* -ξω, *perf.* -χω (*κατά, intens., εἶρω, to shut in*). To shut up closely, to restrain, to confine, to imprison.

καθελκύνω, *ful.* -ῥω (*κατά, downwards, ἔλκω, to draw*). To pull down, to drag away, to draw from.

καθελὼν, *aor.* 2 *part.* of καθαιρέω.

καθεύδω, *ful.* -δήσω (*κατά,*

intens., εἶδω, to sleep). To sink into sleep, to lie down to sleep; to be fast asleep.

καθεψέω, *ful.* -ήσω, *perf.* -ηκα (*κατά, down, ἐψέω, to boil*). To boil down, to melt down, to boil thoroughly, to soften.

καθήκω, *ful.* -ξω (*κατά, down, ἦκω, to come*). To come down to, to extend to, to reach. *Impers.* καθήκει, *it behooves*; καθήκων, *proper, suitable*.

κάθημαι, *imperf.* ἐκαθήμην (*κατά, down, ἦμαι, to sit*). To sit down, to sit on the ground. *Imperf. mid.* ἐκαθήμην.

καθιέν. *See* καθίημι.

καθίζω, *ful.* -ήσω, *Att.* καθιῶ, *Dor.* καθίζω, *perf.* not used, *aor.* 1 ἐκάθισα (*κατά, down, ἵζω, to cause to sit*). To cause to sit down, to set down, to seat. *Mid.* to seat oneself, to sit.

καθίημι, *ful.* καθήσω (*κατά, down, ἵημι, to send*). To send down, to let down, to send against.

καθικρέομαι, *ful.* καθίζομαι (*κατά, down, ἰκνέομαι, to come*). To come down, to strike, to hit; to extend to, to reach.

καθίπτᾶμαι, καταπτήσομαι (*κατά, down, and ὑπτᾶμαι, to fly*). To fly down, to fly away or off.

καθίστημι, *ful.* καταστήσω (*κατά, down, ἵστημι, to place*). To set down, to constitute, to establish, to set up, to ordain, to appoint.

κάθοδος, ου, ἡ (*κατά, down, ὁδός, a way*). A return, a coming back, a descent.

καθόλου (*adv.* from κάθολος,

the whole). Altogether, on the whole, in general, throughout.

καθοπλίζω, *fut.* ἴσω (κατά, completely, ὀπλίζω, to arm). To arm completely, to equip thoroughly. *Perf. ind. pass.* καθώπλισμαι.

καθοράω, *fut.* κατόψομαι (κατά, down, ὁράω, to look). To look down into, to see clearly, to perceive, to descry).

καθορμίζω, *fut.* -ίσω (κατά, down, ὀρμίζω, to anchor). To arrive at port, to anchor, to moor.

καθόσον (*adv.* καθ' ὅσον). Inasmuch as, as far as, according as, so far, thus far.

καθότι (*adv.* καθ' ὃ τι). In which respect, on which account, because. *Interrogative*, in what manner? how?

καθυλακτέω, *fut.* -ήσω (κατά, against, ὑλακτέω, to bark). To bark at.

καθύπερθε (*adv.* κατά, down, ὑπερθε, from above). Down from above, from on high, below.

καθυπνόω, *fut.* -ώσω (κατά, *intens.*, ὑπνόω, to sleep). To fall asleep, to sleep, to sleep soundly.

καί (*conj.*) And, even, also, than, but. καί....καί, both.... and;—καὶ μὲν, but still, and truly; καὶ γέ, at least however; καὶ δέ, moreover; καὶ δὴ καί, and even, and in particular; καὶ ταῦτα, and that too, although.

καινός, ἢ, ὅν (*adj.*). New, strange, unusual, unaccustomed.

καίννμαι, *perf.* (from *obsol.* κάζω) in *pres.* signif. κέκασμαι, *pluperf.* in *imperf.* signif. ἐκεκάσ-

μην. To be distinguished, surpass, be adorned.

καίπερ (*conj.* καὶ and περ, though). Although, however, even if.

καιρός, οὔ, ὁ. A particular season, a fit or proper occasion, an opportunity. ἐκ καιροῦ, on the occasion, on the spur of the moment; ἐν καιρῷ, in time, seasonably.

Καῖσαρ, ἄρως, ὁ. Cæsar (Caius Julius), the most celebrated of all the Roman commanders; assassinated in the fifty-sixth year of his age, March, B. C. 44.

καίτοι (*conj.* fr. καὶ and τοι). Although.

καίω, *fut.* καύσω, *perf.* κέκανκα, *aor.* 1 ἔκηα, *aor.* 1 *pass.* ἐκαύθην, *aor.* 2 *pass.* ἐκάην. To burn, to set on fire, to kindle or light up.

κακεῖ (*adv. contr.* for καὶ ἐκεῖ). And there, there also, even there.

κακεῖθεν (*adv. contr.* for καὶ ἐκεῖθεν). And thence, from thence, and from that place.

κακεῖνος, η, ο (*contr.* for καὶ ἐκεῖνος). And he, and she, and it.

κακία, ας, ἡ (κακός, bad). Badness, wickedness, vice;—cowardice, incapacity, timidity, evil; Κακία, Vice, personified.

κακίων, ον (*adj. comp.* of κακός). Worse, inferior.

κακοδαίμων, ον (*adj.* κακός, evil, δαίμων, a genius). Unfortunate, unlucky; as if under an evil genius.

κακολογέω, *fut.* -ήσω, *perf.* -ηκα (κακός, evil, λέγω, to speak). To speak evil of, to revile, to

slander, to calumniate, to reproach, to abuse.

κακοπαθέω, *fut.* -ήσω, *perf.* -ηκα (*κακοπαῖθής*, suffering evil). To suffer evil, to be afflicted, to undergo misfortune, to meet calamity.

κακός, ἡ, ὄν (*adj.*). Bad, wicked, evil, defective; timid, cowardly, mean; *in fine*, bad *in every sense*. τὸ κακόν, an evil, a misfortune.

κακουργέω, *fut.* -ήσω, *perf.* κακουργήκα (*from κακοῦργος*, a wicked person, evil-doer). To work evil, to injure, to hurt, to be wicked, to corrupt, to seduce.

κακουργία, ας, ἡ (*κακουργέω*, to work evil). Evil-doing, wickedness, dishonesty, fraud.

κακοῦργος, ον (*adj.* κακός, evil, ἔργον, work). Wicked, mischievous, malicious. *As a noun*, an evil-doer, a wicked man, an artful villain.

κακῶς (*adv.* *from* κακός, evil). Ill, badly, wickedly; wrongfully, injuriously, rudely; with difficulty; unhappily, miserably. κακῶς εἰδέναι, not to know, be not aware. κακῶς λέγειν, to revile. κακῶς ποιεῖν, to injure, to treat ill.

Κάλαις, ἴδος, ὁ. Calais, a son of Boreas, king of Thrace, and brother of Zetes.

κάλαμος, ου, ὁ. A reed, a pipe, a rod, an arrow.

καλέεσκε, 3d sing. *poet.* *for* ἐκάλεσκε *fr.* ἐκάλεσκον, *imperf.* *of* καλέσκω, *Ion.* *for* καλέω, *which see*.

καλέω, *fut.* καλέσω, *perf.* κέκληκα, *by syncope for* κεκάληκα; *perf.*

ind. pass. κέκλημαι; *aor.* 1 *ind. pass.* ἐκλήθην. To call, to summon, to invite; to name; to invoke; to proclaim, to declare.

καλήτωρ, ορος, ὁ (*fr.* καλέω, to call). One who calls, a crier *As an adjective*, clear, loud, sonorous.

Κάλλαρος, ου, ὁ. Callarus, *name of a slave*.

Καλλία, ας, ἡ. Callia.

Καλλίας, ου, ὁ. Callias, a cousin to Aristides, and the most wealthy man of Athens.

Καλλικράτης, ου, ὁ. Callicrates, *name of several persons*.

κάλλιον (*neut.* *of* καλλίων, *compar.* *of* καλός, fair). Better, well enough, very well.

Καλλιόπη, ης, *Dor.* Καλλιόπῃ, ας ἡ (καλός, beautiful, and ὄψ, the voice). Calliope, the muse who presided over epic poetry.

καλλιπάρης, Ἔolic *for* καλλιπάρειος, ον (*adj.* *fr.* καλός, fair, and παρεία, the cheek). Rosy-cheeked, blooming, beautiful.

κάλλιστος, η, ον (*adj.* *superl.* *of* καλός, fair). Most fair, most beautiful.

καλλίτεκνος, ον (*adj.* *fr.* καλός, fair, and τέκνον, a child). Having beautiful children, happy in children.

κάλλος, εος, τό (*fr.* καλός, fair). Beauty, comeliness, elegance, grace.

καλλωπίζω, *fut.* -ίσω, *perf.* κακαλλώπικα (κάλλος, beauty, ὤψ, the countenance). To beautify the face, to give a good appearance, to set off to advantage.

καλλωπισμός, οὔ, ὁ (καλλωπίζω, to beautify the face). The act of adorning or setting off to advantage, ornament.

καλλωπιστής, οὔ, ὁ (fr. καλλωπίζω). One fond of appearance, one addicted to dress, a fop; one employed to dress others.

καλοκάγαθία, ας, ἡ (καλοκαγαθός, as if καλός καὶ ἀγαθός, beautiful and good). Honor, honesty, probity, integrity, uprightness, virtue, rectitude.

κάλος, ου, ὁ, Att. κάλως, ωος, or ω. A cable, a rope.

καλός, ἡ, ὄν (adj.). Beautiful, handsome, good, beloved, honorable, illustrious. *Compar.* καλλίων. *Superl.* κάλλιστος. τό καλόν, an advantage. τά καλά, noble, excellent actions, honorable pursuits.

καλύπτρα, ας, Ion. καλύπτρη, ης, ἡ (fr. καλύπτω, to conceal). A veil, a covering, a covering for the head.

καλύπτω, fut. καλύψω, perf. κεκάλῳφα, aor. 2 ind. ἐκάλῳβον, perf. pass. ind. κεκαλυμμαι, part. κεκαλυμμένος. To hide, to conceal, to cover up, to cloak, to veil, to cover.

καλῶς (adv. fr. καλός, beautiful). Beautifully, well, nobly, honorably.

καμάτος, ου, ὁ (κάμνω, to labor). Labor, toil, pain, fatigue, suffering, distress.

Καμβύσης, ου, ὁ. Cambyses, king of Persia, and son of Cyrus the Great.

κάμέ, contr. for καὶ ἐμέ.

κάμηλος, ου, ὁ, and ἡ. The camel.

κάμνω, fut. κᾶμῶ, perf. κεκάμηκα, aor. 2 ind. act. ἐκᾶμον. To labor, to toil, to work laboriously. *Intr.* to be fatigued, to be exhausted with toil, to be sick.

καμπή, ἡς, ἡ (fr. κάμπτω, to bend). A curvature, a bend, a curving.

κάμπτω, fut. κάμψω, perf. κέκαμφα. To bend, to curve, to turn, to wind round.

καῖν, contr. for καὶ ἐάν. And if, even if, although. *And for* καὶ ἐν, and in.

κάνδυς, υος, ὁ. A Persian dress, robe, caftan.

κανέον, οὔν, gen. ἐον, οὔ, Ionic κανέοιο, and κανεῖον, gen. κανεῖον, τό (fr. κάνης, a basket). A canister, a basket, a hamper.

κάπειδή, contr. for καὶ ἐπειδή.

κάπηλος, ου (adj.). Adulterated, mixed, fraudulent, deceitful. *Noun*, a low tavern-keeper, a dishonest wine-seller.

καπνός, οὔ, ὁ. Smoke, vapor, exhalation.

Καππαδοκία, ας, ἡ. Cappadocia, a country of Asia Minor.

κάπρος, ου, ὁ. A wild boar, a boar-pig.

καῖραδοκέω, fut. -ήσω, perf. κεκαραδόκηκα (fr. κάρα, the head, and δοκεύω, to watch). *Literally*, to watch with the head erect. *Hence*, to expect, to look out or wait for.

κάρανον, ου, Dor. for κάρηνον, ου, τό (κάρη, the head). The head, the top, the summit.

καρδία, ας, *Ionic καρδίη, ης, ἥ*. The heart.

Καρδιανός, ἥ, ὄν. Of or belonging to Cardia, Cardian.

Κάρδουχοι, ων, οἱ. The Carduchians.

κάρη, *Ionic for κάρα, τό (indeclinable)*. The head.

καρκινώδης, ες (*adj. καρκίνος, a crab, and εἶδος, appearance*). Of the crab species, resembling a crab.

καρπόομαι, *ful. -ώσομαι, perf. κεκάρπωμαι (fr. καρπός, fruit)*. To gather fruit, to enjoy the fruit of, to make use of, to reap.

καρπός, οὔ, ὅ. 1. Fruit; advantage, profit. 2. The wrist.

καρποφορέω, *ful. -ήσω, perf. -ηκα (καρποφόρος, fruit-bearing)*. To bear fruit.

καρποφόρος, ον (*adj. καρπός, fruit, φέρω, to bear*). Fruit-bearing, fruitful).—καρποφόρα δένδρα, fruit-trees.

καρτερία, ας, ἥ (*καρτερός, fr. κράτος, epic for κράτος, strength*). Endurance, patience, fortitude.

καρτερός, ἄ, ὄν (*adj. κράτος, epic for κράτος, strength*). Strong, courageous, powerful, severe; moderate, *i. e. having control over one's feelings*.

Καρχηδόnius, α, ον (*adj. from Καρχηδών, Carthage*). Carthaginian. Noun, a Carthaginian.

Καρχηδών, όνος, ἥ. Carthage, a celebrated city of Africa, being the rival of Rome, founded by a colony from Tyre, 878 B. C., and destroyed by Scipio Africanus the Younger, B. C. 146.

κασιγνήτη, ης, ἥ (*fem. of κασίγνητος, a brother*). A sister.

κασίγνητος, ου, ὅ (*κάσις, a brother or sister, and γεννάω, to beget*). A brother.

Κασπία, ας, ἥ (*θάλαττα, understood*), and Κάσπιον, ον, τό (*πέλᾱγος, understood*). The Caspian sea.

Καστωλός, οὔ, ὅ. Castölus, a plain in Lydia, where the troops of Cyrus were accustomed to assemble.

Κάστωρ, ορος, ὅ. Castor, twin brother of Pollux, and famed for his skill in equestrian exercises.

κατά (*preposit. gov. genit. and accus.*). With *gen.* down from, under, towards, for, against, in, upon, by. With *acc.* at, in, by, according to, as to, during, near, over, throughout, on, opposite, in regard to. (*Rarely with dat. and only among the poets.*) καθ' ἑκάστην ἡμέραν, every day, day by day. κατὰ τὸ πλεῖστον, for the most part. With numerals, it makes them distributive; as καθ' ἓνα, one by one, singly. In *compos.* down, downwards, against; it denotes also intensity, thoroughness, completion, &c.

καταβαίνω, καταβήσομαι (*κατά, down, βαίνω, to go*). To go down, to descend, to alight; to condescend.

καταβάλλω, *ful. -βᾶλῶ (κατά, down, βάλλω, to cast)*. To throw, cast, or put down, to subvert, to overthrow, to destroy.

κατ' ἄβ' αἰσις, εως, ἥ (*καταβαίνω,*

to go down). A descent, a downward path, a slope, a declivity.

καταβιβάζω, fut. -βάσω (κατά, down, βιβάζω, to lead). To lead down, to force or drive down, to humble, to oppress, to destroy.

καταβιβρώσκω, fut. -βρώσω (κατά, intens., and βιβρώσκω, to eat). To eat up, to devour, to consume.

καταγιγνώσκω, fut. -γνώσομαι (κατά, thoroughly, γιγνώσκω, to know). To know thoroughly, to discern, to decide.

κατάγνυμι, fut. κατάξω, aor. 1 κατέαξα, perf. 2 κατέαγα (κατά, down, and ἄγνυμι, to break). To break or dash in pieces; to bruise, to crush.

καταγοητεύω, fut. -εύσω (κατά, intens., and γοητεύω, to deceive). To delude, to cheat, to beguile, to impose upon, to deceive with false pretences.

κατάγω, fut. -ξω (κατά, down, and ἄγω, to lead). To lead or bring down, to conduct; to lead along, to recall, to restore, to bring back, to reinstate.

καταδείκνυμι, fut. -δείξω (κατά, intens., δείκνυμι, to show). To show clearly, to declare, to make known;—to introduce, to teach.

καταδέω, fut. -δήσω (κατά, down, and δέω, to bind). To fasten to, to secure, to bind up, to join.

κατάδηλος, ον (adj. from κατά, intens., and δηλος, manifest). Very plain, clearly manifest, quite apparent.

καταδίκη, ης, ἡ (κατά, against, δίκη, a decision). A condemnation.

καταδιώκω, fut. -ώξω (κατά, against, after, and διώκω, to pursue). To follow clearly, to pursue after, to prosecute.

καταδουλώω, fut. -ώσω (κατά, completely, and δουλόω, to enslave). To enslave completely, to bring into thorough bondage, to reduce to utter slavery.

καταδύω, and καταδύνω, fut. -δυσω (κατά, down, and δύω, to sink). To sink down, to descend into, to set as the sun; to plunge under, to overwhelm.

καταξεύγνυμι, fut. -ξω (κατά, thoroughly, and ξεύγνυμι, to yoke or join). To yoke together, to join firmly, to unite.

κατάξενξις, εως, ἡ. A yoking together, a joining firmly.

καταθάπτω, fut. -ψω (κατά, down, and θάπτω, to bury). To bury down in the ground, to inter, &c.

καταθαρόρέω, ᾧ, fut. -ήσω (κατά, intens., θαρόρέω, to be bold). To be very bold or courageous against.

καταθέαομαι, fut. -ήσομαι (κατά, down, and θεάομαι, to look). To look down upon, to contemplate, to survey.

καταιδέομαι, οὔμαι, fut. -έσομαι (κατά, intens., and αἰδέομαι, to revere, to reverence, to respect, to revere, to stand in awe of.

καταίρω, fut. -ἄρῶ (κατά, down, αἶρω, to take). To take

or carry down, to arrive, to gain the port, to lead down.

καταισχύνω, fut. -ῶ (κατά, *intens.*, and αἰσχύνω, to shame). To make ashamed, to disgrace, to dishonor, to insult. *Mid. voice*, to be ashamed of, to blush.

κατακαίω, fut. -ᾶν (κατά, *intens.*, and καίω, κτείνω, to kill). To slay utterly, to kill, to murder outright.

κατακαίω, fut. -καύσω (κατά, completely, καίω, to burn). To burn up, to consume entirely, to burn severely, *aor. 1 ind. act. κατέκαυσα*, and κατέκηα, *inf. κατακαῦσαι*, and κατακῆαι, *aor. 2 ind. act. κατέκῃον*, *aor. 1 ind. pass. κατεκαύθην*, *aor. 2 ind. pass. κατεκῆην*.

κατακάμπτω, fut. -ψω (κατά, down, and κάμπτω, to bend). To bend down, to weigh down.

κατάκειμαι, fut. κείσομαι (κατά, down, and κείμαι, to lie). To lie down, to recline, to sit at table, to lie at hand or near.

κατακεντέω, fut. -ήσω (κατά, through, κεντέω, to pierce). To pierce through, to transfix, to shoot down.

κατακλαίω, fut. -κλαύσω (κατά, *intens.*, κλαίω, to weep). To weep much, to deplore, to lament, to bewail.

κατακλάω, ᾧ, fut. ᾶσω (κατά, *intens.*, κλάω, to break). To break in pieces, to smash, to crush; *metaph.* to break, move, of sorrow, &c.

κατακλείω, fut. -κλείσω (κατά, *intens.* κλείω, to shut in). To

shut up securely, to confine closely, to enclose.

κατακλίνω, fut. -κλινῶ (κατά, down, κλίνω, to bend). To bend down. *Mid.* to bend one's self down, to recline at table, to sit down.

κατακλύζω, fut. -κλύσω (κατά, completely, κλύζω, to cover with water). To cover completely, with water, to overflow, to inundate, to submerge.

κατακοιμίζω, fut. -ΐσω (κατά, down, κοιμίζω, to put to sleep). To put down to sleep, to put to sleep, to lull to repose.

κατακόπτω, fut. -ψω (κατά, *intens.*, κόπτω, to cut). To cut in pieces, to mangle, to cut off.

κατακοσμέω, fut. -ήσω (κατά, *intens.*, and κοσμέω, to put in order). To put in complete order, to arrange properly, to adorn.

κατακορηνίζω, fut. -ΐσω (κατά, down, κορηνίζω, to precipitate). To hurl down a precipice, to precipitate, to dash headlong.

κατακρίνω, fut. -κρίνῶ (κατά, against, κρίνω, to pass sentence). To pass sentence against, to condemn, to decide against, to punish.

κατακρύπτω, fut. -ψω (κατά, completely, κρύπτω, to hide). To hide completely, to conceal, to screen.

κατακτείνω, fut. -κτενῶ (κατά, *intens.*, κτείνω, to kill). To kill outright, to murder, to slay.

καταλαμβάνω, fut. -λήψομαι (κατά, down upon, λαμβάνω, to seize). To come suddenly upon,

to seize upon, to catch, to come up with, to meet with, to overtake, to occupy. *Mid.* to take to ones's self, to select.

καταλάμπω, *fut.* -ψω (κατά, down, and λάμπω, to shine). To shine down upon, to throw light upon, to enlighten, to make clear.

καταλέγω, *fut.* -λέξω (κατά, completely, λέγω, to tell). To describe fully, to relate at length, to recount, to tell.

καταλείπω, *fut.* -ψω (κατά, down, λείπω, to leave). To leave down in, to leave behind, to abandon; *perf.* 2 καταέλειπα.

κατάληψις, *εως, ἡ* (καταλαμβάνω, to seize upon). Seizure, a capture, a taking or laying hold of.

καταλλάσσω, *Att.* -τιω, *fut.* -ξω (κατά, opposite, ἀλλάσσω, to change). To change, to exchange, to barter, to substitute, to reconcile, to make up. *Mid.* to conciliate for one's self, to appease.

κατάλυσις, -εως, ἡ (καταλύω, to dissolve). A breaking up, dissolution;—a place of repose or of entertainment, an abode, a harbor.

καταλύω, *fut.* -λύσω (κατά, completely, λύω, to loosen). To dissolve, to break up, to destroy, to abolish, to give up;—to stop or rest at a place.

καταμανθάνω, *fut.* μαθήσομαι (κατά, *intens.*, μανθάνω, to learn). To learn thoroughly, to perceive, to know, to examine.

καταμηνύω, *fut.* -νύσω (κατά,

intens., μηνύω, to indicate). To point out clearly, to indicate, to announce.

καταμίγνυμι, *fut.* -μίξω. To mix, to mix up.

καταναγκάζω, *fut.* -ἄσω (κατά, *intens.* ἀναγκάζω, to constrain). To constrain by violence, to compel.

καταναλίσκω, *fut.* -αναλώσω (κατά, completely, ἀναλίσκω, to consume). To consume entirely, to waste, to expend.

καταρέμω, *fut.* -νεμῶ (κατά, *intens.*, ρέμω, to allot). To distribute in shares, to assign a portion. *Mid.* to partition among themselves, to possess;—to gaze upon, to feed on, to devour.

κατανοέω, *fut.* -ήσω (κατά, down upon, and νοέω, to think). To fix the mind upon, to think, to perceive, to distinguish, to comprehend.

καταντάω, *fut.* -ήσω (κατά, at, ἀντάω, to meet). To come up to, to arrive at, to meet with; to obtain, to reach.

καταντικρόν (*adv.*) κατά, *intens.*, ἀντικρόν, opposite). Directly opposite, over against.

καταντιπέρας (*adv.* κατά, *intens.*, ἀντιπέρας, opposite). Directly opposite, on the farther side.

κατάξηρος, *ον* (*adj.* κατά, completely, and ξηρός, dry). Completely dry, very dry, arid, parched, barren.

καταπαύω, *fut.* παύσω (κατά, completely, παύω, to cause to cease). To cause entirely to

cease, to put an end to. *Mid.* to cease, to desist from.

καταπελτικός, ἢ, ὄν (*adj.* καταπέλτης, a catapult). Of or belonging to the catapult. βέλος καταπελτικόν, a weapon thrown by the catapult.

καταπέμψω, *fut.* -πέμψω (*κατά*, down, πέμψω, to send). To send down, to send away, to dismiss.

καταπέφνον, *aur. 2* for κατεπέφνον, and that by syncope for καταπέφᾰνον, from καταφέρω, *obsol.* (*κατά*, intens., and πέφνον, I slew). I slew.

καταπηδάω, *fut.* -ήσω (*κατά*, down, πηδάω, to leap). To leap down.

καταπίνω, *fut.* -πώσω, and -πίομαι (*κατά*, down, and πίνω, to drink). To swallow or gulp down, to drink off. τό καταποθέν, *aur. 1 pt. pass.* that which is swallowed.

καταπλαγείς, *aur. 2 part. pass.* καταπλήσσω, which see.

καταπλέω, *fut.* -πλεύσομαι (*κατά*, down, πλέω, to sail). To sail down, to sail back, to return: opposite to αναπλέω, to sail up or out of the harbor, to depart.

καταπλήσσω, *Att. -τιω, fut. -ξω* (*κατά*, down, πλήσσω, to strike). To strike down: hence, to strike with terror, to alarm, to frighten. *Mid.* to be amazed, to be astonished.

καταπλουτίζω, *fut. -ϊσω* (*κατά*, intens., πλουτίζω, to enrich). To render very rich, to enrich greatly.

καταπνέω, *fut. -πνεύσω* (*κατά*, against, πνέω, to blow). To blow on or against, to breathe on, to blow.

καταπονέω, *fut. -ήσω* (*κατά*, intens., πονέω, to labor). To harass, with labor, to wear out; to labor, to toil, to effect by labor.

καταπράσσω, *Att. -τιω, fut. -ξω* (*κατά*, thoroughly, πράσσω, to do). To do thoroughly, to execute, to effect. *Mid.* to gain a point.

κατάρᾱτος, *ον* (*adj.* καταράομαι, to curse). Accursed, abominable.

καταρέζω, *poetic for καταρῳέζω, fut. -ρέξω* (*κατά*, down, ρέζω, to act, to move). To stroke with the hand, to soothe, to caress.

καταρῳέω, *fut. -ρέύσω* (*κατά*, down from, ρέω, to flow). To flow down from, to trickle down, to descend, to devolve.

κατάρχω, *fut. -ξω* (*κατά*, intens. ἄρχω, to begin). To commence, to do first, to take the lead, to set the example.

κατασβέννυμι, *fut. -σβέσω* (*κατά*, completely, σβέννυμι, to extinguish). To extinguish completely, to put out entirely, to quench, to appease.

κατασειώ, *fut. -σειώσω* (*κατά*, down, σειώ, to shake). To shake down.

κατασκάπτω, *fut. -ψω* (*κατά*, down, σκάπτω, to dig). To dig down, to undermine, to demolish, to destroy.

κατασκεδάννυμι, *fut. -σκεδάσω* (*κατά*, down, σκεδάννυμι, to scat-

ter). To scatter about or down on, to pour down on, to disperse.

κατασκευάζω, fut. -ᾶσω (κατά, completely, σκευάζω, to arrange). To put in complete order, to arrange, to prepare, to build, to construct,—*Mid.* to fit out for one's self.

κατασκευή, ἥς, ἥ (κατά, completely, σκευή, arrangement). Studied arrangement, a structure, equipment, preparation, a device, implements, utensils, furniture.

κατασκήπτω, fut. -ψω (κατά, down upon, σκῆπτω, to lean, to fall heavily). To lean down upon, to rely upon, to incline towards,—to fall heavily upon, to break forth, to strike forcibly against, as thunder, or a tempest bearing all before it.

κατάσκιος, ον (adj. κατά, over, σκία, a shadow). Shaded, shady.

κατασκοπέω, fut. -ήσω (κατά, at, σκοπέω, to look). To look at, to observe narrowly, to act as a spy, to watch, to examine.

κατάσκοπος, ου, ὁ (κατά, thoroughly, σκοπέω, to observe). An observer, a scout, a spy, an examiner.

κατασοφίζω, fut. -ΐσω (κατά, completely, σοφίζω, to deceive). To deceive by sophistry, to overreach, to foil completely, to elude.

κατασπάω, fut. -σπάσω (κατά, down, σπάω, to draw). To draw down, to tear down, to draw upon.

καταστήσομεν, 1 pl. 1 fut. ind. act. of καθίστημι, which see.

κατασιζω, fut. -ίξω (κατά,

completely, στίζω, to puncture). To puncture completely, to mark with points.

καταστρεβλόω, fut. -ώσω (κατά, intens., στρεβλόω, to torture). To torture severely, to put to the rack.

καταστρέφω, fut. -ψω (κατά, down, στρέφω, to turn). To overthrow, to overturn, to subjugate, to finish, to return. *Mid.* to bring into subjection, to subdue to one's self.

κατασῶρω, fut. -σύρω (κατά, down, σύρω, to draw). To drag or pull down; to plunder.

κατασχίζω, fut. -ΐσω (κατά, intens. σχίζω, to split). To split to pieces, to shiver, to rend, to break.

κατατείνω, fut. -τενῶ (κατά, intens., τείνω, to stretch). To stretch out, to extend, to draw tight, to strain: to exert every effort, to continue.

κατατίθημι, fut. καταθήσω (κατά, down, τίθημι, to place). To put down, to deposit, to place firmly, to lay up, to reserve.

κατατοξεύω, fut. -εύσω (κατά, against, and τοξεύω, to shoot). To shoot at or against with a bow, to shoot arrows at.

κατατρέχω, fut. -θρέξομαι (κατά, down, τρέχω, to run). To overrun, to invade, to run down, to ravage by hostile inroads, to go through.

κατατρίβω, fut. -ψω (κατά, down, τρίβω, to rub). To rub away, to wear out, to grind down, to rub to pieces, to destroy.

καταφυγᾶν, *fut.* -τεύξομαι (κατά, *intens.*, τυγχάνω, to attain). To attain, to succeed in an undertaking, to get possession of, to be fortunate or successful.

καταφαῖγω, *obsol. aor. 2* κατέφαγον (κατά, down, φάγω, *obsol.* to eat). To eat greedily, to devour, &c.; used as *aor. 2* of κατεσθίω.

καταφανής, ἐς (*adj.* καταφαίνομαι, to appear). Apparent, visible, clear, manifest, open, plain.

καταφέρω, *fut.* κατοίσω (κατά, down, φέρω, to bring). To bring or drive down, as in digging, to strike down, to remove. *Mid.* to sink down gradually, to go down as the sun, to decline, to be brought to land; to go to ruin.

καταφεύγω, *fut.* -ξω (κατά, down, φεύγω, to flee). To flee down or under, to take refuge in, to flee for succor, to escape, to take to flight.

καταφθείρω, -ερω (κατά, completely, φθείρω, to destroy). To destroy utterly, to ruin, to corrupt.

καταφλέγω, -ξω (κατά, completely, φλέγω, to burn). To burn up, to consume, to destroy by fire.

καταφρονέω, *fut.* -ήσω (κατά, down upon, φρονέω, to think). To look down upon, as inferior, to form an opinion or think against, to despise, to contemn, to disregard to treat with contempt.

καταφυγή, ἥς, ἥ (καταφεύγω,

to take refuge in). A refuge, a retreat, a shelter, an asylum.

καταφωράω, -άσω. To catch in a theft, detect, discover.

καταχέω, *fut.* -χεύσω (κατά, down on, χέω, to pour). To pour out or down, to cast, to shed, to shower down, to spill.

καταψάύω, *fut.* -σω (κατά, upon, ψαίω, to touch). To touch lightly upon, to graze, to touch gently.

καταψηφίζομαι, *fut.* -ίσομαι (κατά, against, ψηφίζομαι, to vote). To vote against, to negative, to condemn, to pass a decree against.

καταψύχω, -ξω, *p.* κατέψυχα (κατά, down, ψύχω, to cool). To cool down, to cool by degrees, to refresh, to revive.

καταχοάννυμι, also -νύω, *fut.* -χάσω. To cover with a heap or mound, to bury.

κατεαγώς, *part. perf. mid.* of κατάγω or κατάγνυμι, which see.

κατέδω, *fut.* -εδέσω, and -έδομαι (κατά, down, ἔδω, to eat). To eat greedily, to devour to consume.

κατεθάρσσησα, *aor. 1 ind. act.* of καταθαρσέω.

κατέθετο, 3 *sing. aor. 2 ind. mid.* of κατατίθημι, which see.

κατέθηκα, *aor. 1 ind. act.* of κατατίθημι, which see.

κατείδω, *f.* -είσω (κατά, *intens.*, εἶδω, to see). To see clearly; to discern, to survey.

κατείληφα, *perf. ind. act.* of καταλαμβάνω, which see.

κάττειμι, *fut.* -είσομαι (κατά,

down, εἶμι, to go). To go down, to descend, to come down;—to come back, to return.

κατέκλασα, aor. 1 ind. act. κατακλάω, which see.

κατελήφθην, aor. 1 ind. pass. of καταλαμβάνω, which see.

κατενεχθεῖς, part. aor. 1 pass. of καταφέρω, which see.

κατέπεφνε, epic aor. 2 of καταφένω, to kill.

κατεργάζομαι, fut. -εργάσομαι (κατά, intens., ἐργάζομαι, to labor). To labor diligently, to effect, to accomplish by labor, to finish, to make an end of, to dispatch, to perform, to execute. Mid. to procure for one's self, to gain by labor.

κατεργασία, ας, ἡ (κατεργάζομαι, to finish). An effecting a completion, a process, performance, treatment, &c.

κατέρεξα, aor. 1 ind. act. of καταρέζω, which see.

κατέρχομαι, fut. -ελεύσομαι (κατά, down, ἔρχομαι, to go). To go down, to come down, to come back, to return, to restore.

κατεσθίω, fut. -έδομαι, and -εδέσω, fr. κατέδω (κατά, down, ἐσθίω, to eat). To eat up, to devour greedily, to swallow down, to consume.

κατευθύνω, fut. -θύνῶ, perf. κατηύθυνκα (κατά, intens., εὐθύνω, to direct). To direct aright, to order, to govern, to regulate, to guide.

κατέχω, fut. καθέξω, and κατασχέσω (κατά, down, ἔχω, to hold). To hold fast, to keep

back, to restrain, to seize, to possess, to enjoy, to continue, to withstand, to resist, &c.

κατηγορέω, fut. -ήσω (κατά, against, and ἀγορεύω, same as ἀγορεύω, to speak publicly). To speak against, to accuse publicly, to charge with.

κατηγορία, ας, ἡ (κατηγορέω, to speak against). An accusation, a charge.

κατήχθημεν, 1 pers. pl. aor. 1 ind. pass. of κατάγω, which see.

κατάψαι, for καταθάψαι, aor. 1 inf. of καταθάπτω.

κατή, for καθή from καθήμι.

κατοικέω, fut. -ήσω (κατά, down in, οἰκέω, to dwell). To dwell or live in, to lodge, to inhabit, to reside.

κατοικία, ας, ἡ (κατοικέω, to sojourn). A dwelling, abode, lodging, residence.

κατοικίζω, fut. -ίσω (κατά, down in, and οἰκίζω, to settle a colony). To establish a colony, to settle down in, to plant, to cultivate.

κάτοπτος, ον (adj. fr. κατόπτομαι, to see clearly). Conspicuous, apparent, plain to the view, manifest. Subst. a witness, a spy.

κατοπτρίζω, fut. -ίσω (κάτοπτρις, a mirror). To represent or reflect in a mirror. Mid. to view one's self in a mirror, to see as in a mirror.

κάτοπτρον, ον, τό (κατά, opposite, and ὀπτομαι, to look). A mirror, reflector.

κατορθόω, *ful.* -ώσω (κατά, completely, and ὀρθόω, to erect). To raise or set up, to erect, to correct, to amend, to arrange.

κατορύσσω, *Att.* -τιω, *ful.* -ξω (κατά, down, ὀρύσσω, to dig). To dig down, to bury, to inter, to hide in the ground, to treasure, to hoard.

κάτω (*adv.* κατά, down). Down, below, underneath, beneath.

κατωρόμαι, *ful.* -ωρόσομαι (κατά, intens., and ὠρόομαι, to howl). To howl aloud, to roar.

Καυκάσος, *ου, ὁ*, Caucāsus, a high range of mountains, extending from the *Euxine* to the *Caspian sea*.

καῦμα, ἄτιος, τό (καίω, to burn). Heat, fire, a burning, a scorching flame.

καυχάομαι, *ful.* -ήσομαι, *perf.* κεκαυχῆμαι. To boast, to glory, to exaggerate vainly, to vaunt oneself, to speak proudly.

καχάζω, and καγχάζω, *ful.* -ᾶσω (from χάω, to be open, to gape). To laugh immoderately, to laugh at, to break into bursts of laughter, to rejoice.

κέ, before a vowel κέν (a poetic partic. equivalent to ἄν in prose). Truly, indeed, however, yet, notwithstanding.

κέαρ, κῆρ, contr. κῆρ, κῆρος, τό. The heart.

κέᾱτο, *Ionian* for ἐκείντο, *3d pl. imp. mid. of* κείμεναι, *which see.*

κεδνός, ἥ, ὅν (*adj.* from κηδος, care). Careful, prudent; honored, respected.

κέδρος, *ου, ἡ*. The cedar tree.

κεῖμαι, *ful.* -σόμαι. To lie down, to lie, to fall in battle, to lie dead; to be situated.

κείμενος, *η, ον, part. of* κείμεναι. κειμήλιον, *ον, τό* (κεῖμαι, to lie). A treasure, something laid up, a possession.

κεῖνος, *η, ο, Ionic for* ἐκεῖνος, *η, ο, dem. pron.* He, she, it;—that, this.

Κεῖος, *α, ον* (*adj.*). Cēan, of or belonging to Cēos, an island in the *Ægean sea*. *Subst.* Κεῖος, *ου, ὁ*, an inhabitant of Cēos.

κείρω, *ful.* κερῶ, *Æol.* κέρσω, *perf.* κέκαρκα. To shear, to cut off, to shave; to deprive; to despoil, to pillage, to strip, to rob.

κέκληνται, *3d pl. perf. pass. of* καλέω, *which see.*

κεκλοφώς, *Attic for* κεκλεφώς, *vīa, ὅς, perf. part. of* κλέπτω, *which see.*

Κέκροψ, *οπος, ὁ*. Cecrops, an Egyptian, who colonized Attica and founded Athens, *B. C.* 1556.

Κελαιναί, *ων, αἱ*. Celænæ, a considerable city of Phrygia.

κελεύω, *ful.* -εύσω, *perf.* κεκέλευκα (κέλλω, to move). To put in motion, to impel, to command, to request.

κέλομαι, *ful.* -ήσομαι, *aor. 2 with redup.* ἐκεκλόμην, *by syncope for* ἐκεκελόμην (from κέλλω, to move). To order, to command, to call.

κέν. See κέ.

κενός, ἥ, ὅν (*adj.*). Empty, vain, foolish, frivolous, fruitless, unprofitable.

κενόω, *ful.* -ώσω, *perf.* κενένω-

κα (*fr.* κενός, vain). To empty, to exhaust, to make void, to render vain, to despoil.

Κένταυρος, ου, ὁ. A Centaur, a fabulous being, half human, half horse.

κεντέω, *fut.* -ήσω, *perf.* κεκέντηκα. To prick, to sting, to goad, to spur.

κέντρον, ου, τό (*κεντέω*, to goad). A goad, a sting, a spur, a puncture, &c.

κεράννυμι, *fut.* κερᾶσω, *perf.* κεκεράκα, and κέρῳκα, *perf. pass.* κεκέρασμαι, and κέρῳμαι, *aor.* 1 ἐκράθην (*fr.* κέρω, *obsol.*, to mix). To mix, to mingle; to dilute, to compound, to blend.

κέρας, ἄτος, αος, ως, τό. A horn; a bow; a drinking-cup; a promontory; a wing or flank of an army; a turn, meandering or winding course.

Κερασούντιοι, ων, οἱ. A people of Cerasus, in Pontus.

κεράσσης, ου, ὁ (κέρας, a horn). One that has horns;—horned.

κεραυνός, οὔ, ὁ. The thunderbolt, lightning.

κεραυνόω, *fut.* -ώσω, *perf.* κεκεραυνώκα (*κεραυνός*, a thunderbolt). To strike with lightning, to strike dead with lightning.

Κέρβερος, ου, ὁ. Cerberus, the dog of Pluto, with three heads. It was placed as a watch at the entrance of the lower regions, to prevent the ingress of the living.

κερδαίνω, *fut.* -δύνῶ, and -δήσω, *perf.* κεκέρδαγα, and κεκέρδηκα (*fr.* κερδαίω, to gain). To gain, to win, to get, to obtain from.

κερδαλέος, α, ον (*adj. fr.* κέρδος, gain). Eager for gain, covetous, avaricious, gainful, lucrative, profitable.

κερδίων, ιον, *gen.* ωνος (*adj. comp. deg. fr.* κέρδος, gain; *superlative*, κέρδιστος, η, ον). More gainful; more profitable.

κέρδος, εος, τό. Gain, profit, prudence, cunning.

κερδιῶος, ον (*adj.* κέρδος, gain). That procures gain, an epithet of Mercury.

κερκίς, ἶδος, ἡ (*from* κέρκω, to strike). A shuttle; a bodkin.

κέρκος, ου, ὁ. The tail.

Κέρκυρα, ας, ἡ. Corcyra, now Corfu.

κεστός, ἡ, ὄν (*adj. fr.* κεντέω, to puncture). Stitched, embroidered, worked, variegated. *Subst.* the cestus, the girdle or zone of Venus.

κεφαλαῖος, α, ον (*adj. fr.* κεφαλή, the head). Chief, head, principal.

κεφαλή, ἥς, ἡ. The head, the top, the summit. κακή κεφαλή, a cowardly fellow.

κεχηνότων, *perf. part. of* χαίρω.

Κέως, ω, ἡ, *Ion.* Κέος. Ceos, one of the Cyclades.

κηδεύω, *fut.* -εύσω, *perf.* κηκέδευκα (*fr.* κηδος, care). To take care of, to attend to, to conduct; to perform funeral obsequies, to mourn over.

κήδομαι, *fut.* κηκαδήσομαι (*κηδος*, care). To be distressed or troubled about any thing; to take care of. κηδόμενος, *part.* affected with care, sad, troubled.

κῆδος, εος, *contr. ους, τό.* Care, anxiety, solicitude, grief, funeral obsequies.

κῆλέω, ᾧ, *ful. -ήσω.* To stroke, to soothe, to calm, to delight.

κῆμέ, *Dor. for καὶ ἐμέ.*

κῆν *for καὶ ἄν.*

κῆπος, ου, ὅ. A garden, an orchard, an enclosed place.

κῆρ, κῆρος, *for κέαρ, κέϋρος, τό.* The heart.

κῆρός, οὔ, ὅ. Wax, bees'-wax.

κῆρυξ, ὅς, ὁ. A herald, an envoy, a crier.

κηρύσσω, *Att. τιω, ful. -ξω, perf. κекήρυχα (fr. κῆρυξ).* To act as a herald or crier, to proclaim, to declare, to announce; to preach, to teach.

κῆτος, εος, τό. A whale, a sea-monster, the grampus, a great fish.

Κηφεύς, ἑως, ὅ. Cepheus, a king of Ethiopia, and father of Andromēda.

Κηφισός, οὔ, ὅ. Cephissus, or Cephissus, a river of Attica, on which Athens is situated.

κηώδης, ες (*adj. fr. καίω, to burn*). Burning, exhaling, odorous, fragrant.

κίβωτός, οὔ, ῆ. A vessel; an ark, a chest, &c.

Κιθαιρῶν, ὄρος, ὅ. Cithæron, a range of mountains between Attica and Bæotia, on which the orgies of Bacchus were celebrated.

κίθαρα, ας, ῆ. A harp, a lyre, a lute.

κίθαρίζω, -ίσω, *perf. κекιθάρικα (fr. κίθαρις, κίθαρα, a lyre).*

To play on the harp, lute, or lyre; to sing to the harp, lute, or lyre.

κίθαροδέω, *ful. -ήσω (κίθαρα, a lyre, and αἰδω, to sing).* To sing to the harp, lute, or lyre.

κίθαροδία, ας, ῆ (*κίθαροδέω, to sing to the lyre*). A singing to the harp, lute, or lyre.

κίθαροδός, οὔ, ὅ (*fr. κίθαρα, a lyre, and αἰδός, a singer*). One who sings to the harp, a harper, a minstrel.

Κικέρων, ὄνος, ὅ. Cicero, Marcus Tullius, an illustrious Roman orator, born at Arpinum, B. C. 107.

Κίλικες, ὡν, οἱ. The Cilicians, a people of Troas in Asia Minor.

Κιλικία, ας, ῆ. Cilicia, a country of Asia Minor, on the sea-coast.

Κιμμέριος, α, ον (*adj.*). Cimmerian, of the Cimmerii, a people near the Palus Mæotis.

κινδυνεύω, *ful. -εύσω (κινδυνος, danger).* To incur danger, to be exposed to danger, to run a risk.

κινδυνος, ου, ὅ. Danger, risk, adventure, enterprise.

κινέω, *ful. -ήσω, perf. κекίνηκα.* To move, to agitate; to excite, to rouse; to transfer.

κίνησις, εως, ῆ (*κινέω, to move*). A moving, motion; excitement, change.

Κίρκη, ης, ῆ. Circe, a famous enchantress, sister to Æētes, king of Colchis.

κίσσα, *Att. -τα, ης, ῆ.* A magpie.

κίσσος, *Att. -τος, ου, ὅ.* Ivy, Latin hederā.

κῖχἄνω, κίχημι, and κιχέω, fut. κιχήσω, perf. κέκίχηκα, aor. 2 ἔκικχον. To overtake, to come up with; to find, to meet with; to arrive at, to obtain.

κιχεῖω for κιχέω, which see.

κίω, opt. κίοιμι, pt. κιών, imp. ἔκιοι, other tenses not used. To go.

κίων, ονος, ὅ, and ἥ. A column, a pillar.

κλάδος, ου, ὅ (from κλάζω, to break off). The young shoot of trees, a branch, a twig.

κλάζω, fut. κλάγξω, perf. κέκλαγγα and κέκληγα, aor. 2 ἔκλαγον. To clash, clang, make a loud noise or din, shout aloud, ring forth.

κλαῖ', for κλαῖε, Ion. for ἔκλαιε, 3d pers. sing. imp. act. of κλαίω, which see.

κλαίω, fut. κλαύσομαι, perf. κέκλαυμαι, aor. 2 ἔκλαον. To weep, to lament, to bewail, to to bemoan, to deplore, mourn over, to condole.

κλαπέντος, gen. sing. part. aor. 2 pass. of κλέπτω, which see.

Κλάρος, ου, ἥ. Clarus, a city of Ionia.

Κλεάνθης, ου, ὅ. Cleanthes, a Stoic philosopher, the disciple and successor of Zeno.

Κλέαρχος, ου, ὅ. Clearchus, a Lacedemonian commander in the expedition of Cyrus.

κλεινός, ἥ, ὅν (adj. fr. κλείω, to celebrate). Renowned, famous, celebrated; noble, illustrious.

κλειῖς, κλειδός, ἥ (fr. κλείω, to shut up). A key, a bar, a bolt; a lock.

Κλειώ, ὅος, contr. οῦς, ἥ. Clio, one of the Muses, who presided over history.

Κλεόδαμος, ου, ὅ. Cleodāmus.

Κλεόμβροτος, ου, ὅ. Cleombrōtus, a king of Sparta.

Κλεομένης, εος, contr. ους, ὅ. Cleomēnes, the name of several Spartan kings.

Κλεοπάτρα, ας, ἥ. Cleopatra, sister of Alexander the Great.

κλέος, έος, contr. έους, τό (fr. κλέω, to make publicly known). Rumor, report; glory, renown, fame, reputation.

κλέπτης, ου, ὅ (κλέπτω, to steal). A thief, a robber.

κλέπτω, fut. -ψω, perf. κέκλεφα, κέκλοφα. To steal, to conceal, to act clandestinely, to mislead, to cheat.

κληῖζω, fut. κληῖσω, Ionic for κλήζω, fut. κλήσω (from κλέος, fame). To make known, to name, to celebrate.

κληῖμα, ἄτος, τό (κλάω, to break off). A vine-shoot, a tendril, a twig; a vine.

κληρονομέω, fut. -ήσω, perf. -ήκα (fr. κληῖρος, a lot, and νέμω, to distribute). To receive a portion by lot, or as a share, to inherit, to possess.

κληῖρος, ου, ὅ. A lot, a portion, a share, an inheritance.

κληρώω, fut. -ώσω, perf. κελήρωκα (κληῖρος, a lot). To cast lots, to choose by lot. Mid. to obtain by lot.

κλίμαξ, ακος, ἥ (κλίνω, to lean). A ladder, staircase, flight of steps, ascent; a climax.

κλίνη, ης, ἡ (*fr.* κλίνω, to incline). A couch, a bed.

κλινίδιον, ου, τό (*dim.* of κλίνη, a couch). A small couch, a bier.

κλίνω, *fut.* κλινῶ, *perf.* κέκλιχα. To bend, to bow down, to incline, to lean, to recline, to cause to give way, to give ground, to decline.

κλισία, ας, *Ion.* κλισίη, ης, ἡ (κλίνω, to recline). A place for reclining, a tent, a pavilion, a couch, a seat.

κλισμός, οὔ, ὁ (κλίνω, to recline). A couch, a seat.

κλοπή, ἥς, ἡ (*from* κλέπτω, to steal). Stealing, thieving, theft; stealth; artifice.

κλύζω, *fut.* κλύσω, *perf.* κέκλυχα. To besprinkle, to wash, to rinse, to inundate.

κλυτός, ἡ, ὄν (*adj.* *fr.* κλύω, to hear). Heard of, renowned, famed, illustrious.

κλύω, κλυμι, *fut.* κλύσω, *imp.* κλυθι, *pl.* κλυτε. To hear, to learn by report, to listen to.

Κνίδος, ου, ἡ. Cnidus, a city of Caria, near the Triopium promontorium.

κνίσσα, ης, ἡ. The smoke or fume of fat burning; the savor, scent, or smell arising from it; an odor, perfume, fat.

κόγχη, ης, ἡ. A shell, a muscle, a shell-fish.

κοιλαίνω, *fut.* -λαῖνῶ, *perf.* κεκοίλαχα (*from* κοῖλος, hollow, deep). To hollow out, to scoop, to excavate.

κοιλία, ας, ἡ (*from* κοῖλος, hollow). The belly, the paunch, the stomach.

κοῖλος, η, ον (*adj.*). Hollow, excavated, deep, capacious. *Subst.* a cavity, a valley.

κοιμάω, *fut.* -ήσω, *perf.* κεκοίμηκα. To put to bed, to lull to sleep, to compose, to mitigate. *Mid. voice,* to lie down to rest, to compose oneself to sleep, to fall asleep.

κοιμηθέντες, *nom. pl. part. aor. 1 mid. pass.* κοιμάω.

κοινῇ (*adv. dat. sing. fem.* κοινός). In common, at common expense.

κοινός, ἡ, ὄν (*adj.*). Common, general, public, popular, civil. ἐν κοινῷ, in common, in public. τὸ κοινόν, the commonwealth.

κοινωνέω, *fut.* -ήσω, *perf.* κεκοινωνήκα (*κοινωνός*, a partaker). To participate in, to share, to partake of, to have intercourse with.

κοινωνία, ας, ἡ (*κοινωνέω*, to share). Mutual participation, intercourse, companionship, society.

κοινωνός, οὔ, ὁ (*κοινός*, common). A partner, a sharer, a partaker.

κοινῶς (*adv. fr.* κοινός, common). In common, together, unanimously, publicly, generally, commonly.

Κοῖος, ου, ὁ. Cæus, one of the Titans.

κοίρανος, ου, ὁ (*from* κῆρος, power). A ruler, a lord, a governor, a commander.

κοιταῖος, α, ον (*adj.* κοίτη, a couch). Lying in bed, sleeping. *Subst.* κοιταῖον, ου, τό, a lair or den of a wild animal, a bed, a couch.

κοίτη, ης, ἡ (κεῖμαι, to lie down). A couch, a bed.

κολάζω, fut. -ἄσω, and -ἄσομαι, perf. κεκόλῃκα (from κόλος, mutilated). To cut off, to mutilate; to punish, to chastise; to rebuke.

κολακεία, ας, ἡ (fr. κολακεύω, to flatter). Flattery, adulation, servility.

κολακεύω, fut. -εύσω, perf. κεκόλκευκα (κόλαξ, a flatterer). To flatter, to humor, to fawn, to cringe.

κόλαξ, ἄκος, ὁ. A flatterer, a parasite.

κόλασις, εως, ἡ (fr. κολάζω, to mutilate). Punishment, chastisement; the torture, the rack.

κολοῖός, οὔ, ὁ. The jackdaw.

κολούω, -ούσω, perf. κεκόλουκα (κόλος, mutilated). To mutilate, to cut short, to suppress, to hinder, to humble.

κόλπος, ου, ὁ. The bosom;—a bay, a gulf, a recess.

κολυμβάω, fut. -ήσω, perf. κεκόλυμβηκα. To swim, to dive, to float.

Κολχικός, ἡ, ὄν (adj.). Colchian, of Colchis. κολχική, ἡς, ἡ, γῆ, understood, Colchis.

Κολχίς, ἴδος, ἡ. Colchis, a country of Asia, on the eastern shore of the Euxine.

Κόλχοι, ων, οἱ. The Colchians, the inhabitants of Colchis.

κολωνός, οὔ, ὁ. A hill, a mount, a rising ground, an elevation.

Κολωνός, οὔ, ὁ. Colonus, a borough of Attica, near Athens,

famous as the scene of the last adventures of *Œdipus*.

κομέω, fut. -ήσω, perf. κεκόμηκα. To take care of, to nurture, to cherish, to bring up, to educate, to adorn.

κόμη, ης, ἡ. The hair of the head, tresses, locks, the hair.

κομήτης, ου, ὁ (κομάω, to have long hair). One who wears long hair; a comet.

κομιδή, ἡς, ἡ (κομίζω, to attend to). Care, attention, diligence; conveyance.

κομιδῇ (adv. dat. of κομιδή). Carefully, very much, greatly, entirely.

κομίζω, fut. -ίσω, perf. κεκόμῃκα (κομέω, to take care of). To regard, to cherish, to adorn; to carry, to convey, to bring to or into.

κόμπος, ου, ὁ. A grating, creaking sound, echo, din.

κόμψως (adv. fr. κομψός, neat). Neatly, finely, handsomely, elegantly, becomingly.

κονία, ας, ἡ, Ion. for κονίη, ης, ἡ. Dust, fine powder.

κονίῃσι, Ion. for κονίαις, dat. pl. of κονία.

κονιορτός, οὔ, ὁ (fr. κονία, dust, ὄρνυμι, to move). Raised dust, a cloud of dust.

κόνις, ιος, and εως, ἡ. Dust, ashes.

κονίω, fut. -ίσω, perf. κεκόνῃκα (fr. κόνις, dust). To cover with dust, to soil with dust, to raise a dust.

Κόνων, ωνος, ὁ. Conon.

κοπίς, ἴδος, ἡ (κόπτω, to cut).

A short curved sword, a pruning knife, a knife, a razor.

κοπρία, ας, ἡ (κόπρος, dung).

A dung-hill, dung, manure.

κόπρος, ου, ὁ. Dung, ordure, filth, mire.

κόπτω, fut. κόψω, perf. κέκοφα. To cut, to split, to cut down, to hack, to hew, to abuse, to harass, to distress.

κόρα, ας, ἡ. See κόρη.

κόραξ, ἄκος, ὁ. A raven.

κόρη, ης, ἡ. A maiden, a fair maid, a virgin, a damsel.

Κορίνθιος, α, ον (adj. Κόρινθος, Corinth). 'Corinthian, of Corinth.

Κόρινθος, ου, ἡ. Corinth, a famous city of Greece.

κόρος, ου, ὁ (κορέω, to satiate). Satiety, abundance, sufficiency.

κόρος, ου, Ionic, κοῦρος, ου, ὁ. A boy, a youth, a young man.

κορυθαίολος, ου (adj. fr. κόρυς, a helmet, and αἰόλλω). With plumes of many colors or with nodding plumes, crest-shaking.

κορύνη, ης, ἡ. A club, a stick.

κόρυς, ὕθος, ἡ. A helmet, a casque, a head piece.

κορύφή, ῆς, ἡ (κόρυς, a helmet). The head, the height, the top, the summit.

κορώνη, ης, ἡ (κορωνός, crooked). The crow; a ring, a handle or knob to hold by; a crown.

Κορωνίς, ἴδος, ἡ. Coronis, the mother of Æsculapius by Apollo.

κοσμέω, -ήσω, κεκόσμηκα (fr. κόσμος, order). To order, to arrange, to regulate, to reduce to order, to adorn, to honor.

κόσμησις, εως, ἡ (κοσμέω, to order). The act of arranging, an adorning, an ornament.

κόσμιος, α, ον (adj. κόσμος, order). Well-arranged, orderly, courteous.

κοσμιότης, ητος, ἡ (κόσμιος, orderly). Sobriety, order, propriety.

κοσμίως (adv. κόσμιος, well-regulated). Orderly, decently, becomingly, properly.

κόσμος, ου, ὁ. Order, distribution, arrangement, regularity; dress, ornament; the world, the universe.

κοτύλη, ης, ἡ. A cavity, a small cup, a goblet, a vessel, a basin.

κουρένς, έος, ὁ. A shearer, one who cuts hair, a tonsor, a barber.

κούρη, ης, ἡ (Ion. for κόρη). A maiden, a virgin, a daughter.

κουρότροφος, ου, ἡ (fr. κοῦρος, a boy, and τρέφω, to nourish). That rears or brings up male children.

κοῦφος, η, ον (adj.). Light, fleet, active, unstable, gentle.

κούφως (adv. fr. κοῦφος, light). Lightly, easily, gently.

κραδία, ας, Dor. and κραδίη, ης, ἡ, Ionic for καρδία. The heart.

κράζω, fut. κράξω, perf. κέκραγα, aor. 2 ἐκράγον. To croak, to cry like a raven; hence to vociferate.

erate. *κράζειν τι*, to demand something with clamor and importunity.

κράνα, *ας*, *Dor.* for *κρήνη*, *ης*, *ῆς*. A fountain, a spring, a well.

κράνιον, *ου*, *τό* (*fr.* *κράνον*, the skull). The skull; a sort of cap.

κράνος, *εος*, *τό* (*fr.* *κράνον*, the skull). A helmet.

κράς, *κράτος*, *ὁ*, and *ῆς*. The head or summit.

κράς, *τό*, *Doric* for *κρής*, *contr.* from *κρέας*. Flesh, meat.

κράτερός, *ά*, *όν* (*adj.* *fr.* *κρατέω*, to be powerful). Strong, robust, vigorous, powerful, firm, brave, valiant.

κράτεῶς (*adv.* *fr.* *κράτερός*, firm). Strongly, firmly, stoutly, bravely.

κράτέω, *fut.* *-ήσω*, *perf.* *κεκράτηκα* (*κράτος*, power). To have power over, to exercise force or power over, to rule, to command, to conquer, to surpass, to excel; to be better.

κράτηρ, *ῆρος*, *ὁ* (*fr.* *κραίνω*, *μι*, to mix). A vessel in which wine and water are mixed, a mixer, a goblet;—the basin of a fountain; the crater of a volcano.

κράτιστεύω, *fut.* *-εύσω*, *perf.* *κεκρατίστυκα* (*fr.* *κράτιστος*, best). To be superior, to prove one's self superior to another, to surpass.

κράτιστος, *η*, *ον* (*adj.* the irreg. superl. of *ἀγαθός*, from *κράτος*). The strongest, the most powerful, the bravest, the firmest.

κράτος, *εος*, *τό*. Strength,

force, power, rule, sovereignty, command.

κραυγή, *ῆς*, *ῆς*. A cry, a shout, an outcry.

κρέας, *ἄτος*, *Att.* *κρέως*, *τό* (*fr.* *κράω*, for *γράω*, to gnaw). Flesh, a piece of flesh.

κρείσσω, *Att.* *-τιων*, *ον* (*adj.*, an irreg. comp. of *ἀγαθός*, from *κράτος*, strength). Stronger, more powerful, braver, better, superior.

κρείων, *οντος*, *ὁ* (*κρείω*, same as *κράω*, and *κραίνω*, to rule). A sovereign, a ruler, a commander, a leader, a chief.

κρεμάννυμι, *fut.* *κρεμάσω*, *Att.* *κρεμῶ*, *perf.* not used, *aor.* 1 *pass.* *ἐκρεμάσθην*. To suspend, to hang, to fasten up, to keep in suspense.

κρεουργέω, *fut.* *-ήσω*, *perf.* *κεκρεουργηκα* (*κρέας*, flesh, and *ἔργον*, work). To cut up or chop flesh like a butcher, to tear to pieces.

κρεώδης, *ες* (*adj.* from *κρέας*, flesh, and *εἶδος*, appearance). Fleishy.

κρήνη, *ης*, *ῆς*. A well, a fountain, a spring.

Κρής, *ῆτος*, *ὁ*. A Cretan.

Κρήτη, *ης*, *ῆς*. The celebrated island of Crete, in the Mediterranean sea.

Κρήτηθς (*adv.*). From Crete.

Κρητικός, *ή*, *όν* (*adj.*). Of or belonging to Crete, Cretan.

κρίθῆ, *ῆς*, *ῆς*. Barley.

κρίθινος, *η*, *ον* (*adj.*). Prepared or made of barley, barley.

κρίνω, *fut.* *κρινῶ*, *perf.* *κέκρικα*, *aor.* 1 *ἐκρίνα*, *perf. pass.* *κέκριμαι*. To separate, to put asunder,

to discriminate, to cull, to select, to choose, to decide a difference, to resolve, to accuse or charge. *Mid.* to choose for oneself, to select, to determine.

κροῖος, οὔ, ὁ (*fr.* κέρας, a horn). A ram; a battering-ram.

κροῖσις, εως, ἡ (*from* κρίνω, to judge). Separation, discrimination, judgment, choice, final issue.

κροῖτής, οὔ, ὁ (*from* κρίνω, to judge). A judge, an arbiter, one who decides.

Κριτίας, ου, ὁ. Critias, one of the thirty tyrants.

Κριτόβουλος, ου, ὁ. Critobulus.

Κροῖσος, ου, ὁ. Cræsus, a rich king of Lydia, dethroned by Cyrus.

κροκόδειλος, ου, ὁ. The crocodile.

κροκόττας, ου, ὁ. The crocottas, the hyena.

Κρονίων υἱος, and υἱος, ὁ (*same as* Κρονίδης). Jove, the son of Saturn.

κρόταλον, ου, τό (*κροτέω*, to strike). A rattle, a clapper, a kind of bell; a prater.

κρόταφος, ου, ὁ. The temple (*of the head*).

κροτέω, *fut.* -ήσω, *perf.* κεκρότηκα (*fr.* κρότος, a noise produced by clapping). To strike, to play on a musical instrument with chords, to clap with the hands, to applaud, to make a clattering noise, to talk loud, to sound forth.

Κρότων, υἱος, ἡ. Crotona, a powerful city of Lower Italy, founded by the Achæans, *B. C.* 715.

κρούω, *fut.* κρούσω, *perf.* κέκρουκα. To strike upon any thing, to strike or knock together, to dash against.

κρυεροῖος, α, ον, *Ion.* for κρυερός, ά, όν (*fr.* κρύος, cold). Cold, producing cold, chilling; freezing with terror, &c.

κρυμός, οὔ, and κρυμνός, οὔ, ὁ (*κρύος*, cold). Icy coldness, frost, ice.

κρύος, εως, τό. Frost, ice, cold.

κρυπτός, ή, όν (*adj. fr.* κρύπτω, to conceal). Concealed, hidden, clandestine; to be concealed.

κρύπτω, *fut.* κρύψω, *perf.* κέκρυφα, *aor.* 2 ἔκρυβον. To hide, to conceal. *Mid.* with *acc.* to conceal oneself from another, &c.

κρύσταλλος more correctly κρύσταλος, ον, (*adj. fr.* κρυστάω, κρύω, to congeal). Frozen, congealed, and then transparent like ice, crystal, or glass.

κρύφα (*adv. fr.* κρύπτω, to conceal). Secretly, without the knowledge of, *i. e.* clandestinely.

κτάομαι, *fut.* κτήσομαι, *perf.* κέκτημαι, and ἔκτημαι. To acquire for one's self, to purchase, to obtain. *The perf. with a pres. sense, thus, to possess, i. e. to have acquired for oneself, and to retain.* ὁ κειτημένος, an owner, &c.

κτέαρ, ἄτος, τό (*fr.* κτάομαι, to possess). A possession, a property.

κτεάτεσσι, *Ion. and poet. for* κτέασι, with *ν* suffix, *dat. pl. of* κτέαρ.

κτείνω, *fut.* κτενῶ, *perf.* ἔκτακα, sometimes ἔκταγκα, *aor.* 2 ἔκτανον.

To kill, to slay, to put to death, to destroy. *Pass.* to be put to death, slain, &c.

πτενίζω, fut. -ίσω (fr. πτεῖς, a comb). To comb, to curry.

πῆμα, ἅτος, τό (fr. πτάομαι, to acquire). A possession, a property. In the pl. πτήματα, one's entire property, the whole of one's wealth.

Κτησίας, ου, ὁ. Ctesias, the physician of Artaxerxes, king of Persia.

Κτησίβιος, ου, ὁ. Ctesibius, a celebrated mechanic of Ascrea, to whom the invention of water-clocks and other hydraulic instruments is ascribed.

πτήσις, εως, ἡ (fr. πτάομαι, to acquire). Acquisition, gain; property acquired, property, possession.

κτίζω, fut. κτίσω, perf. ἔκτινα, perf. pass. ἔκτισμαι. To build, to erect, to found, to establish, to institute.

κτίσμα, ἅτος, τό (fr. κτίζω, to build). A building, a settlement, a colony.

κτίστης, ου, ὁ (fr. κτίζω, to build). A creator, a builder, a founder, an author.

κύαθος, ου, ὁ. A cup for drawing wine out of the bowl (κρατήρ). It held about one-twelfth of a pint.

κυανοχαίτης, ου, ὁ (fr. κυανός, dark, and χαιτή, hair). One that has dark hair, dark-haired.

κυβερνάω, fut. -ήσω, perf. κεκυβέρνηκα. To pilot, to steer, to direct, to guide.

κυβερνήτης, ου, ὁ (κυβερνάω, to pilot). A pilot; a guide.

Κυθήρη, ης, ἡ. Cythera, an island on the coast of Laconia, the modern Cerigo.

κύκλος, ου, ὁ. A circle, a circumference, a circuit. *Dat.* κύκλῳ, as adv. round about.

κυκλόω, fut. ὠσω, perf. κεκύκλωκα (fr. κύκλος, a circle). To bring into a circular form, to encircle, to surround, to encompass. *Mid.* to go round about, to form a circle around.

κύκλωσις, εως, ἡ (κυκλόω, to surround). The act of surrounding or encircling; the state of being surrounded.

Κύκλωψ, ωπος, ὁ (fr. κύκλος, a circle, and ὤψ, the eye). A Cyclops, a fabled race of gigantic stature. They had but one eye, in the middle of the forehead, whence the name.

κύκνος, ου, ὁ. A swan.

Κύνος, ου, ὁ. Cynus. 1. A son of Mars, slain by Hercules. 2. A son of Neptune, changed into a swan.

κυλίνδω, and κυλινδέω, f. -ήσω, perf. κεκυλίνδηκα. To roll, to turn round. *Mid.* to turn oneself round, to wander about, to stray, to revolve, to indulge in.

κυλίω, fut. -ίσω, perf. κεκύλικα (poet. for κυλίνδω). To turn, to roll, to wind.

Κυλλήνη, ης, ἡ. Cyllene, a lofty mountain in Arcadia, where Mercury was born, and from which he is called Cyllenius.

κῦμα, ἅτος, τό (κύω, to swell

forth). A wave, a surge, a billow.

κύμβλλον, ον, τό (fr. κύμβος, a hollow vessel). A basin; a cymbal.

κυνάγεις, for ἐκυνήγεις, from κυνηγέω, later form of κυνηγετέω.

κυνέω, fut. κύσω, aor. 1 ἔκῤυσα, epic κῦσα, κίσσα. To kiss, to venerate.

κυνηγετέω, fut. -ήσω (κυνηγέτης, a hunter). To hunt, properly with hounds.

κυνηγέτης, ου, ὁ (fr. κύων, a dog, and ἡγέτης, a leader). A hunter, a sportsman.

κυνηγετικός, ή, όν (adj. κυνηγετέω, to hunt). Of or belonging to the chase, hunting, fond of hunting. Subst. κυνηγετική (τέχνη, understood), the art of hunting, the chase.

κυνηγός, οὔ, ὁ (κύων, a dog, and ἄγω, to lead). A hunter, &c.

κυνοκέφαλος, ου, ὁ (fr. κύων, a dog, and κεφαλή, a head). The cynocephalus, a baboon of the dog-headed species.

Κύπρος, ου, ὁ. Cyprus, a large island in the Mediterranean sea, west of Syria.

κύπτω, fut. κύψω, perf. κέκυφα. To bend the head, to stoop, to hold the head down from shame, to bend, to bow.

κῦρέω, fut. -ήσω, and κύρω, aor. 1 ἐκύρησα, and ἔκυρσα (same as τυγχάνω, so construed). To be. With a genitive, to touch, to attain, to meet with, to find. Sometimes with a dative in the sense, to happen, to occur.

κυρία, ας, ή, also κυρεία, ας, ή (fr. κύρος, authority). The mistress of a family.

κυριεύω, fut. -εύσω (fr. κύριος, a master). To be master or possessor of any thing, to possess, to have in his power, to obtain, to reduce under authority.

κύριος, ου, ὁ (fr. κύρος, authority). A master, one who has power or authority over others, a lord, a sovereign.

κύριος, α, ον (adj.). Principal, important, considerable.

Κῦρος, ου, ὁ. Cyrus. 1. A king of Persia, son of Cambyses and Mandane. 2. Cyrus the Younger, brother of Artaxerxes.

κύρτωμα, ἄτος, τό (κυρτώω, to curve). Any thing curved, a hump, a bend, an arch, an inequality.

κύτος, εος, τό (fr. κύω, to contain). A cavity, a hollow body, a vessel.

κύω, κυέω, fut. κήσω, perf. κεκύνηκα. To contain, to conceive, to be pregnant, to be with child, to bring forth.

κύων, gen. κύνος, ὁ, ή. A dog, a hound. Κύων, a Cynic.

κωκῦτός, οὔ, ὁ (κωκύω, to wail). Wailing, lamentation.

Κωκῦτός, οὔ, ὁ (κωκύω, to wail). Cocytus, a river in the infernal regions.

κωλυτικός, ή, όν. Capable of hindering, able to restrain or hinder.

κωλύω, fut. -ίτω, perf. κενώλῃκα (a form of κολούω). To weaken, to retrench, to check, to

hinder, to impede, to interrupt, to suppress.

κωμάζω, fut. -ᾶσω, perf. κειώ-
μᾱκα (κῶμος, a jovial assembly).
To go in procession riotously
through villages, to celebrate a
joyous festival.

κώμη, ης, ἡ. A village, a small
town.

κωμικός, ἡ, ὄν (adj. fr. κῶμος,
a festive assembly). Pertaining
to comic poetry, after the manner
of comic poets, comical. Subst.
ὁ κωμικός, a comic poet.

κωμωδοποιός, οὔ, ὁ (fr. κωμω-
δία, a comedy, ποιέω, to make).
A writer of comedy, a comic
poet.

κώνωψ, ωπος, ὁ. A gnat.

Κῶος, α, ον (adj. Κῶς, Cos).
Coan, of Cos. ὁ Κῶος, a Coan,
an inhabitant of Cos, an island
in the Ægean sea.

κῶπη, ης, ἡ (fr. κᾰπω, obsol.,
κᾰπτω, to seize). The handle
of an oar or of a mill, an oar.

κῶρα, ας, Dor. for κούρη,
ης, ἡ. A maiden, &c.

κῶρος, ω, Dor. for κοῦρος, ου,
ὁ. A youth, &c.

Α.

λᾶος, λᾶῶος, contr. λᾶς, λᾶος, ὁ.
A stone.

λαβή, ἥς, ἡ (fr. λαμβάνω, to
seize). The act of grasping or
taking hold of, a seizure, a hold.

Λάγος, ου, ὁ. Lagus, a Ma-
cedonian of mean extraction who
married Arsinoë daughter of
Melæager. He was the reputed

father of Ptolemy Lagus, who
was named king of Egypt after
the death of Alexander.

λαγχάνω, fut. λήξομαι, p. Attic
εἰληχα, Ion. and Dor. λειλογχα,
aor. 2 ἔλᾱχον. To draw lots, to
receive by drawing lots, to ob-
tain, to get possession of, to have,
to possess.

λαγώς, ὡ, ὁ. A hare.

λάθρα (adv. fr. λανθάνω, to
lie concealed). Secretly, with-
out the knowledge of, clandestinely,
by stealth.

λαθραῖος, α, ον (adj. fr. λά-
θρα, secretly). Furtive, clan-
destine, secret.

λαιός, ἄ, ὄν (adj.). Left, on
the left hand. Subst. ἡ λαιά (χείρ,
understood), the left hand.

Λᾶκαινα, ης, ἡ. A Spartan
female.

Λακεδαιμόνιος, α, ον (adj.
Λᾶκεδαίμων, Lacedæmon). La-
cedæmonian. Nom. ὁ Λακεδαι-
μόνιος (ἀνὴρ, understood) a La-
cedæmonian.

Λᾶκεδαίμων, ονος, ἡ. Lace-
dæmon or Sparta, the capital of
Laconia, situated in a plain near
the Eurotas.

λαπτίζω, fut. -ίσω (fr. λάξ,
with the heel, whence λάκω). To
kick, to spring, to jump.

Λᾶκων, ωνος, ὁ. A Lacedæ-
monian.

Λακωνικός, ἡ, ὄν (adj.). La-
conian.

λακωνικῶς (adv.). Like the
Lacedæmonians, laconically, in
few words.

λᾶλέω, fut. -ήσω, perf. λελᾶλη-

κα. To talk, to speak, to prate, to prattle.

λάλημα, ἄτος, τό (fr. ἁλλέω, to speak). A talk, a prattling, prattle, loquacity, way of talking, speech.

λάλος, ον (adj. comp. λαλιστερος, superl. λαλίστατος). Talkative, loquacious, prattling.

λάμαχος, ον, ὁ (λα, intens., and μάχομαι, to fight). A valiant warrior.

λαμβάνω, fut. λήψομαι, perf. ἔληφα, Att. εἴληφα, aor. 2 ἔλαβον. To take, to receive, to admit, to procure, to obtain, to acquire. With a gen. to take hold of, to seize by.

λαμπάς, ἄδος, ἡ (from λάμπω, to shine). A torch, a light, a flambeau.

λαμπρός, ἄ, ὄν (adj. fr. λάμπω, to shine). Shining, brilliant, bright, illustrious, manifest, visible, famous, splendid.

λαμπρῶς (adv. fr. λαμπρός, bright). Brilliantly, brightly, clearly, manifestly.

λάμπω, fut. λάμψω, perf. ἔλαμψα. To shine, to be brilliant, to emit light, to blaze.

λανθάνω, fut. λήσω, perf. 2 ἔληθα, aor. 2 ἔλαθον, perf. pass. ἔλησσομαι (λήθω, Ion. λάθω, obsol.). To be unknown, to remain, unknown, to escape observation, to act unconsciously. Mid. to forget, to omit, to conceal, to hide.

Λαομέδων, οντος, ὁ. Laomedon, a king of Troy and father of Priam.

λαός, οὔ, Att. λεώς, ὡ, ὅ. The people, a crowd, a nation.

ἄος, ον, ὁ. A stone.

Λαπίθαι, ὦν, οἱ. The Lapithæ, a people of Thessaly, who nearly exterminated the Centaurs in a quarrel which arose at the nuptials of Pirithöus.

Λάρισσα, ης, ἡ. Larissa, a town of Syria, on the western side of the Orontes.

λάρναξ, ἄκος, ἡ. A coffer, a box, an urn, an ark.

Λάτμος, ον, ὁ. Latmus, a mountain of Caria, in Asia Minor.

λατομία, ας, ἡ (fr. λατομέω, λαός, and τέμνω, to quarry). A quarry. Pl. αἱ λατόμαι, the quarries, a prison of Dionysius, in a rock near Syracuse.

λατρεύω, fut. -εύσω, perf. ἐλάτρευκα (fr. λάτρις, a hired servant). To serve for hire; to serve the gods, to worship.

λανκανία, ας, λανκανίη, ης, ἡ. (fr. λάω, λαίω). The throat, the swallow.

ἄφῦρον, ον, τό (fr. ἀπάζω, to empty). Booty, plunder.

ἄχῃον, ον, τό (fr. λαχαίνω, to dig). Plants from cultivated ground, pulse, vegetables or pot herbs.

λέαινα, ης, ἡ (fem. of λέων, the lion). The lioness.

λεαίνω, fut. -ᾶνῶ (fr. λεῖος, smooth, even). To render smooth, to smooth, to polish, to wear away, to reduce in size, to reduce, to crush, to destroy.

λέβης, ητος, ὁ (λαμβάνω, to

hold). A caldron, a large basin, a copper boiler, a vessel.

λέγοντι, *Dor. for λέγουσι*, 3 *pl. pres. of λέγω*.

λέγω, *fut. λέξω, perf. λέλεχα, Att. λέλοχα, and εἵλοχα, aor. 2 ἔλεγον*. To gather, to collect, to choose; to speak, to say, to tell, to relate. λέγονται, they are said; λέγειν κακῶς τινά, to speak ill of a person; εὖ λέγειν τινά, to speak well of a person; τὸ λεγόμενον (κατά, understood) according to that which is said, as they say, &c. *Mid. voice*, to lie down to rest.

λεηλατέω, *fut. -ήσω, perf. λεληλατήκα* (*fr. λεία, booty, and ἐλαύνω, to drive off*). To carry or drive away booty, to plunder, to ravage, to depopulate, to lay waste.

λείβω, *fut. λείψω, perf. λέλειψα*. To run down, to drop, to flow, to trickle, to pour out, to shed.

λειμών, ὠνος, ὁ (*fr. λείβω, to pour*). A meadow, a mead.

λεῖος, α, ον (*adj.*). Smooth, polished, even, soft, light.

λείπω, *fut. λείψω, perf. λέλειψα, aor. 2 ἔλιπον*. To leave, to leave behind, to forsake. *Mid. λείπομαι, fut. λείβομαι, perf. ἔλοιπα*, to be inferior, to fail, to be surpassed, to be defective, to be in want.

λειτουργέω, ὦ, *fut. -ήσω* (*fr. λῆϊτος, λῆϊτος, public and ἔργον, work*). To perform the functions of a public office, to serve the state.

λειτουργία, ας, ἡ (*fr. λειτουργέω, to perform the functions of a public office*). Public service or employment, labor.

λεκάνη, ης, ἡ (*fr. λέκος, a dish*). A dish, a bowl.

λεκάνιον, ου, τό (*dim. of λεκάνη, a dish, &c.*). A small dish or bowl.

λέκτος, η, ον (*fr. λέγω, to choose*). Chosen, selected; said, spoken, that can be said.

λέξις, εως, ἡ (*fr. λέγω, to speak*). Speech, expression, language, a saying, a manner of speech.

Λεοντῖνος, ου, ὁ. A Leontine, an inhabitant of Leontini, a city in Sicily.

λεοντωδης, ες (*adj. fr. λέων, a lion, and εἶδος, aspect*). Of a lion-like aspect, fierce, bold, courageous.

λεπιδωτός, ἡ, ὄν (*adj. fr. λεπιδώω, to render scaly*). Scaly, covered with scales.

λεπρός, á, ὄν. Leprous, scaly, rough. *Nom. ὁ λεπρός, a leper. τὸ λεπρόν, the leprosy*.

λεπτός, ἡ, ὄν (*adj. fr. λέπω, to peel off*). Peeled off, thin, small, slender.

Λερναῖος, α, ον (*adj.*). Lernaean, of or belonging to Lerna.

Λέρνη, ης, ἡ. Lerna, a district of Argolis, in which are the lake and grove where Hercules killed the Hydra.

λευκοθώραξ, ἄκος (*adj. fr. λευκός, white, and θώραξ, a coat of mail*). Having a white breast-plate, white breasted.

λευκός, ή, όν (*adj. fr. λείω*, to shine). Bright, clear, white, serene, calm.

λευκώλενος, ον (*adj. fr. λευκός*, white, and *ώλενη*, an arm). White-armed.

λέχεα, εων, τά (*plural of λέχος*, a bed). A bier.

λεχέεσσι, *Ionic dat. plur. of λέχος*.

λεχθέντων, *gen. pl. of λεχθείς*, *aor. 1 pass. pl. of λέγω*, which see.

λέχος, εος, τό (*fr. λέγομαι*, to lie down). A bed, a couch.

λέων, οντος, ό. A lion.

Λεωνίδας, and Λεωνίδης, ου, ό. Leonidas, a celebrated king of Sparta, who, with three hundred Spartans, defended the pass of Thermopylae for three days against the whole Persian army.

Λεωτυχίδης, ου, ό. Leotychidas, a king of Sparta.

λήγω, *fut. λήξω*, *perf. λέληχα*. To cease, to desist, to abstain from.

Λήδα, ας, ή, *epic*, and

Λήδη, ης, ή. Lēda, wife of Tyndārus king of Sparta, and mother of Helen.

λήθεις, 2d sing. pres. ind. act. of λήθω.

Λήθη, ης, ή (*from λήθομαι*, to forget). Lethe, a river in the lower world, the waters of which caused those who drank of them to forget their former existence, by which they were prepared, by the doctrine of transmigration of souls, for animating other bodies into which they were destined to enter.

λήθη, ης, ή (*from λήθομαι*, to forget). Forgetfulness, oblivion.

λήθω, *Dor. λάθω*, *fut. λήσω*, *perf. mid. λέληθα*, same as λανθάνω, which see. *Mid. λήθομαι*, to forget.

λήιον, ου, τό. A crop, a standing crop, a field with its crop.

Λήμνος, ου, ή. Lemnos, an island in the Ægēan sea, which was said to contain one of the forges of Vulcan.

ληρέω, *fut. -ήσω*, *perf. λελήρηκα* (*λήρος*, idle talk). To talk foolishly, to act in a silly manner.

ληστεία, ας, ή (*from ληστεύω*, *ληστής*, a robber). Robbery, the business of a plunderer or robber.

ληστεύω, *fut. -εύσω*, *perf. λελήστευκα* (*ληστής*, a robber). To rob, to plunder, to carry off as plunder, to be a robber.

ληστής, οὔ, ό (*fr. λήΐς*, plunder). A plunderer, a robber, a pirate.

ληστροικός, ή, όν (*adj. from ληστής*, a robber). Plundering, robbing, adapted to robbery.—*ληστροική τριήρης*, a piratical galley.

Λητώ, όος, οὔς, ή. Latōna, mother of Diana and Apollo, by Jupiter.

λίαν (*adv.*). Very, strongly, much, vehemently.

λίβανωτός, οὔ, ό (*fr. λίβανος*, the tree which produces frankincense). Frankincense, incense.

Λιβύη, ης, ή. Libya, a country on the northern coast of Africa.

Λιβυκός, ή, όν (*adj.*). Libyan, of Libya.

λιγαίνω, -ᾶνῶ (λιγύς). To cry out with a clear, loud voice, of heralds; also, of musical sounds; to shriek, scream.

λιγυρός, ἄ, ὄν, and λιγύς, εἶα, ὕ (adj.). Shrill, sharp, piercing, tuneful.

λίην (adv. Ion. for λίαν). Very, strangely, much, vehemently.

λίθάζω, fut. -ᾶσω, perf. ἐλίθασα (fr. λίθος, a stone). To fling stones at, to stone.

λίθιδιον, ου, τό (dim. of λίθος, a stone). A small stone, a pebble.

λίθινος, η, ον (adj. fr. λίθος, a stone). Of stone, stony, stone.

λίθος, ου, ὁ, ἡ. A stone, a rock, a precious stone.

λίμην, ἑνος, ὁ. A harbor, a sea-coast, a haven.

λιμνάζω, fut. -ᾶσω, perf. ἐλιμνάξα (from λίμνη, a lake or swamp). To convert into a lake or marsh, to lay under water.

λίμνη, ης, ἡ. A swamp or lake.

λίμος, οὔ, ὁ. Want of food, hunger, famine.

λίνον, ου, τό. Flax, that which is made of flax, linen thread, linen cloth. ἔξω λίνων, out of the nets, i. e. not confined, at large.

λιπαρός, ἄ, ὄν (adj. λίπας, fat). Fat, anointed with oil; applied to solids, rich, fruitful; of a shining appearance, brilliant, splendid.

λιτανεύω, fut. -εύσω, perf. ἐλιτάνευκα (fr. λίτομαι, to pray). To ask as a suppliant, to beseech, to supplicate earnestly, to pray for.

λίτότης, ητος, ἡ (λίτός, simple,

small). Plainness, simplicity; thickness, smallness.

λογίζομαι, fut. -ίσομαι, perf. ἐλόγισμαι (from λόγος, speech).

To reckon, to compute, to cast up an account, to sum up, to enumerate, to consider, to conclude.

λογικός, ἡ, ὄν (adj. from λόγος, speech). Reasonable, rational, logical, eloquent, intelligent, &c. ἡ λογική (τέχνη understood), the art of reasoning, logic.

λόγιον, ου, τό (neuter of λόγιος, intelligent). A saying, an oracular saying, an oracle.

λογισμός, οὔ, ὁ (fr. λογίζομαι, to reflect). Reflection, thought, reasoning, calculation, intelligence, perception.

λογιστικός, ἡ, ὄν (adj. fr. λογίζομαι, to compute). Pertaining to calculations or reasoning; expert in calculating; capable of reflection. ἡ λογιστική (τέχνη understood), arithmetic. Neut. sing. τὸ λογιστικόν, the power of reasoning.

λογοποιέω, ᾶ, fut. -ήσω (from λόγος, a word, and ποιέω, to make). To speak, to relate; to fabricate and report false intelligence; to compose fables; to report, to affirm.

λόγος, ου, ὁ (from λέγω, to speak). A word, a saying, a speech, a report, a narrative, a tradition, an account, an argument, reason, good sense, understanding; estimation, respect, value. λόγῳ ἐνί, in one word. λόγῳ, in word, ostensibly (as an adv.). κατὰ λόγον, in proportion

to. εἰς λόγους ἔρχεσθαι, to engage in conversation with.

λόγῃ, ης, ἥ. The head of a javelin, a javelin, a spear.

λοιγός, οὔ, ὁ. Destruction, calamity, death, woe.

λοιδορέω, fut. -ήσω, perf. λελοιδόρηκα (fr. λοιδόρος, slanderous). To rail at, to revile, to reproach, to abuse: the Middle voice, in the same sense. Construe Active with the accusative, and the Middle with the dative.

λοιμός, οὔ, ὁ. A contagious disease, a pestilence, a plague, a scourge.

λοιμώδης, ες (adj. fr. λοιμός, the plague, and εἶδος, appearance). Like the plague; contagious.

λοιπός, ἡ, ὄν (adj. fr. λείπω, to leave). Remaining, that is left. Subst. τὸ λοιπόν (μέρος, understood), the remainder. τὰ λοιπά, the rest; καὶ τὰ λοιπά, and the rest, et cætera, etc., and so forth, &c., thus Greek abbreviated, κ.τ.λ. τοῦ λοιποῦ (χρόνου, understood), for the remaining time, for the future, henceforth.

Λοκροί, ὧν, οἱ. The Locri or Locrians, a people of Greece, of whom there were three tribes, distinguished by the names Ὀζόλαι, Ἐπικνημίδιοι, Ὀπύντιοι.

λοξός, ἡ, ὄν (adj.). Oblique, slanting, crooked. Of oracles, ambiguous, doubtful.

Λοισιτανοί. See Λυσिताνοί.

λουτρόν, οὔ, τό (from λούω, to bathe). A bath, a laver.

λούω, fut. λούσω, perf. λέλουνκα

(by contr. from λοέω, whence fut. sometimes λοέσω, contr. λούσω, aor. 1 ἐλόεσα, and ἐλόεσσα, contr. ἔλουσα). To wash, to bathe. Middle voice, to wash or bathe oneself.

λόφος, ου, ὁ. The crest, the summit, a hill, an eminence.

λοχᾶγός, οὔ, ὁ (from λόχος, a division, and ἡγέομαι, to lead; Dor. and Att. for λοχηγός). The leader of a cohort, the commander of a company of infantry.

λοχάω, fut. -ήσω, perf. λελόχηκα (λόχος, soldiers, &c.). To place in ambuscade, to lie in wait for.

λόχος, ου, ὁ (fr. λέγω, to cause to lie down). Soldiers placed in ambuscade, a certain division of troops, always infantry, a company of one hundred men, the Roman centuria; child-birth, birth.

Λυγκεύς, ἑως, ὁ. Lynceus, a son of Egyptus and husband of Hypermnestra, the daughter of Danaus. His life was spared by the affection of his wife, when his brothers were slain.

λυγρός, ἄ, ὄν (adj. from λύζω, to sob). Miserable, wretched, gloomy, sad, mournful, piteous, distressing, calamitous.

Λυδία, ας, ἡ. Lydia, a rich country of Asia Minor.

Λυδός, οὔ, ὁ. A Lydian.

Λυκομήδης, γεν. εος, contracted ους, ὁ. Lycomedes, an Athenian commander in the battle of Salamis.

Λυκοῦργος, ου, ὁ. Lycurgus,

1. A king of Thrace on whom Bacchus inflicted madness because he had cut down his vines.
2. The celebrated Spartan law-giver.

λυμαίνω, fut. -ᾶνῶ, perf. λελύμαγα, aor. 1 incl. mid. ἐλυμηνάμην, (from λύμα, filth). To be foul, to injure, to abase, to destroy, to devastate, to ruin. Mid. voice, same as the active, and also, to cleanse one's self from impurities, to clean.

λύπέω, fut. -ήσω, perf. λελύπηνα (from λύπη, grief). To grieve, to harass, to distress, to afflict, to sadden, to injure.

λύπη, ης, ἥ. Sadness, grief, trouble, distress, affliction.

λύπηρός, ὁ, ὄν (λύπέω, to grieve). Afflicting, distressing, painful, injurious.

λύπρός, ὁ, ὄν (adj. from λυπέω, to grieve). Afflicting, distressed, poor, wretched, miserable: barren, unproductive.

λύρα, ας, Ion. λύρη, ης, ἥ. The lyre.

λύριζω, fut. -ῖσω, perf. λελύριξα (from λύρα, the lyre). To sound or play upon the lyre.

Λύσανδρος, ου, ὁ. Lysander, the celebrated Spartan commander

Λυσίας, ου, ὁ. Lysias, a celebrated Athenian orator B. C. 458.

Λυσίμαχος, ου, ὁ. Lysimachus, one of the generals of Alexander.

Λύσιππος, ου, ὁ. Lysippus, a celebrated statuary and sculp-

tor, the only one allowed by Alexander to make his statue.

λύσις, εως, ἥ (fr. λύω, to loose). The act of loosing, setting at liberty, deliverance, redemption.

Λυσιτανοί, ὧν, οἱ. The Lusitani, inhabitants of Lusitania, now a part of Portugal.

λυσιτέλέω, fut. -ήσω, perf. λελυσιτέλεκα (fr. λυσιτελής, profitable). To be useful, to be advantageous, to profit.

λυσιτελής, ἐς (adj. fr. λύω, to pay, and τέλος, cost). That which pays cost; hence, profitable, advantageous, valuable, costly.

λύσσα, ης, ἥ. Madness, insanity.

λύττα, ης, ἥ. Madness, insanity.

λύχνος, ου, ὁ. A light, a lamp, a torch, a flambeau.

λύω, fut. λύσω, perf. λέλυκα. To loose, to untie, to slacken, to set at liberty, to deliver up, to release, to abrogate a law, to discharge a debt. Mid. to ransom one's self.

λωβητός, ἥ, ὄν (adj. λωβάομαι, to injure). Injured, abused, reviled, ruined, unfortunate.

λώϊων, ον (adj. fr. λάω, to wish; irreg. comp. of ἀγαθός). Better, richer, more advantageous, more useful, desirable, preferable.

λώϊστος, η, ον, contr. for λώϊστος, η, ον (from λάω, to wish; superlative of ἀγαθός, good). Best, excellent.

λώπιτος, η, ον (adj. from λω-

τός, the lotus). Made of the lotus tree.

λωτός, οὔ, ὅ. The lotus. 1. A species of water lily. 2. A tree whose fruit resembles dates.

M.

μαγειρός, ἡ, ὄν (adj.). Pertaining to cooks or cookery, &c. μαγειρική (τέχνη, understood), the art of cookery.

μάγειρος, ον, ὅ (from μάσσω, to knead). A baker, a cook.

μάζα, ης, ἡ (from μάσσω, to knead). A barley-cake, bread. Wheaten bread is properly, ἄρτος.

μάθημα, ἄτος, τό (from μανθάνω, to learn). A lesson, knowledge, instruction.

μάθησις, εως, ἡ (from μανθάνω, to learn). Learning, a lesson.

μαθητέος, α, ον (adj. from μανθάνω, to learn). To be learned, fit to be learned. μαθητέον, we must learn.

μαθητής, οὔ, ὅ (from μανθάνω, to learn). A learner, a scholar, a disciple.

Μαῖα, ας, ἡ. Maia, daughter of Atlas, and mother of Mercury by Jupiter.

μαιεύομαι, fut. -εύσομαι, perf. μεμαίεσθαι (from μαῖα, a midwife). To deliver, as a midwife, to preside over childbirth.

μαίνομαι, fut. μανοῦμαι, perf. μέμνηναι, fut. active μᾶνῶ, aor. 1 ἔμνηναι, aor. 2 pass. ἐμάνην (from μάω, to be greatly excited).

To become frenzied or insane, to be mad, to be furious, to rave. Act. to make mad.

μαιόω, fut. -ώσω, perf. μεμαλώκα (from μαῖα, a midwife). To act as midwife, to deliver, to nurse. Middle voice same as active. Pass. to be aided in delivery, to be assisted in birth.

Μαῖρα, ας, ἡ. Mæra, the faithful dog of Icarus.

Μάκαρ, αρος, ὁ. Macar, the founder of Lesbos.

μάκαρ, αρος, ὁ, ἡ (χαίρω, to rejoice). Happy, blessed; opulent, rich. Οἱ μάκαρες, the gods, the blessed, in Elysium. Compar. μακάρτερος. Superlative, μακάρτατος.

μακάριζω, fut. ἴσω, Attic -ιῶ, perf. μεμακάρικα (from μάκαρ, happy). To deem happy, to bless.

μακάριος, α, ον (adj. same as μάκαρ, blessed). Happy, &c.

μακαριστός, ἡ, ὄν (adj. from μακαρίζω, to pronounce happy). Esteemed happy, to be esteemed happy.

μακάρτατος, η, ον (adj. superl. of μάκαρ, happy). Most happy, most blessed.

Μακεδονία, ας, ἡ. Macedonia, a country of Europe, north-east of Thessaly.

Μακεδών, ὄνος, ὁ. A Macedonian.

μακρός, ὁ, ὄν (adj.). Long, large, of great extent. Neut. as adv. μακρόν, μακρά, far, distant. Comp. μᾶκρων, and μακρότερος, sup. μᾶκιστος, and μακρότατος.

μακροτράχηλος, *ον* (*adj.* from μακρός, long, and τράχηλος, the neck). Long-necked.

μάλα, (*adv.*) Very, much, very much, assuredly, certainly.

Comp. μᾶλλον, *superl.* μάλιστα.

μᾶλ᾽ακός, ἢ, *όν* (*adj.*). Soft, feeble, timid, effeminate.

μαλθακός, ἢ, *όν* (*adj.* from μαλάσσω, μαλθαάσσω, to soften). Soft, effeminate, weak, tender, languid, faint, melting.

μάλιστα (*adv. superl.* of μάλα). Most, chiefly, especially, most certainly.

μᾶλλον (*adv. compar.* of μάλα). More, rather. μᾶλλον ἢ, rather than. μᾶλλον, μᾶλλον, more and more. μᾶλλον μὲν, in truth, verily. τί μᾶλλον, why so? wherefore?

μᾶν, *Dor.* for μῆν.

Μανδάνη, *ης, ἡ*. Mandanē, mother of Cyrus, king of Persia.

Μάνης, *εος, contr.* ους, *ὁ*. Manēs, a servant of Diogenes.

μανθάνω, *fut.* μᾶθήσω, *perf.* μεμάθηκα, *aor.* 2 ἔμυθον. *Ion.* without *aug.* μάθον, poetic ἔμματαθον. To learn, to receive information, to comprehend, to understand, to know.

μᾶνία, *ας, ἡ* (*fr.* μαινομαι, to rave). Madness, a mania, frenzy.

μᾶνικός, ἢ, *όν* (*adj.* from μᾶνία, madness). Raving, furious, mad.

μαῖνώω, *fut.* -ώσω (*from* μανός, thin). To render thin, to render slack, to make rare, to make unfrequent.

μαντεία, *ας, ἡ* (*μαντεύομαι*, to prophesy). Prophecy, prediction.

μαντεῖον, *ον, τό* (*neut.* of μαντεῖος, prophetic). An oracle or the place from whence the oracles were delivered, as the temple, the tripod, &c.

μαντεύομαι, *fut.* -έσομαι, *perf.* μεμάντευμαι (*dep. mid.* from μάντις, a prophet). To prophesy, to utter oracles, to predict.

Μαντίθεος, *ου, ὁ*. Mantitheus, an Athenian.

μαντῖκός, ἢ, *όν* (*adj.* from μάντις, a prophet). Pertaining to, qualified for or inclined to the art of divination, prophetic. *Nom.* ἡ μαντική (τέχνη), the art of divination, the prophetic art.

Μαντίνηα, *ας, ἡ*. Mantinea, a city of Arcadia, celebrated for the battle in which Epaminondas lost his life, *B. C.* 363.

Μαντινεῖς, *ων, οἱ*. The Mantineans, living in Arcadia.

μάντις, *εως, ἡ*, *Ion.* ιος, *ὁ* (*fr.* μαινομαι, to be inspired). A prophet, a diviner, a soothsayer.

μᾶνωσις, *εως, ἡ* (*from* μαῖνώω, to make thin). Thinness, fineness, rareness, softness.

Μᾶρᾷθών, *ῶρος, ἡ*. Marathon, a borough of Attica where the Persians, under Datis and Artaphernes, were defeated by the Athenians, under the command of Miltiades, *B. C.* 490.

μαραίνω, *fut.* -ᾶνῶ, *perf.* μεμάραγκα, *aor.* 1 ἐμάρανα, *Att.* ἐμάρηνα. Properly, to consume by fire and heat. Generally, to dry up, to parch, to wither, to blast. Middle, to become withered, to decay, to waste.

μαρμαίρω, *fut.* -ῶ. To flash, sparkle, glisten, gleam: *used of any darting quivering, light, especially of that from metals.*

μάρμαρος, *ov, ἡ* (from μαρμαίρω, to shine). Marble, hard white stone.

Μαρσύας, *ov, ὁ*. Marsyas, a satyr of Celænæ, vanquished by Apollo in a musical contest to which he had challenged him, and then flayed alive, as a punishment for his temerity.

μαρτυρέω, *fut.* -ήσω, *perf.* μεμαρτύρηκα (from μάρτυρ, a witness). To be a witness, to testify, to attest.

μαρτυρία, *ας, ἡ* (fr. μαρτυρέω, to testify). Testimony, witness, evidence.

μαστεύω, *fut.* -εύσω, *perf.* μεμάστευκα, (from μάσσω, to feel). To seek, to search, to desire earnestly.

μαστιγώω, *fut.* ὠσω, *perf.* μεμαστιγώκα (fr. μάστιξ, a lash). To whip, to scourge, to chastise, to punish.

μάταιος, *α, ov* (*adj.* fr. μάτην, in vain). Vain, useless, foolish, unprofitable. μάταια, *neut. pl.* as *adv.* in vain, uselessly, &c.

μάτην (*adv.*). In vain, uselessly, unprofitably, without reason, to no purpose.

μάτηρ (*Dor.* for μήτηρ). Mother.

μάχαιρα, *ας, ἡ*. A curved sword, sabre, knife.

μάχη, *ης, ἡ*. A battle, a fight, an engagement, a conflict.

μαχητικός, *ή, ὄν* (*adj.* from

μάχη, fight). Pertaining to a fight, warlike, fond of strife, pugnacious.

μάχομαι, *fut.* -έσομαι, and -ήσομαι, *perf.* μεμάχεσμαι, and μεμάχημαι (fr. μάχη, a fight). To combat, to fight, to contend, to quarrel, to dispute, to wrangle.

Μεγάβυζος, *ov, ὁ*. Megabyzus, the principal person in charge of the temple of Diana at Ephesus.

μεγαλανχέω, *fut.* -ήσω, *perf.* -ηκα (fr. μέγας, great, and ανχέω, to boast). To vaunt oneself, to speak or act boastfully, to boast; to be proud.

μεγαλήτωρ, *ος* (*adj.* from μέγας, great, ἡτορ, heart). Magnanimous, high-minded, spirited, manly.

μεγαλοπρεπής, *ές* (*adj.* from μέγας, great, πρέπω, to become). Magnificent, noble, sumptuous, splendid.

μεγαλοπρεπῶς (*adv.* fr. μεγαλοπρεπής, magnificent). Magnificently, nobly, gloriously, with great splendor.

μεγαλόψυχος, *ov* (*adj.* from μέγας, great, ψυχή, soul). Possessing a great soul, magnanimous, high-minded, noble, generous.

μεγαλύνω, *fut.* -ύνῶ, *perf.* μεγάλυνκα (fr. μέγας, great). To make great or powerful, to magnify, to extol. *Pass. voice*, to become great or renowned.

Μεγάρα, *ων, τά*. 1. Megara, the capital of Megaris. 2. A city of Sicily.

Μεγαρεύς, *έως, ὁ*. An inhabit-

ant of Megära. οἱ Μεγαρεῖς, the Megarians.

μεγάροισιν, *dat. plur. Ionic of μέγαρον*. A mansion.

μέγαρον, *ον, τό* (from μέγας, great). A large house, a mansion, a spacious apartment.

μέγας, μεγάλη, μέγα (*adj.*). Great, large, powerful. καὶ τὸ μέγιστον, and above all. *Adv.* μέγα, and μέγала, greatly. μέγα ἄριστος, by far the bravest. *Irreg. comparative*, μείζων, greater; *superlative*, μέγιστος, the greatest.

μέγεθος, εος, τό (from μέγας, great). Greatness, magnitude, size.

Μέδουσα, ης, ἡ. Medusa, daughter of Phorcys and Ceto. Of the three Gorgons she alone was subject to mortality. She was slain by Perseus, and her head placed in the Ægis of Minerva. Whoever looked upon it was turned to stone.

μέδω, and μεδέω. To rule, to govern, to superintend. In the participle, with a *gen. case*. μέδομαι, *Ion.* μήδομαι, to plan, to devise.

μεθάλλομαι, *f.* -ἄλλομαι (μετά, about, ἄλλομαι, to leap). To leap about, to spring from one side to another. *Aor. 2* μεθηλόμην, *part.* μετάλμενος, by *syncope* for μεταλόμενος.

μεθαρμόζω, *fut.* -όσω (μετά, denoting change, and ἁρμόζω, to adjust). To adjust in a different manner, to change, to amend.

μεθίεντα, *acc. aor. 2 part. act.* (μεθεῖς) of μεθίημι, to dismiss.

μέθη, ης, ἡ (*fr.* μέθυ, wine). Intoxication, drunkenness.

μεθίημι, *fut.* μεθήσω (μετά, from, ἵημι, to send). To let go, to dismiss, to release. *Intr.* to desert from, to cease, to be careless.

μεθίστημι, *f.* μεταστήσω (μετά, change, ἵστημι, to place). To put in a different place, to transfer, to change. *Intr. in the perf., plup., and aor. 2*, to change sides, to go away, to go over to.

μέθυ, υος, τό. Wine, unmixed wine. (Originally, any intoxicating drink.)

μεθύσκω, and μεθύω, *f.* -ύσω, *perf.* μεμέθυκα (*fr.* μέθυ, wine). To intoxicate with wine, to intoxicate. *Mid.* to drink to intoxication, to get drunk. *Aor. 1 pass. ind.* ἐμεθύσθην, *subj.* μεθυσθῶ, *fut. 1* μεθυσθήσομαι.

μειδάω, *fut.* -ήσω, *perf.* μεμείδῃκα. To smile, to laugh.

μειδιάω, *fut.* -ᾠσω, *perf.* μεμειδίῃκα, poetic for μειδάω, which see.

μείζων, *ον* (*adj. and irregular comparat. of μέγας*). Greater, larger.

μειόω, ᾧ, *fut.* -ώσω (*fr.* μείων, *comparat. of* μικρός, smaller). To lessen, to diminish, to deteriorate, to render inferior. μειόμαι, μειοῦμαι (*pass.*), to be less, worse, or inferior.

μειράκιον, *ον, τό* (*dim. of* μῆ-ραξ, a youth). A boy, a mere youth, a young man.

μείρομαι, *fut.* μεροῦμαι, *perf.* ἔμμορα, *perf. pass.* εἵμασμαι (*mid.*

of *μεῖωv*, to divide). To obtain a share, to get by lot, to receive. *Impers. perf. pass.* εἵμασται, it is fated, it is destined. τὸ εἵμασμένον, the allotment of fate, fate, death.

μείων, ον (*adj. compar. irreg. of μικρός*, smaller). Smaller, less.

μελαγχολάω, fut. -ήσω (*μέλας*, black, and *χολή*, bile). To be melancholy, to be insane, *supposed to result from* black bile.

μελανία, ας, ἡ (*from μέλας*, black). Blackness, darkness; dark clouds.

μέλας, μέλαινα, μέλαν (*adj.*). Black, gloomy, dismal, dark, obscure.

μέλει, fut. μελήσει, perf. μεμέληκε (*impersonal, from μέλω*, to be a care). It concerns, it is a care, it interests.

μελεῖζω, and μελίζω, fut. -ίζω, and -ίσω (*fr. μέλος*, a limb). To cut in pieces, to dismember, to mutilate.

μέλεος, α, ον (*adj.*). Vain, ineffectual, void, idle, unprofitable; foolish, wretched, miserable.

μελετάω, fut. -ήσω, perf. μεμελέτηκα (*fr. μέλω*, to be a care). To take care of, to bestow diligent care upon, to apply to, to practise.

μελέτη, ης, ἡ (*fr. μελετάω*, to take care of). Care, close application, study, practice, training, exercise.

μελετηρός, ά, όν (*adj. fr. μελετάω*, to take care of). That practises diligently, practised, exercised.

μέλημα, ἄτος, τό (*fr. μέλω*, to be a care). An object of care, care.

μελήσει, 3d pers. sing. 1st fut. act. of μέλει.

μέλι, ιτος, τό. Honey.

μελίζω, fut. -ίσω, perf. μεμέλικα (*fr. μέλις*, a song). To sing, to play on an instrument, to modulate. *See also μελεῖζω, in the sense of which it is also used.*

μέλισμα, ατος, τό (*fr. μελίζω*, to sing). A song, a tune, an air.

μέλισσα, Att. -ιτα, gen. ης, ἡ (*μέλι*, honey). A bee.

μέλλω, fut. -ήσω, perf. μεμέληκα. To be about, to intend, to purpose, to delay, to linger. *μέλλω ἵεναι*, I am about to go; *τὸ μέλλον*, the future; *τὰ μέλλοντα*, things about to happen, the future.

μέλος, εος, τό. A member, a limb, a part; a verse, a lyric poem, a song, a tune. *μελῶν ποιητής*, a lyric poet.

μέλω, fut. -ψω (*fr. μέλος*, a song). To sing, to play, to dance. *Mid. used in the same sense.*

μέλω, fut. -ήσω, perf. μεμέληκα. To be a concern or care to any one, to be a source of care.

μελωδία, ας, ἡ (*μελωδέω*, to sing melodiously). Melodious song, a song, a melody.

μέμονας, 2d pers. sing. μέμονα, poetic and Ionic perf. used as a pres. To wish, yearn, &c. *It is akin to μένω*, but has no proper present.

μεμπτός, ή, όν (*adj. fr. μέφομαι*, to censure). Blamed, censured, rebuked, faulty, blamable.

μέμφομαι, *fut. μέμφομαι, perf. μεμέμμαι*. To rebuke, to censure, to blame; to reproach, to abuse.

μέμψις, *εως, ἡ*. Censure, blame.

μέν (*partic. of connect.*). In truth, truly, indeed, certainly, surely. ἐγὼ μέν, I at least; I for my part. ὁ μέν, the one, this; ὁ δέ, the other.

Μενεκράτης, *εως, ὁ*. Menecrātes, a physician of Syracuse, who, in his excessive vanity, assumed the title of Jupiter.

μένος, *εως, τό*. Bodily strength, might, force, vigor, impetuosity, inclination.

μέντοι (*a partic. fr. μῆν, epic μέν, and τοί*). Indeed, truly, but indeed, nevertheless. See *App. on Partic.* 165.

μένω, *fut. μενῶ, perf. μεμένηκα* (*from μένος, might*). To remain, to abide, to remain firm, to persist, to wait for, to await. *Aor. 1 ἔμεινα, perf. 2 μέμονα* (*with a pres. signif. thus*), to intend, to purpose, to desire.

Μένων, *ωνος, ὁ*. Menon, a Thessalian, an officer in the army of Cyrus.

μερίζω, *fut. -ῖσω, perf. μεμέριξα* (*fr. μέρος, a part*). To divide among, to distribute, to parcel out, to separate. *Mid. voice*, to share, to partake, to appropriate to one's self.

μέριμνα, *ης, ἡ* (*μερίζω, in pass.* to differ). Care, disquietude, anxiety, anxious thought, solicitude.

μέρος, *εως, τό* (*μείρω, to divide*). A part, a portion, a share; a

party, a faction. παρὰ μέρος, by turns.

μέρουσ, *οπος, ὁ* (*fr. μείρω, to divide, ὄψ, the voice*). One that has an articulate utterance; hence man. *Pl. οἱ μέροπες*, men.

μεσημβρία, *ας, ἡ* (*μέσος, middle, ἡμέρα, a day*). Mid-day, noon:—the south.

μεσολάβειω, *fut. -ήσω, perf. μεμεσολάβηκα* (*fr. μέσος, middle, λαμβάνω, to take*). To seize by the middle, to catch up, to intercept.

μεσονύκτιος, *ον* (*adj. fr. μέσος, middle, and νύξ, night*). Pertaining to midnight, at midnight.

μέσος, *η, ον* (*adj.*). Middle, in the middle, in the midst, intermediate. ἐν μέσῳ, in the middle, publicly.

Μεσσηῖς, *ιδος, ἡ*. Messēis, a fountain of Thessaly, in the city Pheræ.

Μεσσήνη, *ης, ἡ*. Messēnē, capital of Messenia. 2. A city of Sicily.

Μεσσήνιος, *α, ον* (*adj.*). Messenian. As a noun, οἱ Μεσσήνιοι, the Messenians.

μέσσοι (*adv. fr. μέσος, middle*). In the middle, publicly.

μεστός, *ή, όν* (*adj.*). Full, satiated, sated, satisfied.

μετά (*prep. governing genit., dat. and accus.*). With the gen.; with, together with, by means of: with dat. (*used only in poetry*), among, between, in: with the acc. after, next after, to, towards. As an adv. without a case, besides, moreover, together, afterwards.

μετὰ δέ, and after this.—μεθ' ἡσυχίας, with repose, indolently. —μεθ' ἡμέρας, by day. *In compos. it denotes change, participation, reciprocity.*

μεταβάλλω, -βάλλω (fr. μετά, across, βάλλω, to throw). To throw across, to change from one place to another, to transpose, to transfer, to transform, to change. *Mid. voice*, to become changed, to alter one's party, views or mode of life.

μετάβαισις, εως, ἡ (fr. μεταβαίνω, to go away). A passing from one place to another, departure, emigration, transition.

μεταβολή, ἡς, ἡ (fr. μεταβάλλω, to change). Change, transposition, exchange, a revolution, a variation in music.

μεταδίδωμι, fut. -δώσω (μετά, signifying participation, δίδωμι, to give). To impart, to participate with, to give a share of.

μεταλαμβάνω, fut. -λήψομαι (μετά, signifying participation, and λαμβάνω, to take). To participate in, to partake of, to take or receive after another.

μεταλλάσσω, -τιω, fut. -λλάξω (μετά, signifying change, ἀλλάσσω, to barter). To change one thing for another to exchange, to barter. *Mid.* to pass by.

μεταλλάω, fut. -ήσω (μετά, after or for, ἄλλα, other things). To seek, to inquire after, to search after, to scrutinize, to be inquisitive.

μεταλλεύω, fut. -εύσω, perf. μεμετάλλευκα (μέταλλον, a metal).

To work mines, to dig for metals, to dig.

μεταμέλει, fut. -ήσει, aor. 1 μετεμέλησε (impers. fr. μετά, after, μέλω, to care). It repents. μεταμέλει μοι, it repents me, i. e. I repent.

μεταμέλομαι, fut. -ήσομαι, perf. μεταμεμέλημαι (μετά, signifying change, μέλομαι, to be concerned). To repent and alter one's purpose, to regret, to repent.

μεταμορφόω, fut. -ώσω, perf. μεταμεμόρφωκα (μετά, signifying change, and μορφόω, to form). To transform, to metamorphose, to change.

μετανίστημι, fut. -αναστήσω (μετά, signifying change, ἀνίστημι, to cause to rise). To transport from one place to another. *Mid. voice*, to remove to another habitation, to emigrate, to change one's mode of life.

μετανοέω, fut. -νοήσω (μετά, signifying change, νοέω, to think). To change one's opinion, to think differently, to repent, to regret.

μεταξύ (adv.). Between, among, during, in:—in the meantime.

μεταπέμπω, fut. -ψω (μετά, after, πέμπω, to send). To send after, to send in quest of, to depute. *Mid. voice*, to send for, to go after.

μεταστρέφω, fut. -ψω (μετά, signifying change, and στρέφω, to turn). To turn back, to turn aside, to turn, to pervert.

μετασχηματίζω, fut. -ίσω (μετά, signifying change, σχηματίζω,

to form). To change the form, to transform, to alter.

μετατίθημι, *fut.* μεταθήσω (μετά, signifying change, and τίθημι, to place). To change the place of, to transpose, to misplace, to transfer, to change.

μεταφέρω, *fut.* μετοίσω (μετά, signifying change, and φέρω, to bear). To transport, to transfer, to carry away, to remove, to alter; to use in a figurative sense by way of metaphor.

μεταφορῶς (adv. μεταφορικώς, figurative, from μεταφέρω, to change). Metaphorically, figuratively.

μεταχειρίζω, *fut.* -ῖσω (μετά, to, χειρίζω, to have in hand). To give into the hands, to take in hand, to manage, to take of.

μετείληφεν, 3 *sing. perf. ind. act.* of μεταλαμβάνω, to partake of; which see.

μέτειμι, *fut.* -έσομαι (μετά, with and εἰμί, to be). To be with or among, to be present. With a *gen.* of the thing, to participate in. *Pres. mid.* 3 *pl.* μετέασι, *Ion.* for μετεισί, *inf.* μετῆναι, *poet.* μετέμμεναι, *part.* μετών, *Ion.* μετέων.

μέτειμι, *fut.* -είσομαι (μετά, after, εἶμι, to go). To go for, to go after, to follow, to pursue, to revenge, to punish.

μετέρχομαι, *fut.* μετελεύσομαι (μετά, after, ἔρχομαι, to go). To go after, to go in search of, to to pursue, take revenge, to punish.

μετέχω, *fut.* μεθέξω, and μετασχῶ (μετά, signifying participation, ἔχω, to have). To par-

ticipate in, to partake of, to share in, to possess or enjoy in common with, to be an accomplice in.

μετεωρίζω, *fut.* -ῖσω, *Att.* -ιῶ, *perf.* μεμετεώρικα (from μετέωρος, raised on high). To lift on high, to raise aloft, to keep in suspense.

μετέωρος, *ον* (*adj.* from μετά, signifying change, and ἑώρα, αἰώρα, the act of suspending). Raised aloft, raised on high, suspended in the air:—in suspense, anxious.

μετόπισθεν (*adv.* from μετά, next after, ὀπισθε, behind). Directly behind, next in order, afterward, behind, after.

μετόπωρον, *ον, τό* (from, μετά, after, ὀπώρα, autumn). The end of autumn, the end of the harvest season.

μετοχλίζω, *fut.* -ῖσω (μετά, signifying change, and ὀχλίζω, to lift). To wrench or force open, to burst asunder, to move aside.

μετρέω, *fut.* -ήσω, *perf.* μεμέτρηκα (from μέτρον, a measure). To measure, to count, to estimate. *Mid.* to receive by measure.

μέτριος, *α, ον* (*adj.* μέτρον, a measure). In due measure, sufficient, moderate. τὸ μέτριον, proportion, moderation.

μετρίως (*adv.* from μέτριος, moderate). Moderately, suitably, slightly.

μέτρον, *ον, τό*. Measure, stature, size, limit.

μετών, *part.* of μέτειμι, which see.

μέτωπον, ου, τό (μετά, after, ὤψ, the eye). The forehead, the front, the face.

μέχρι, μέχρις (adv.). Until, till, as far as, as long as, while whilst, &c. μέχρι τινός, for some time, a while. μέχρις οὗτου, until, so long as. μέχρι πολλοῦ, a long time.

μή, a negative particle and conjunction. Not, lest, whether. μή is conditional, οὐ is absolute. See App. on Partic. 166.

μηδαμόθεν (adv. fr. μηδαμός, none, and θεν, from a place). Not from any place, from no where.

μηδ' αὐτως (adv. from μηδέ, not at all, and αὐμα, at the same time). By no means, not at all.

μηδ', μηδέ (conj. from μή, not, and δέ, indeed). In the middle of a proposition, not once, not at all, not even, and not. μηδέ... μηδέ, neither... nor.

Μήδεια, ας, ἡ. Medēa, a celebrated sorceress, daughter of Æetes, king of Colchis. After aiding Jason to obtain the golden fleece, she married him, and fled with him to Greece.

μηδεῖς, μηδεμία, μηδέν (adj. μηδέ, not even, εἷς, one). Not even one, no one, none. μηδέν, nothing, in no respect.

μηδέποτε (adv. μηδέ, not even, ποτέ, ever). Never, not at any time.

μηδέπω (adv. from μηδέ, not even, πω, at some time). Not yet, not at all.

Μηδία, ας, ἡ. Media, an ex-

tensive country of Asia, south of the Caspian sea.

Μηδικός, ἡ, όν (Μηδία, Media). Of or belonging to the Medes, Median.

μήδομαι, fut. μήσομαι, aor. 1 ἐμησάμην (dep. mid. from μῆδος, care). To concern one's self about, to plan, to devise.

Μήδος, ου, ό. A Mede or Median.

μηκέτι (adv. fr. μή, not, ἔτι, farther). Not farther, no more, no longer.

μήκιστος, η, ον (adj. superlative of μακρός, long, from μήκος, length). Largest, very long, highest.

μήκυνς, εος, ους, τό. Length, height, extent.

μήλον, ου, τό. A quince, an apple (any round fruit); a sheep.

μήν (conj.). Truly, in truth, indeed, certainly, but yet. Οὐ μήν, certainly not; ἤ μήν, yes, certainly. See App. on Partic. 169.

μήν, μηνός, ό. A month.

μήνιγξ, ιγγος, ἡ. The membrane of the brain.

μηνοειδής, gen. έος, contr. οὔς, ό, ἡ (from μήνη, the moon, and εἶδος, form, appearance). Formed like the moon, lunated, shaped like a half-moon or crescent.

μηνύω, fut. μηνύσω, perf. μεμήνυκα. To indicate, to make known, to announce, to discover to declare.

μήποτε (adv. fr. μή, not, ποτέ, ever). Not at any time, never.

μήπως (*adv. and conj.* μή, lest, πως, in some way or other). Lest in some way, lest perhaps, that not perhaps.

μηρίον, ου, τό, same as μηρός (*used only in the plural*). τὰ μηρία, the thighs.

μήτε (*conj.* μή, not, τέ, and). And not. μήτε...μήτε, neither...nor.

μήτηρ, μητέρος, *syn.* μητρός, ἡ. A mother.

μήτις, μήτι (*adj. pron.* μή, lest, τίς, any one). Lest any one; μήτι (*adv.*), not at all.

μητροπάτωρ, ορος (*fr.* μήτηρ, a mother, πατήρ, a father). A mother's father, a maternal grandfather.

μητρόπολις, *gen.* εως, ἡ (μήτηρ, a mother, πόλις, a city). A mother city, a metropolis, a capital, a chief town.

μητρυνία, ἄς, ἡ (μήτηρ, a mother). A stepmother.

μηχανάω, *fut.* -ήσω, *perf.* μεμηχανῆκα (*μηχανή*, a device). To machinate, to contrive, to plan, to invent, to procure by management.

μηχάνημα, ἄτος, τό (*μηχάνω*, to machinate). A machine, an expedient.

μῆχος, εος, τό. An expedient, a device, a remedy.

μιαϊφόνος, ου, ὅ, ἡ (*μιαίνω*, to stain, φόνος, murder). One who becomes polluted by committing murder, a murderer.

μῆσός, ἄ, ὄν (*adj. fr.* μιαίνω, to stain). Stained, contaminated, defiled, impious.

μίασμα, ὅτος, τό (*fr.* μιαίνω, to stain). A stain, a pollution, a defilement; the guilt of a murderer.

μίγνῃμι, *fut.* μίξω, *perf.* μέμιχα, *aor. 2 pass.* ἐμίγην. To mix, to mingle.

μικρός, ἄ, ὄν (*adj.*). Small, short, little; unimportant, trivial. μικροῦ δεῖν, nearly, almost; κατὰ μικρόν, by degrees, gradually; παρὰ μικρόν, nearly.

Μιλήσιος, α, ον (*adj.*). Milesian. *Subst.* ὁ Μιλήσιος, a Milesian.

Μιλήτος, ου, ἡ. Milētus, the capital of Ionia in Asia Minor.

Μιλτιάδης, ου, ὁ. Miltiades, the Athenian commander in the battle of Marathon.

Μίλων, ωνος, ὁ. Milo, a celebrated athlete of Crotōna in Italy.

μιμῆομαι, *fut.* -ήσομαι, *perf.* μεμίμημαι (*from* μῖμος, an imitator). To imitate, to mimic, to copy after.

μίμημα, ἄτος, τό (*μιμέομαι*, to mimic). An imitation, an image, a copy.

μιμητέος, α, ον (*adj. fr.* μιμέομαι, to mimic). To be or that ought to be imitated; μιμητέον (*supply* ἡμῖν), we must imitate.

μιμητής, ου, ὁ (*fr.* μιμέομαι, to imitate). An imitator.

μυμνήσκω, *fut.* μνήσω, *perf.* μέμνηκα (*fr.* μνάω, *obsol.*, to put in mind). To remind, to remember, to recollect, to mention.

μῖνω, *poet. for* μένω, *which see.* μίν, *Dor. and Att. vñ (Ion. and poetic, pron. indec. for* ἀντόν, ἀν-

τήν, αὐτό; also for acc. plural; more rarely for gen. sing.). Him, her, it; them.

Μίνως, ὡς, *Att.* ω, ὁ. Minos, a king of Crete, son of Jupiter and Europa, so celebrated for his justice, that he was made supreme judge in the infernal regions.

Μινώταυρος, ον, ὁ (*Μίνως*, Minos, ταῦρος, a bull). Minotaur, a celebrated monster, half man, half bull.

μῖσανθρωπία, ας, ἡ (μισεῶ, to hate, ἄνθρωπος, man). Hatred of mankind.

μῖσάνθρωπος, ον (*adj.* from μισεῶ, to hate, ἄνθρωπος, man). Misanthropic. *Subst.* ὁ μισάνθρωπος, a misanthrope, one who hates mankind.

μῖσέω, *fut.* -ήσω, *perf.* μεμίσηκα (*fr.* μῖσος, hatred). To hate, to dislike, to detest, to be averse to, to despise.

μισθαρεῶ, ᾧ, *fut.* -ήσω (μισθός, reward, and ἄρνημαι, to gain). To labor for hire, to earn, to receive wages.

μισθός, οὔ, ὁ. The reward of labor or service, hire, pay, wages, salary, reward, retribution, punishment.

μισθοφόρος, ον, ὁ (μισθός, hire, φέρω, to carry off). One who works or performs any service for hire, a mercenary, a hired servant.

μισθόω, *fut.* -ώσω, *perf.* μεμισθώκα (μισθός, hire). To let for hire to another, to rent. *Mid.* to hire for oneself.

μισολογία, ας, ἡ (*fr.* μισολο-

γέω, to dislike learning). Dislike of learning or knowledge.

μίστυλλον, *Ion.* for ἐμίστυλλον, *imperf.* of μιστύλλω.

μιστύλλω, -υλῶ (*fr.* μίω, to diminish). To cut up into small pieces, to mince, to hash.

μίτρα, ας, *Ionic* μίτρη, ης, ἡ (μίω, to wear by motion). A belt, a girdle, zone; a head-band, turban; a mitre.

Μιτυλήνη, ης, ἡ. Mitylenē, the capital of Lesbos, an island in the *Ægean* sea.

μνᾶ, μνᾶς, ἡ (*contracted* from μνάα, μνάας). A mina, a sum equal to one hundred drachmæ, i. e. to \$17 59.

μνάομαι, *fut.* μνήσομαι, *perf.* μέμνημαι, *aor.* 1 ἐμνήσθην (*used* as middle voice to μιμνήσκω, to remind, *from* μνάω, *obsol.*). To remember, to recollect, to be mindful of, to bethink oneself of. *The perf. has often a pres. sense, thus, μέμνημαι ποιήσας, I remember having done it; μέμνημαί σου λέγοντος, I remember your saying, &c.*

μνῆμα, ἅτος, τό (μνάομαι, to call to mind). A memorial, a monument, a tomb-stone.

μνημεῖον, ον, τό (*fr.* μνάομαι, to remember). A memorial, token of memory, a monument, a tomb-stone.

μνήμη, ης, ἡ (*fr.* μνάομαι, to remember). Memory, remembrance.

μνημονεύω, *fut.* -εύσω, *perf.* μεμνημόνευκα (*fr.* μνήμων, mindful). To remember, to keep in

mind; to remind, to make mention of.

Μνημοσύνη, ης, ἥ. *Mnemosynē*, the mother of the nine muses, by *Jupiter*.

μνήμων, γεν. ονος, ὁ, ἥ (from *μνάομαι*, to remember). That remembers, mindful; that reminds, that conducts or guides.

μνησιπᾶκέω, fut. -ήσω (from *μνάομαι*, to remember, πᾶκόν, an evil or injury). To remember an injury, to bear a grudge, to be revengeful, to resent.

μνηστήρ, ἥρως, ὁ (*μνάομαι*, to solicit, to woo). A suitor, a lover.

μογέω, fut. -ήσω, perf. μεμόγηκα (*μόγος*, labor). To labor, to work, to take pains; to suffer from toil, to be in pain or distress.

μόγισ (adv. fr. *μόγος*, labor). With difficulty, hardly, scarcely.

μοῖρα, ας, ἥ (*μείρω*, to divide). A part, a portion, a division, an allotted portion, a share; a lot, destiny, fate.

Μοῖρα, ας, ἥ (fr. *μείρω*, to divide). Fate. αἱ *Μοῖραι*, the Fates, three powerful goddesses who presided over the birth and life of mankind. Their names were *Clōtho*, *Lachēsis*, and *Atrōpos*.

Μοῖσαι, for *Μοῦσαι*. The Muses.

μόλιβδος, ου, ὁ. Lead.

μόλις (adv. fr. *μόλις*, toil; as *μόγισ*). With difficulty, hardly, scarcely.

μόλω, obsol. in pres.; aor. 2 ἔμολον, inf. μολεῖν. To go, to come, to arrive.

μοναρχία, ας, ἥ (*μοναρχέω*, μόρος, alone, ἀρχή, government). The government of one, monarchy, sovereignty.

μόνῃμος, ον (adj. fr. μένω, to remain). Lasting, permanent, abiding, firm, immovable, stationary, steady.

μονοειδής, ἐς (adj. fr. *μόνος*, sole, and εἶδος, shape, appearance). Of the same appearance or shape, uniform.

μονομαχέω, ὦ, fut. -ήσω (*μόνος*, alone, μάχομαι, to fight). To fight in single combat.

μονομαχία, ας, ἥ (*μόνος*, sole, μάχη, a combat). A single combat.

μόνος, η, ον (adj.). Alone, sole, solitary.

μονοσάνδαλος, ον (adj. *μόνος*, alone, σάνδαλον, a sandal). Having but one sandal.

μονόφθαλμος, ον (adj. *μονός*, sole, and ὀφθαλμός, an eye). Having but one eye, one-eyed.

μόριον, ου, τό (*μείρω*, to divide). A part, a member.

μόριος, ια, ον (adj. *μείρω*, to divide). Allotted.

μορφή, ἥς, ἥ. The form, the figure, the shape.

μόσχος, ου, ὁ. A calf.—In poetry, any young animal.

Μουνυχία, ας, ἥ. *Munychia*, the port of Athens, where there was a temple in honor of *Diana*.

μοῦσα, ης, ἥ. The muse, the goddess who presides over music, poetry, eloquence, science, &c.

Μοῦσα, ης, ἥ (as a proper name). A Muse. The muses

were nine sisters, the daughters of Jupiter and Mnemosyne. They presided over different departments of literature and the fine arts.

μουσική, ἥς, ἡ (fem. of μουσικός, musical, with τέχνη, understood). The art of music, music.

μουσικῶς (adv. fr. μουσικός, musical). Musically, learnedly, politely.

μοχθέω, fut. -ήσω, perf. μεμόχθηκα (fr. μόχθος, toil, fatigue). To labor, to toil; to be in distress or trouble.

μοχθηρία, ας, ἡ (fr. μοχθηρός, miserable). Distress, trouble: worthlessness, wickedness, vice.

μοχθηρός, ὅς, ὅν (adj. fr. μοχθέω, to toil). Miserable, wretched, bad, wicked.

μόχθος, ου, ὅ. Toil, trouble, labor, fatigue;—distress.

μοχλός, οὔ, ὅ (ὄχος, whence ὀρέω, and ὀχλεύω, and μοχλεύω, to lift). A lever, an engine for lifting, an engine for moving; a bolt, a bar, a stake.

μυγμός, οὔ, ὅ (μύζω, to groan). A groaning, a muttering.

μύδρος, ου, ὅ. A fiery mass of iron or stone.

μυελός, οὔ, ὅ. Marrow.

μνέω, fut. -ήσω (μύνω, to shut up). To initiate into mysteries, to instruct in any doctrine, to teach.

μῦθεύω, fut. -εύσω, perf. μεμύθηνα (fr. μῦθος, a word, a speech). To say, to relate;—to invent, to feign.

μῦθέω, fut. -ήσω, perf. μεμύθηκα (μῦθος, a word, a speech).

To say, to relate; to invent, to feign.

μῦθολογέω, fut. -ήσω, perf. μεμῦθολόγηκα (μῦθος, a word, and λέγω, to say). To relate, to recount, to invent or relate fables; to imagine, to represent.

μῦθος, ου, ὅ. A word, a speech, a fable, a tale, narrative.

μυῖα, ας, ἡ. A fly.

μυκάομαι, fut. -ήσομαι, perf. μέμυκα, aor. 2 ἔμυκον. To roar, to bellow, to low, to bray: μυκάω, obsol.

Μυκάλη, ης, ἡ. Mycalē, a mountain and promontory on the Ionian coast of Asia Minor, opposite Samos.

Μυκῆναι, ὧν, αἱ. Mycenæ, an ancient city of Argolis.

μυκήρ, ἥρος, ὅ. The nose:—the trunk of an elephant.

μυριάς, -άδος, ἡ (μυρίος, manifold). A myriad, ten thousand.

μυρίζω, fut. -ίσω, perf. μεμύριξα (μύρον, ointment). To anoint, to perfume.

μυρίκη, ης, ἡ. The tamarisk, the tamarind-tree.

μυρίνη, and μυρόννη, ης, ἡ. The myrtle.

μυριοπλάσιος, ου, (adj. fr. μυρίος, manifold, πλησίος, near). Ten thousand-fold, infinitely more, greatly multiplied.

μυρίος, α, ου (adj.). Manifold, numberless, infinite, immense. Pl. οἱ μυριοί, αι, α, ten thousand.

μύρμηξ, ηκος, ἡ. The ant.

Μυρμιδόνες, ων, οἱ. The Myrmidons, a people on the southern borders of Thessaly, who accom-

panied Achilles to the Trojan war.

μῦρομαι, imperf. ἐμῦρόμην (rest wanting). To mourn, to lament.

μύρον, ου, τό. Perfume, perfumed ointment, odor.

μῦς, μνός, ὁ. A mouse.

μυσάιτομαι, fut. -ξομαι, perf. μεμίσαμαι (fr. μῦσος, wickedness). To abhor any thing, to abominate, to detest, to loathe.

μυστικός, ή, όν (adj. μύστης, one initiated in sacred mysteries). Mystical, sacred to the initiated, mysterious, secret.

μυχός, οὔ, ὁ (μύω, to close). A recess, a retired place, a corner.

μύω, fut. μύσω, perf. μέμῡκα. To close, to shut, to shut up.

μῶν (interrog. adv. from μή οὔν). Is it not then? Is it? whether? Its meaning may often be given merely by the tone of the voice, without a corresponding word.

μωρία, ας, ή (μωρός, foolish). Simplicity, silliness, folly.

μωρός, ά, όν (adj.). Foolish, silly, stupid, simple, dull, sluggish. Nom. ὁ μωρός, a fool.

N.

ναί (adv.). Yes, truly, verily, indeed.

ναίω, fut. mid. νάσομαι, aor. 1 act. ἐνάσα. To dwell, to inhabit. Pass. to be inhabited, to lie, to be situated.

νάμα, -άτος, τό (νάω, to flow). A river, a stream, a fountain.

Νάξιοι, ων, οἱ. The Naxians, the inhabitants of Naxos.

Νάξος, ου, ή. Naxos, the largest of the Cyclades, in the Ægean sea.

ναός, οὔ, ὁ (ναίω, to dwell). A dwelling a temple.

νάρθηξ, ηκος, ὁ. The ferula or giant fennel, a large plant containing a fungous pith, used for tinder.

ναρκάω, fut. -ήσω, perf. νενάρκηκα (fr. νάρκη, torpidity). To grow heavy, to grow torpid.

νάρκη, ης, ή. Numbness, torpidity; stiffness, stupor; a species of fish called the torpedo, which has the power of benumbing the hand that touches it.

ναρκώδης, ες (adj. from νάρκη, numbness, εἶδος, appearance). Stiffened, benumbed: benumbing.

ναυᾶγέω, fut. -ήσω, perf. νενάγηκα (ναῦς, a ship, ἄγνῡμι, to break). To suffer shipwreck, to be wrecked or ruined.

ναυαρχέω, fut. -ήσω, perf. νενανύρχηκα (ναῦς, a ship, ἄρχω, to rule). To command a ship.

Ναυκλείδης, ου, ὁ. Naucledes, a Spartan remarkable for his corpulence.

ναύκληρος, ου, ὁ (ναῦς, a ship, κλῆρος, a lot). A ship-master.

ναυμαχέω, fut. -ήσω (ναῦς, a ship, μαχή, fight). To fight a naval battle; to fight.

ναυμαχία, ας, ή (ναυμαχέω, to fight a naval battle). A sea-fight, a naval engagement.

ναῦς, gen. νέως, Ion. νηός, and

νέος (Dor. νᾱς, gen. νᾱός), ἡ. A ship, a vessel, a barque, a boat.

ναύτης, ου, ὁ (fr. νᾱς, a ship). A sailor, a navigator, a mariner.

ναυτικός, ἡ, ὄν (adj. fr. ναύτης, a mariner). Nautical, naval, marine.

νεάζω, fut. -ᾶσω, perf. νεεῖσθαι (fr. νέος, new). Tr. to make new. Intr. to become a youth, to be young.

νεανίας, ου, ὁ (νέος, young). A young man, a youth. As an adj. bold, daring, valiant, courageous, strong.

νεανίσκος, ου, ὁ. The same as νεανίας.

νεᾶρός, ἅ, ὄν (adj. fr. νέος, new). New, fresh, youthful. ὁ νεᾶρός, a youth.

νεβρός, οὔ, ὁ. The young of a stag, a young stag. ἡ νεβρός, a hind.

Νεῖλος, ου, ὁ. The Nile, the great river of Egypt.

νεῖμεν, and νέιμε, Ion. for ἐνειμε, 3 sing. aor. 1 ind. act. of νέμω, to partition.

νεκρικός, ἡ, ὄν (adj. fr. νεκρός, dead). Pertaining to the dead, relating to the dead.

νεκροπομπός, οὔ, ὁ (νεκρός, dead, πέμπω, to send). A conductor for, or attendant on the dead.

νεκρός, οὔ, ὁ. A dead body, a corpse. οἱ νεκροί, the dead.

νεκρός, ἅ, ὄν (adj.). Dead.

νέκταρ, ἄρος, τό. Nectar, the drink of the gods.

νέκυς, νος, ὁ. A dead person, a corpse, a dead body.

Νεμέα, ας, ἡ. Nemea, a city of Argolis, near which Hercules killed the Nemean lion.

νέμω, fut. νεμῶ, perf. νενέμηκα aor. 1 ἐνειμα. To partition, to distribute, to assign, to allot, to bestow; to pasture; to possess. Mid. voice, to allot to one's self; to feed or graze upon, to consume; to inhabit.

νεόγαμος, οὔ, ὁ and ἡ (adj. fr. νέος, new, γαμέω, to marry). Lately married. Noun ὁ νεόγαμος, a bridegroom. ἡ νεόγαμος, a bride.

νεογενής, ἐς (adv. fr. νέος, new, γένος, birth). Newly-born, young, tender.

Νεοπτόλεμος, ου, ὁ. Neoptolemus, son of Achilles.

νέος, α, ον (adj.). New, fresh, recent, unusual, unexpected. Subst. ὁ νέος, a young man; adv. νέον, newly, recently, just now.

νεότης, ητος, ἡ (fr. νέος, new). Novelty, newness, youth; the youth, the young people.

νεοττεία, ας, ἡ (fr. νεοττεύω, to nestle). The act of nestling, incubation, the breeding young.

νεοττός, and -σός, οὔ ὁ (νέος, new). A new-born animal, the young of animals especially of birds.

νέρθε (adv. for ἐνερθε, before a vowel νέρθεν). Below, beneath; under, from below.

νέρτερος, α, ον (adj. for ἐνέρτερος, comp. of ἐνερως, obsol.). Lower down, farther below, inferior.

Νέρων, ωνος, ὁ. Nero, a Ro-

man emperor, infamous for his vices and cruelty.

Νέστωρ, ὄρος, ὅ. Nestor, king of Pylos. Though living with the third generation, he went to the Trojan war, and was distinguished for his eloquence, wisdom, and prudence.

νεῦμα, ἄτος, τό (νεύω, to nod). A nod, a nod by way of sign.

νεῦρον, ον, τό. A sinew, a nerve;—a bow-string, a string of a musical instrument.

νεύω, fut. νεύσω, perf. νένευκα. To nod, to incline the head, to beckon, to make a sign, to assent.

νεφέλη, ης, ἡ (νέφος, a cloud). A cloud, a fine net used by bird-catchers.

νέφος, εος, τό. A cloud, a mist; any thing resembling a crowd; a crowd.

νέω, fut. νεύσομαι, and νευσοῦμαι, aor. 1 ἔνευσα. To swim.

νεώνητος, ον (adj. νέος, new, ὠνέομαι, to buy). Lately bought, newly purchased.

νέως, ὦ, Att. for νᾶός, οὔ, ὅ. A temple.

νεωστί (adv. from νέος, new). Lately, newly; now, at present.

νή. An affirmative particle of swearing, followed by the acc. of the object sworn by; as, νῆ Δία, by Jupiter;—yes, in truth, assuredly.

νηέω, νηέομαι, fut. νηήσω (fr. νέω, to heap). To heap up, to collect into a heap, to accumulate.

νηκτός, ἡ, ὄν (νήχω, to swim). That swims, that has the faculty

of swimming. Subst. τὸ νηκτόν, the faculty of swimming.

νημέρτης, ἐς (adj. fr. νῆ, priv., and ἁμαρτάνω, to err). Unerring, true.

νηπίᾱχος, ον (adj. Poetic for νήπιος). In a state of infancy or childhood, young, tender, simple, inexperienced; silly, foolish.

νήπιος, ον (adj. fr. νῆ, not, and ἔπος, a word). In infancy or childhood; childish, young; foolish, silly.

Νηρεΰς, gen. ἑως, ὅ, Nereus, a sea god, the father of the Nereides.

Νηρηΐς, gen. ἰδος, ἡ (fem. patronymic of Νηρεΰς). A daughter of Nereus, a Nereid.

νησος, ου, ὅ (fr. νέω, to swim). An island; poet. a peninsula.

νηστεύω, fut. -εύσω (fr. νῆστις, one that is fasting). To fast, to abstain from food; meton. to abstain.

νηῦς, gen. νηός (Ion. for ναῦς), ἡ. A ship.

νήφω, fut. νήψω. To live abstemiously, to abstain from wine; met. to be sober, to be discreet, &c.

νήχω, fut. νήξω (νέω, to swim). To swim, to float; to sail, to sail upon. Mid. voice, νήχομαι, fut. νήξομαι. (This form generally used.)

νίζω, νίζομαι (Dor. for νίπτω, νίπτομαι, the tenses from νίπτω). To wet, to dash with water; to wash. Mid. voice, to wash, particularly, one's hands or feet. Tenses from νίπτω, aor. 1 ἔνιψα, perf. νένιφα, &c.

νικάτωρ, ορος, ὁ (*Dor. for νικήτωρ*, *gen. ορος*, *fr. νικάω*, to conquer). A conqueror.—*Proper name, name, Nicator, a surname of Seleucus.*

νικάω, ὦ, *fut. -ήσω*, *perf. νίκηκα* (*fr. νίκη*, victory). To conquer, to subdue, to overcome, to vanquish, to be victorious, to gain.

νίκη, ης, ἡ. Victory.

Νίκη, ης, ἡ. Nicē, the goddess of victory.

Νικίας, ου, ὁ. Nicias, an Athenian general in the Peloponnesian war.

νίν, *Dor. and Att. enclit. acc. of 3d pers. pron., for αὐτόν, αὐτήν, αὐτό.* Him, her, it.

Νῖνος, ου, ὁ. Ninus, founder of Nineveh, son of Belus and husband of Semiramis.

Νιόβη, ης, ἡ. Niobe, the daughter of Tantalus; her seven daughters and seven sons were slain by Apollo and Diana.

νιτρώδης, ες (*adj. from νίτρον*, nitre, *εἶδος*, appearance). Nitrous, saturated with nitre.

νοέω, *fut. -ήσω*, *perf. νενόηκα* (*fr. νόος*, thought). To mind, to consider, to understand, to know, to comprehend, to conceive; to think, to intend, to mean, to devise; to see, to perceive, to observe, to recognize; to be prudent, to be wise. *Perf. ind. pass. νενόημαι.*

νόημα, *gen. ἄτος, τό* (*fr. νοέω*, to mind). Thought, intellect; a thought, a purpose, a resolution; the mind or disposition.

νομάς, *gen. ἄδος, ὁ* (*fr. νομή*,

pasture). One who pastures cattle, who leads a pastoral life. οἱ Νομαῖδες, Nomades, wandering tribes, pastoral communities.

ρομεύς, ἕως, ὁ (*ρομός*, pasture). A shepherd, a grazier, a distributor.

ρομεύω, *fut. -εύσω*, *perf. νενόμηνκα* (*ρομεύς*, a pasturer). To pasture, to graze, to tend, to feed.

ρομή, *gen. ῆς, ἡ* (*ρέμω*, to feed). Pasture; division, share.

ρομίζω, *fut. -ίσω*, *perf. νενόμικα* (*ρόμος*, law). To establish by law or usage, to introduce, or adopt as a custom;—to suppose, to think, to believe; to judge; to observe.

ρόμιμος, η, ον (*fr. νόμος*, law). Conformable to law or usage, customary, lawful. τὰ ρομίμια, established usages, privileges, laws.

ρόμισμα, ἄτος, τό (*fr. ρομίζω*, to establish by law). A thing established by law, a received custom; a coin, a piece of money.

ρομοθετέω, ὦ, *fut. -ήσω*, *perf. νενομοθέτηκα* (*from ρομοθέτης*, a legislator). To enact laws, to legislate; to promulgate or publish a law; to ordain or sanction by law.

ρομοθέτης, ου, ὁ (*νόμος*, a law, *τίθημι*, to place). A legislator, a lawgiver, a senator.

ρομοθετικός, ἡ, ὄν (*adj. νόμος*, a law, *τίθημι*, to place). That pertains to law or legislation, relating to law, skilled in legislation.

ρόμος, ου, ὁ (*ρέμω*, to distri-

bute). Partition, distribution, allotment, arrangement; an established law, usage, or custom.

νομός, οὔ, ὅ (νόμω, to pasture). Pasture ground, pasture, a district.

νόος, νόου, contr. νοῦς, gen. νοῦ, ὅ. Thought, purpose, resolution, sentiment, opinion; the manner of thinking, or disposition of mind; the mind, intelligence, understanding, prudence.

νοσέω, fut. ἥσω, perf. νενόσηκα (νόσος, sickness). To be sick.

νόσος, ου, ἥ. Sickness, affliction, disease, suffering.

νοστέω, fut. -ήσω, perf. νενόστηκα (νόστος, a return). To return, to arrive.

νόσφι, νόσφιν (adv.). Apart, removed from, away from.

νότιος, α, ον (adj. fr. νότος, the south). Southern.

νότος, ου, ὅ. The south, the south wind.

Νότος, ου, ὅ. Notus, the south wind personified.

νοθετέω, fut. -ήσω (νοῦς, the mind). To put in mind, to remind, to admonish, to correct, to amend.

νοθετικός, ἥ, ὄν (νοθετέω, to remind). Admonitory, instructive.

Νουμᾶς, ᾶ, ὅ. Numa (Pompilius), the second king of Rome.

νύ or νύν (an enclitic partic. equiv. to δὴ and οὖν, in use chiefly in Ionian writers). Now, then, indeed, thereupon.

νύκτωρ (adv. fr. νύξ). By night.

νυμφάων, Æol. for νυμφῶν, gen. pl. of νύμφη.

νύμφη, ης, ἥ. A bride, a newly married woman, a daughter-in-law; a nymph.

νῦν, and νῦνι (adv.). Now, at the present moment:—τὰ νῦν, at present. οἱ νῦν ἄνθρωποι, the present race of men. See App. on Partic. 172.

νύξ, gen. νυκτός, ἥ. Night: gen. sing. as an adv. by night.

νῶτος, ου, ὅ. The back; a rising ground, a ridge: pl. τὰ νῶτα.

Ξ.

ξαίνω, fut. ξανῶ, perf. ἔξαγκα (fr. ξάω, obsol. to scrape). To card or comb wool; to spin, to weave.

Ξανθίππη, ης, ἥ, Xanthippe, the wife of Socrates.

ξάνθος, ἥ, ὄν (adj.). Yellow, fair.—τὸ ξανθόν, the ruddy color.

Ξανθός, ου, ὅ. Xanthus, a river of Troas, in Asia Minor.

ξένη, ης, ἥ (fem. of ξένος, strange). A female stranger, a foreign woman. With γῆ understood, a strange land, a foreign country.

ξενία, ας, ἥ, Ionic ξενίη, ης, ἥ (ξένος, a guest). The state or condition of a stranger, the right or claim of friendly hospitality, hospitality.

Ξενιάδης, ου, ὅ. Xeniadēs, a Corinthian who bought Diogenes the Cynic, when sold as a slave.

Ξενίας, ου, ὁ. Xenias, an Arcadian, an officer in the army of Cyrus.

Ξενίζω, -ίσω. To receive as a guest.

Ξενοκλείδης, ου, ὁ. Xenocli- des, an admiral of the Corinthians. 2. an Athenian poet.

Ξενοκράτης, εος, contr. ους, ὁ. Xenocrates, a philosopher born at Chalcedon, and educated in the school of Plato.

Ξενοκτονέω, fut. -ήσω (ξένος, a stranger, κτείνω, to slay). To slay strangers, to offer strangers in sacrifice.

Ξενοκτόνος, ου, ὁ, ἡ. A person that slays strangers.

ξένος, poet. ξένος, η, ον (adj.). Foreign, strange; novel, wonderful; hospitable, kind to strangers. Subst. a stranger, a foreigner, a guest; a host, an entertainer. οἱ ξένοι, mercenary troops.

Ξενοφῶν, ὄντος, ὁ. Xenophon. (See p. 303).

Ξυνύλλιον, ου, τό (dim. of ξένος). Naughty stranger.

Ξέρξης, ου, ὁ. Xerxes, king of Persia, signally defeated in his attempt to invade Greece.

ξηραίνω, fut. -ῶ, perf. ἐξήραγκα (ξηρός, dry). To dry up, to parch, to dry.

ξηρός, ἄ, ὄν (adj.). Dry, arid, parched, withered.

ξίφος, εος, τό. A sword, a dagger.

ξηγγνώμων, ου, gen. ονος (adj. for συγγνώμων). Forgiving, indulgent, merciful.

ξηγνύκω, fut. -ήσω, perf. ξυγ-

κνύκω (Attic for συγνύκω, fr. σύν, together, and κνύω, to mix up). To mix up together, to throw into confusion.

ξηγγωρέω, ὦ, fut. -ήσω (for συγγωρέω, from σύν, together, and χωρέω, to come). To go with, to come together; to assemble; to contract; to resign; to grant, to consent to, to pardon.

ξύλινος, η, ον (adj. fr. ξύλον, wood). Made of wood, wooden.

ξύλλαμβάνω, fut. -λήσομαι, aor. 2 ξυνέλαβον (Attic for συλλαμβάνω, from σύν, together, and λαμβάνω, to take). To take together, to comprehend, to include, to grasp; to succor, to aid.

ξύλον, ου, τό. Wood, a piece of wood, a log, a board.

ξύμβαίνω, fut. -βήσομαι (Attic for συμβαίνω, fr. σύν, together, βαίνω, to walk). To walk together, to walk with, to come together. Imper. ξυμβαίνει, and συμβαίνει, it happens.

ξύμβασις, gen. εως, ἡ (Attic for σύμβασις, from συμβαίνω, to walk together). A reconciliation, an agreement; an occurrence.

ξύμβουλος, ον (adj. fr. συμβουλή for συμβουλή, counsel). That gives counsel, that is consulted.

ξύμμαχος, ον (adj. Attic for σύμμαχος, from σύν, together with, and μάχομαι, to fight). That aids another in war, an ally, a confederate in war.

ξύμπας, ὅσα, αν (adj. Attic for σύμπας, from σύν, together, and πᾶς, all). All together, the whole, all.

Ξυμπροπέμπω, *fut.* -ψω (*Attic* for συμπροπέμπω, from σύν, together, προπέμπω, to send before). To send before with, to accompany or escort along with.

Συμφωνία, ας, ἡ (*Attic* for συμφωνία, *fr.* σύν, together, and φωνή, a sound). The regular accord of sounds in music, symphony.

Σύν (*Attic* for σύν). With, together, with, &c.

Σύνειμι (*Attic* for σύνειμι). To be with;—to come together.

Σύνεσις, *gen.* εως, ἡ (*Attic* for σύνεσις, *fr.* συνίημι, to understand). The power or faculty of judging, judgment, understanding; a meeting or junction.

Σύνοικος, ον (*adj.* *Attic* for σύνοικος, *fr.* σύν, with, οἶκος, house). That lives in the same house with another, that lives with others.

Συστρατήγέω, ὦ, -ήσω (*Attic* συστρατήγέω, from σύν, together with, and στρατηγέω, to lead an army). To be the general of an army with another, to be the colleague of a general.

Συστρατήγος, οὔ, ὁ (*Att.* for συστρατήγος, from σύν, with, and στρατηγός, a leader). The colleague of a general.

Ξύω, *fut.* ξύσω, *perf.* ἐξύκα. To scrape, to scratch, to rasp, to polish.

O.

ὁ, ἡ, τό. The article, the, signifying that the noun with which

it stands indicates a determinate object among several, or the whole species. Homer, Hesiod, and other old poets, for the most part use it in the sense of a demonstrative pron., and even without a noun, this, that.—ὁ μὲν... ὁ δέ, the one,...the other, the former,... the latter.

ὀβολός, οὔ, ὁ. An obolus, an Athenian bronze coin, value between two and three cents.

ὀγδοήκοντα (*num. adj. ind. fr.* ὀγδοος, the eighth). Eighty.

ὀγδοος, η, ον (*adj. fr.* ὀκτώ, eight). The eighth. ὀγδοον (*adv.*). Eighthly.

ὄγε, ἡγε, τόγε (*pron. fr.* ὁ, ἡ, τό, and γε, which, by giving emphasis to the article, gives it the force of a demonstrative pronoun). This, this same.

ὄγκος, ον, ὁ (ἐγκω, *obsol.*, whence ἐνεγκεῖν, *aor. 2 inf.* of φέρω, to bear). Prominence, bulk; pride, self-conceit, arrogance.

ὅδε, ἡδε, τόδε (*pron. fr.* ὁ, ἡ, τό, and δε). This.

ὀδεύω, *fut.* -εύσω, *perf.* ὠδευκα (ὁδός, a way). To go forth, to travel, to journey.

ὀδηγέω, *fut.* -ήσω, *perf.* ὠδήγηκα (ὁδός, a way, ἡγέομαι, to lead). To lead the way, to guide, to conduct, to instruct, to teach.

ὀδοιπορέω, *fut.* -ήσω (ὁδός, a way, and πόρος, a passage). To pass over or through; to travel, to journey.

ὁδός, οὔ, ἡ. A road, a way, a path, a route, a journey; an in-

stitution; a method. ἐν ὁδῷ, on a journey.

ὀδοὺς, ὄντος, ὅ. A tooth, a fang.

Ὀδρύσαι, ων, οἱ. The Odrysæ, a Thracian tribe around the Hebrus.

ὀδύνῃ, ης, ἡ (ὀδύνω, *obsol.* to cause pain). Pain, anguish, grief, trouble, sadness.

ὀδύρεο, *Ion.* for ὀδύρου, *pres. imperat.* of ὀδύρομαι.

ὀδύρομαι, *used in pres, impf., and aor. 1, pt. ὀδῦράμενος. Intr.* to be distressed, to lament, to grieve. *Tr.* to bewail, to deplore.

Ὀδυσσεύς, ἑως, ὅ. Ulysses, son of Laertes, and king of Ithaca, the most crafty and eloquent of the Grecian chiefs in the Trojan war.

ὄζος, ου, ὅ. A shoot, a branch, a sprout;—a child, a descendant.

ὅθεν (*adj. fr. ὅς*). From whence; whence; why, wherefore.

ὅθενπερ (*adv. ὅθεν*, whence, *περ*, *emphatic*). Whence.

ὅθι (*adv. poetic for οὗ*). Where.

Οἶαγρος, ου, ὅ. Œagrus, a king of Thrace, and father of Orpheus by Calliope.

οἶδα (*perf. mid. of εἶδω, used as a present*), I know.

Οἰδίπους, οδος, ὅ. Œdipus, son of Laius king of Thebes, and Jocasta. His sufferings and death form the subject of two of the plays of Sophocles.

οἶεσι, and οἶεσιν, *dat. pl. of*

οἷς, ὅ, and ἡ, a sheep; a ram; an ewe.

οἰκᾶδε, and *Dor. οἰκαδες* (*adv. fr. οἶκος*, house). Homewards, toward the house.

οἰκεία, ας, ἡ (*fem. of οἰκεῖος*). One's native land or home.

οἰκεῖος, α, ου (*adj. fr. οἶκος*, a house). Domestic, one's own; intimate, familiar; related, connected, attached. *Subst. ὁ οἰκεῖος*, an intimate, a relation.

οἰκέτης, ου, ὁ (*fr. οἰκέω*, to dwell). A member of a family. *generally*, a slave, a servant; *sometimes in plur.* a wife and children.

οἰκετικός, ἡ, ὅν (*οἰκέω*, to inhabit). That pertains to the servants of a family.—τὸ οἰκετικόν, *same sense as οἰκέται*, the servants or slaves belonging to a family.

οἰκέω, *fut. -ήσω, perf. ὤκηκα* (*fr. οἶκος*, a house). To inhabit, to live, to dwell, to manage household affairs, to govern. *Mid. voice*, to inhabit.—ἡ οἰκουμένη, the habitable world, an inhabited country. οἱ οἰκοῦντες, the inhabitants.

οἰκησις, εως, ἡ (*fr. οἰκέω*, to inhabit). Habitation; a house, a dwelling.

οἰκήτωρ, ορος, ὁ (*οἰκέω*, to dwell). An inhabitant.

οἰκία, ας, ἡ (*οἶκος*, house). A house, an abode.

οἰκίδιον, ου, τό (*dim. of οἶκος*, a house). A little house, a hut, a cabin.

οἰκίζω, *fut. -ίσω, perf. ὤκηκα*

(οἶκος, a house). To build a house, to render habitable, to people, to found a colony. *Mid.* to dwell.

οἰκοδομέω, *fut.* -ήσω, *perf.* οἰκοδόμηκα (οἶκος, a house, δέμω, to build). To build a house, to build, to construct.

οἰκοθεν (*adv. fr.* οἶκος, house, *θεν*, from). From home.

οἶκοι (*adv. an old dat. of* οἶκος, *for* οἶκω). At home.

οἶκονδε (*adv.* οἶκος, a house, *δε*, towards). Towards home, homeward.

οἰκονομέω, *fut.* -ήσω (οἶκος, a house, νέμω, to allot). To manage a household, to manage, to regulate, to govern.

οἰκονομία, *ας, ἡ* (*fr.* οἰκονομέω, to manage). The management and arrangement of a household, economy, arrangement, management.

οἰκονόμος, *ου, ὁ* (οἶκος, a house, νέμω, to manage). The head of a family; a steward, a manager, a distributor, &c.

οἶκος, *ου, ὁ*. A house, a chamber, a tent; a household, a family, a race. κατ' οἶκου, at home.

οἰκονμένη, *ης, ἡ* (*fr.* οἰκέω, to inhabit, *with* γῇ *understood*). The habitable globe.

οἰκτείρω, *fut.* -εῷ, *and* -τεῖ-*ρήσω, perf.* ὤκτηκα, *and* ὤκτει-*ρηκα* (*from* οἶκος, pity). To commiserate, to pity.

οἰκτιρμός, *ου, ὁ* (*fr.* οἰκτείρω, to commiserate). Pity, compassion.

οἶκος, *ου, ὁ* (*from* οἶ, alas).

Commiseration, compassion, lamentation, pity.

οἰκτρός, *ά, ὁν* (*adj. fr.* οἶκος, pity). Piteous, lamentable, pitiable.

οἶμαι, *for* οἶομαι. To think.

οἶμη, *ης, ἡ* (οἶω, *obsol., from* which is derived οἶσω, *the fut. of* φέρω, to bear). A way, a path, a journey;—melody, a song, a voice.

οἶμωγή, *ῆς, ἡ* (*from* οἶμῶζω, to lament). Lamentation, wailing, mourning.

οἶμῶζω, *fut.* -ξω, *perf.* ὤμωχα (*fr.* οἶμοι, alas). To wail, to shriek, to cry, to lament; to bewail, to deplore.

οἶν, *acc. sing. of* οἶς, a sheep.

οἶνοποιΐα, *ας, ἡ* (οἶνος, wine, ποίεω, to make). The making of wine.

οἶνος, *ου, ὁ*. Wine.

οἶνόφλυξ, *gen.* ὕγος (*adj. from* οἶνος, wine, *and* φλύω, to overflow). Intoxicated with wine, addicted to wine, drunken.

οἶνοχόεω, *fut.* -ήσω (*fr.* οἶνος, wine, χέω, to pour). To pour out wine, to hand wine, to be a cup-bearer; to quaff, to drink or pledge.

οἶνοχόος, *ου, ὁ* (οἶνος, wine, χέω, to pour out). A cup-bearer, a butler.

οἶομαι, *fut.* οἰήσομαι, *perf.* ὤημαι. To think, to suppose, to conjecture, to believe.

οἶον (*adv. neut. of* οἶος). Just as, as, as if.

οἶόνπερ, *acc. of* οἶόσπερ, just as.

οἰοπόλος, ου, ὁ, ἡ. One who leads a solitary life, or is alone; a shepherd, a shepherdess.

οἶος, οἷη, οἷον (adj.). Alone.

οἶος, οἶα, οἶον (adj., a relative answering to τοῖος, and τοιοῦτος, expressed or understood). When the antecedent word is expressed, it signifies, as; when the antecedent word is understood, it is translated by, such as, just as, of such a kind as. In compar. resembling; with an infin. capable of doing, wont to do, inclined to do, willing to do.—οἶός εἰμι, οἶός τ' εἰμι, I am able.—οἶόν τέ ἐστι, it is possible. In exclamations, how.—οἶος μέγας, how great!

οἷς, and οἶος, gen. οἷος, and οἶός, ὁ and ἡ. The sheep; a ram, an ewe.

οἶσθα, for οἶδασθα, perf. mid. 2d pers. sing. of εἶδω. Thou knowest.

οἶστένυμα, ἄτος, τό (οἶστένιω, obsol., to shoot with arrows). The arrow shot from a bow, a discharge of arrows.

οἶστός, οὔ, ὁ. An arrow, a dart.

οἶχομαι, fut. οἰχήσομαι, perf. οἶχημαι. To go away, to depart. οἶχετο ἀπιών, he departed quickly.

οἰέλλω, fut. οἰεῶ, aor. 1 ὠκει-
λα. Tr. to move, to put in motion. Intr. to go, to arrive at in a voyage.

ὀκνος, ου, ὁ. Sloth, inactivity, timidity, dulness.

ὀκτομηνᾶτος, α, ον (adj. fr. ὀκτώ, eight, μήν, a month). Of eight months, eight months old.

ὀκτώ (adj. indec.). Eight.

ὀκτωκαίδεκα (adj. ὀκτώ, καί, δέκα). Eighteen.

ὀλβιος, α, ον (adj. ὀλβος, good fortune). Happy, prosperous, wealthy.

ὀλβος, ου, ὁ. Good fortune, prosperity, wealth.

ὀλέθριος, ον (adj. ὀλέθρος, ruin). Destructive, fatal, deadly.

ὀλεθρος, ου, ὁ (ὀλλνμι, to destroy). Ruin, perdition; a scourge, a plague.

ὀλεσσα, Ionic and poetic for ὤλεσα, aor. 1 ind. act. of ὀλλνμι, to destroy.

ὀλιγάνθρωπος, ου, ὁ, ἡ (from ὀλίγος, few, and ἄνθρωπος, man). Scarce of men, thinly inhabited.

ὀλιγαρχία, ας, ἡ (from ὀλίγος, few, ἄρχω, to rule). An oligarchy, a government in the hands of a few.

ὀλίγος, η, ον (adj.). Few, little, small, slender. μετ' ὀλίγον, shortly. κατ' ὀλίγον, by little and little, gradually, by degrees.

ὀλιγορέω, fut. -ήσω (ὀλίγος, few, ὥρα, care). To be careless about, to neglect, to despise.

ὀλιγωρία, ας, ἡ (ὀλιγορέω, to neglect). Carelessness, indifference, neglect.

ὀλισθαίνω, f. -ᾶνῶ, and -ήσω, perf. ὠλισθηκα, aor. 2 ὤλισθον. To slip, to slide, to fall, to decay, to decline.

ὀλισθηρός, á, όν (adj. fr. ὀλισθαίνω, to slip). Slippery, smooth.

ὀλλῦμι, fut. ὀλέσω, Att. ὀλῶ, perf. ὤλεκα, Att. redup. ὀλώλεκα, perf. 2 ὤλα, Att. redup. ὀλώλα,

aor. 2 mid. ὀλόμην. To destroy, to ruin.—*Pass.* to perish, to be destroyed.

ὀλολύζω, *fut.* -ύξω, *perf.* ὀλόλῃχα. To utter loud cries of joy or grief, to wail, to lament;—to shout for joy.

ὅλος, *η, ον* (*adj.*). The whole, all, entire.—τὸ δ' ὅλον, in a word then.

ὀλοσχερῶς (*adv. fr.* ὀλοσχερής, entire). Entirely, wholly.

Ὀλυμπία, *ας, ἡ*. Olympia, a name given to the sacred grove, &c. on the banks of the Alpheus in Elis, near which the Olympic games were celebrated.

Ὀλύμπια, *ων, τὰ* (*neut. of* Ὀλύμπιος, *scil.* ἱερά). The Olympic games.

Ὀλυμπιάς, ἄδος, *ἡ*. A contest in the Olympic games, a victory in the Olympic games;—an Olympiad, or period of four years.

Ὀλυμπιάς, ἄδος, *ἡ*. Olympia, the wife of Philip king of Macedonia, and mother of Alexander the Great.

Ὀλύνθιος, *α, ον* (*adj.*). Olynthian. οἱ Ὀλύνθιοι, the Olynthians.

Ὀλυνθος, *ου, ἡ*. Olynthus, a powerful city of Macedonia.

ὀλώλω, *ης, η, perf. subj. mid.* of ὀλλνμι, to ruin, to destroy.

ὅλως (*adv. fr.* ὅλος, whole). Wholly, entirely, altogether, in general.

ὀμαλός, *ἡ, ὄν* (*adj. from* ὅμος, united). Even, level, smooth, like.

ὀμαλῶς (*adv. fr.* ὀμαλός, like).

Uniformly, evenly, equally, alike, resembling.

Ὅμηρος, *ον, ὁ*. Homer, the earliest of the Greek poets. (See p. 319.)

ὀμιλέω, *fut.* -ήσω, *perf.* ὀμίληκα (ὅμιλος, a gathering). To associate with, to hold intercourse with, to be among, to converse with.

ὀμιλία, *ας, ἡ* (ὅμιλος, a gathering). Intercourse, social converse, an assembly.

ὀμίλος, *οῦ, ὁ* (ὁμοῦ, together, ἵλη, a throng). A gathering, a crowd, a throng.

ὀμίχλη, *ης, Ion.* for δμίχλη, *ης, ἡ*. Mist, vapor, smoke, steam.

ὄμμα, ἄτος, τό (ὄπτομαι, to see). The eye.

ὀμνῆμι, *fut.* ὀμόσω, *perf.* ὤμωκα, *Att. redup.* ὀμώμωκα, *f. mid.* ὀμοῦμαι, *contr. for* ὀμόσομαι. To swear.

ὀμογνωμονέω, ᾧ, *fut.* -ήσω (from ὁμός, like, and γνώμη, an opinion). To be of the same opinion or sentiments; to assent; to agree with.

ὅμοιος, *α, ον* (*adj. poetic* ὁμοίος, *fr.* ὅμος, united). Like, resembling, the same, equal. *Neut.* as *adv.* ὅμοια, and ὅμοιον, similarly, in like manner.

ὀμοιότης, *ητος, ἡ* (ὅμοιος, like). Resemblance, similarity.

ὀμοιόω, *fut.* -ώσω, *perf.* ὤμοίωκα (ὅμοιος, like). To assimilate, to make similar.

ὀμοίως (*adv.* ὅμοιος, like). In like manner; as well as.

ὀμολογέω, *fut.* -ήσω, *perf.* ὤμο-

λόγηκα (ὁμοῦ, together, λέγω, to say). To agree in opinion, to acknowledge, to confess, to grant.

ὁμολογία, ας, ἡ (ὁμολογέω, to agree in opinion). Consent, agreement;—an engagement.

ὁμονοέω, fut. -ήσω, perf. ὠμονόηκα (ὁμοῦ, together, νοέω, to think). To be of the same mind, to agree in opinion, to be concordant.

ὁμονοία, ας, ἡ (ὁμονοέω, to be of the same mind). Similarity of sentiment and manner of thinking, concord.

ὁμορος, ον (adj. fr. ὁμός, like, ὄρος, boundary). Bordering upon, neighboring. Subst. a neighbor.

ὁμός, ἡ, ὅν (adj.). United;—like, equal, resembling.

ὁμόσας, gen. αὐτος, aor. 1 part. of ὀμνῶμι, to swear.

ὁμόσε (adv. ὁμός, like). Together with, at the same place, together.

ὁμότεχνος, ον (adj. from ὁμός, like, τέχνη, art, trade). Of the same trade or calling.

ὁμότιμος, ον (adj. ὁμός, like, τιμή, honor). Of equal honor or rank, on a level with. Subst. a peer.

ὁμοτρᾶπεζος, ον (adj. ὁμός, τραπέζα, a table). That eats at the same table.

ὁμοῦ (adv. ὁμός, united). Together, in the same place, at the same time, at once.—ὁμοῦ τί, almost, nearly.

ὁμόφῦλος, ου, ὁ, ἡ (ὁμός, same, φυλή, a tribe). Of the same tribe, class, or kind.

Ὀμφᾶλη, ης, ἡ. Omphalē, a queen of Lydia, who bought Hercules when he was sold as a slave.

ὀμφᾶλός, οὔ, ὁ. The navel.

ὀμφαξ, gen. ἄκος (adj.). Unripe.

ὁμῶς (adv. fr. ὁμός, like). Together, together with, equally, in like manner; with a dat. like, just as, same as ὁμοίως.

ὁμῶς (conj. from ὁμός, like). However, yet, nevertheless, although.

ὄναρ, τό (indec.). A dream.

ὀνειᾶθ' for ὀνειῶτα, nom. pl. of ὀνειαρ, profit, advantage, &c.

ὀνειαρ, ἄτος, τό (fr. ὀνημι, to profit). Profit, advantage, utility, aid. ὀνειῶτα (nom. pl.), agreeable things, viands.

ὀνειδεις, ον, and ος, α, ον (adj. fr. ὀνειδος, reproach). Reproachful, shameful, disgraceful, opprobrious.

ὀνειδίζω, fut. -ίσω, perf. ὠνειδικα (ὀνειδος, reproach). To find fault with, to reproach, to upbraid.

ὀνειδος, εος, τό (ὀνομαι, to abuse). Blame, reproach, ignominy, disgrace.

ὀνειος, ον, and ὀνιος, ον (adj. Ion. ὀνήϊος, from ὀνημι, to profit). Profitable, advantageous; assisting, helping.

ὀνειρος, ου, ὁ. A dream.

ὀνησις, gen. εως, ἡ. Profit, benefit, utility, advantage.

ὀνίνημι, and ὀνημι, fut. ὀνήσω, perf. ὠνήκα. To aid, to profit, to delight.

ὄνομα, ἄτος, τό. A name, a title. fame, renown.

ὀνομάζω, *fut.* -ᾶσω, *perf.* ὠνόμαα (ὄνομα, a name). To name, to call; to celebrate.

ὀνομαίνω, *fut.* -ανῶ (*Dor. and Æol.* for ὀνομάζω, from ὄνομα, name). To name, to call; to nominate, to appoint; to create, to promise.

ὀνομαστός, ἢ, ὄν (*adj. fr.* ὀνομάζω, to name). Famous, of distinguished name, renowned.

ὀνόμηναι, *Ion.* ὠνόμηναι, *aor.* 1 *ind.* ὀνομαίνω for ὀνομάζω.

ὄνος, ου, ὄ. The ass.

ὄντως (*adv. fr.* ὄντος, *gen.* of ὄν, *part.* of εἶμι, to be). Truly, really, verily, in truth.

ὀξέως (*adv. from* ὀξύς, sharp). Sharply, quickly, rapidly, actively.

ὀζυδερκής, ἐς (*adj. from* ὀξύς, sharp, and δέρομαι, to see). Sharp-sighted.

ὀξύθυμος, ον (*adj.* ὀξύς, sharp, θυμός, spirit). Quick-tempered, irascible, rash, passionate.

ὀξύς, εἷα, ύ (*adj.*). Sharp, keen, pointed, piercing;—rapid, fleet.—εἰς ὀξύ, to a point.

ὀξύχολος, ον (*adj. from* ὀξύς, quick, and χολή, anger). Irascible, passionate, choleric, hasty.

ὅπη (*adv.*). Where;—how, as, in such a manner as, in whatsoever manner, whither, wheresoever.

ὀπισθε, and ὀπισθεν, *poetic* ὀπιθε, and ὀπιθεν (*adv.*). From behind, behind, backward.

ὀπίσθιος, α, ον (*adj. fr.* ὀπισθε, from behind). That is behind, the hinder.

ὀπίσσω (*adv. poetic for* ὀπίσω, backward, behind).

ὀπίσω (*adv.*). Backward, behind, back, again, for the future. εἰς τὰ ὀπίσω, backward, *lit.* to the things behind.

ὀπλή, ῆς, ἥ (ὄπλον, a weapon). A solid hoof, like that of a horse, a hoof.

ὀπλίζω, *fut.* -ίσω, *perf.* ὤπλιπα (*fr.* ὄπλον, a weapon). To furnish with arms, to arm, to equip.

ὀπλισμός, οὔ, ὄ (ὀπλίζω, to arm). Armor, equipment.

ὀπλίτης, ου, ὄ (ὄπλον, a weapon). A heavy-armed soldier.

ὀπλιτικός, ἢ, ὄν (*adj. fr.* ὀπλίτης, a heavy-armed foot-soldier). That pertains to or concerns heavy-armed soldiers. ὀπλιτικὴ τέχνη, the art of using arms.

ὄπλον, ου, τό. A weapon. τὰ ὄπλα, arms, accoutrements.

ἐποίος, α, ον (*adj.*). Such, of what kind, nature, sort, or manner. *Used often as a relative answering to* τοῖος. ὁποίος, the same as ποῖος.

ὀπόσος, η, ον (*adj. poet.* ὀππόσος). Much, as great, as numerous, how great, how much, how many. *Answering to* τόσος. *It is another form of* πόσος.

ὀπόταν, and ὀπότε (*adv. from* πότε, when). When, since, as often as, because, whenever.

ὀπότε (*adv. poetic.* ὀππότε). When, since, foras much as. *Another form of* πότε.

ὀπότερος, α, ον (*adj.*). Which of the two, either of the two,

whichever of the two, the one or the other.

ὀποτέρως (*adv.*). In which way soever of the two. *Same as ποτέρως*, how?

ὀποτέρωσε (*adv.*). Towards which part, side, or place of two.

ὅποτε (*adv. poetic for ὅποτε*). When, since, as often as.

ὅπου (*adv. from ποῦ*, where). Wherever, where, since.

ὀπτάω, *fut.* -ήσω, *perf.* ὤπτηκα. To roast, to bake, to boil, to cook.

ὀπτομαι, *fut.* ὀψομαι, *perf.* ὤμμαι, *aor.* 1 *pass.* ὤφθην. To see, to behold. *It supplies some of the tenses of ὁράω*.

ὀπώρα, *ας*, ἡ. Autumn, the beginning of autumn, harvest.

ὀπως (*adv.*). How, when, after.

ὀπως (*conj.*). That, in order that, as that, as. *ἐστ' ὀπως*, it is possible that. *See App. on Partic.* 184.

ὀρεῶς, ἡ, ὄν (*adj.* ὁράω, to see). To be seen, seen, visible.

ὁράω, *fut.* ὀψομαι, *perf.* ἐώρεα; *aor.* 2 εἶδον. To see, to behold, to perceive.

ὀργάνον, *ου*, τό. An instrument, an engine, a machine;—an organ.

ὀργή, ἡς, ἡ. Anger, rage, passion, hatred.

ὀργίζω, *fut.* -ίσω, *perf.* ὤργισα (*ὀργή*, hatred). To render angry, to exasperate, to provoke. *Mid. voice*, to grow angry, to be angry.

ὀργινιά, *ας*, or ὀργυνια, *ας*, ἡ (*fr.* ὀρέγω, to extend). The space

between the hands with the arms extended, a fathom.

ὀρέγω, and ὀρέγνυμι, *fut.* ὀρέξω, *perf.* ὤρεχα. To stretch forth, to extend. *Mid. voice*, to stretch forth the hands after, *i. e.* to strain after, to desire earnestly, to reach for.

ὄρειός, ἡ, ὄν (*adj. fr.* ὄρος, a mountain). Mountainous, on mountains, wild.

ὄρειος, *ον* (*adj. fr.* ὄρος, a mountain). Dwelling on mountains, mountainous.

Ὀρέστης, *ου*, ὁ. Orestes, son of Agamemnon and Clytemnestra, king of Mycenæ and Sparta. *He was tormented by the Furies, for having slain his mother.*

ὄρεστιάς, *γεν.* ὄδος, ἡ (ὄρος, a mountain, ἐστιά, a home). A mountain girl, an inhabitant of the mountains.

ὄρθιος, *α*, *ον* (*adj. fr.* ὀρθός, straight). Erect, steep, upright, straight.

ὀρθός, ἡ, ὄν (*adj.*). Erect, upright, straight, steep;—encouraged.

ὀρθότης, *ητος*, ἡ (ὀρθός, straight). An upright position, straightness, : uprightness, rectitude.

ὀρθόω, *fut.* -ώσω, *perf.* ὤρθωκα (ὀρθός, straight). To sit upright, to raise, to elevate, to make straight, to direct, to regulate, to cause to prosper. *Mid.* to arise, to succeed.

ὀρθῶς (*adv.* ὀρθός, straight). Rightly, filly, suitably, correctly.

ὀρίζω, *fut.* -ίσω, *perf.* ὤρισκα

ὄρος, a limit). To limit, to bound, to define, to appoint. *Mid.* to establish, to enact, to define.

ὄρῳ, *fut.* -ῶ (fr. ὄρω, to excite). To move, to awaken, to excite. *Mid.* to become roused. 3 pers. *aor.* 1 *opt. pass.* ὄρω-θειν.

ὄρκος, ου, ὁ. An oath. Also ὄρκιον, ου, τό.

ὀρμάω, *fut.* -ήσω, *perf.* ὤρμηκα (fr. ὀρμή, an impulse). To excite, to urge, to move forward, to rush on, to hasten, to advance, to flow, as a stream from a fountain. *Mid.* to rise, said of rivers.

ὀρμέω, *fut.* -ήσω, *perf.* ὤρμηκα (ὄρμος, a harbor). To be in harbor, to lie at anchor, to lie still or secure.

ὀρμίζω, *f.* -ίσω, *Att.* -ιῶ (ὄρμος, a roadstead, haven). To bring to a safe anchorage, bring into harbor, to moor, anchor; to moor a ship in the open sea, let her ride at anchor. *Mid.* to come to an anchor, to anchor.

ὄρνις, ἰθος, ὁ, ἡ (ὄρνυμι, to excite). A bird, a hen, a winged creature, applied to the cicada. *Attic nominative and acc. pl.* ὄρνις and ὄρνεις, for ὄρνιθες, ὄρνιθας.

Ὀρόντης, ου, ὁ. Orontes, a Persian nobleman in the army of Cyrus. He had twice acted a treacherous part, but on the third attempt, being detected, he was tried, condemned, and executed.

ὄρος, εος, τό. A mountain, a hill, an elevation.

ὄρος, ου, ὁ. A limit, a boundary, a landmark.

ὀρόωδέω, *fut.* -ήσω, *perf.* ὠρόωδηκα (ὀρόος, the rump, and δέος, fear, a metaphor from animals which show their fears by the movement of the tail). To be terrified, to dread, to shudder at.

ὀρυκτός, ἡ, ὄν (ὀρύσσω, to dig). Dug up, excavated.

ὀρύσσω, *Att.* -τιω, *fut.* -ξω, *perf.* ὠρυχα, *aor.* 2 ὠρυγον, *perf. pass.* ὠρυγμαι. To dig, to make a hole, to excavate.

ὀρφαντικός, ἡ, ὄν (*adj. fr.* ὀρφανός, an orphan). Of or pertaining to orphans; destitute.

Ὀρφεύς, εως, ὁ. Orpheus, the son of the muse Calliope, and famous for his skill in playing on the lyre.

ὀρχέομαι, *fut.* -ήσομαι, *perf.* ὠρχημαι (fr. ὄρω, to excite). To bound, to spring, to dance.

ὄρω, *obsol.* for which we now have ὄρνυμι, *fut.* ὄρσω, *perf.* ὠρα *perf.* 2 ὠρα. To excite, to raise, to awaken, to move.

ὄς, ἡ, ὄν, Homeric for ἐός, ἐή, ἐόν (*poss. pron.*). His, hers, its; *pl.* their.

ὄς, ἡ, ὅ (*pron.*). Who, which, that.

ὀσμή, ἡς, ἡ (fr. ὀζω, to yield an odor). Smell, whether good or bad; an agreeable odor; a stench.

ὅσος, η, ου (*relative pronoun, often answering to τοσοῦτος*). As much as, as great as, as many as, how much. ὅσοι, how many soever; whosoever, as many as. ὅσοιτερ, how many soever, same as ὅσοι. ὅσοι μῆρες, every mouth;

ἔσθαι ἡμέραι, daily. ἐν ὅσῳ, in the mean time, whilst. ἐς ὅσον, καθ' ὅσον, ἐφ' ὅσον, in as far as, in as much as. ὅσον, and ὅσα, are used adverbially.

ὅσπερ, ἥπερ, ὅπερ (pron. i. e. ὅς and περ). Whoever, whichever, whatsoever, whatsoever.

ὅσσοις, poetic for ὅσος, which see.

ὅσσοις, οὐ, ὅ, and ὅσσοις, εὖ, τό. The eye.

ὅστις, ἥτις, ὅτι (pron. fr. ὅς, who, and τις). Who, which, that, what.

ὅστιόν, ἐόν, contr. ὅστιόν, οὐ, τό. A bone.

ὅστις, ἥτις, ὅτι (pron. ὅς, and τις). Whoever, whosoever, whatever.

ὀστράκίζω, fut. -ίσω, perf. ὠστράκισα (ὀστράκον, a shell used in voting). To vote with shells, to banish by ostracism.

ὀστράκον, οὐ, τό. Baked clay, a tile:—a shell of a fish, a shell used in voting:—ostracism.

ὀσφραίνω, fut. -ἄνω, perf. ὠσφραγνα (ὄζω, to yield an odor). To smell. Mid. fut. ὀσφρανοῦμαι, ὀσφρήσομαι, aor. 2 ὠσφρόμην, to inhale an odor, to scent, to smell.

ὅταν (conj. ὅτε, when, and ἄν, if). When, whenever.

ὅτε (conj.). When, since. ἔσθ' ὅτε, sometimes. See App. on Partic. 188.

ὅτι (poet. ὅτι, conj. properly neut. of ὅστις). That, as, because. See App. on Partic. 189, 190.

ὅτου, Att. for οὔτινος, gen. of ὅστις. ὅτω, for ὅτινι.

ὅτονοῦν. See App. on Partic. 203.

ὀτρύος, ἄ, ὄν (adj. ὀτρύνω, to urge). Active, quick, busy.

ὅττε, for ὅτε. When; as, since.

ὅττι, poet. for ὅτι. That, as, because, why.

οὐ (οὐκ before a vowel, οὐχ before an aspirate vowel; negative particle). Not, no. See App. on Partic. 191–198.

οὐ (adv. properly the genitive of ὅς). Where.

οὐ, or εἰ (the reflexive pronoun, dat. οἱ, acc. ἐ). Of himself, of herself, of itself.

οὐας, ἄτος, τό (Ionic for οὐς). The ear.

οὐδαμῇ, οὐδαμᾶ (adv.). Not in any place, nowhere, not in any way.

οὐδαμῶν (adv. οὐδέ, not, ἑμὸς, any one). Nowhere; οὐδαμῶν γῆς, nowhere on earth.

οὐδαμῶς (adv.). Not in any way, not at all, by no means.

οὐδας, τό (in nom. and acc. only; the other cases are formed from οὐδος, obsol. in nominative; gen. οὐδεος οὐδους; dat. οὐδεῖ, οὐδεῖ). A floor, the ground, a hall.

οὐδέ (conj. οὐ, not, δέ, and, even). And not, not even, neither, nor, not. οὐδέ... οὐδέ, neither... nor.

οὐδεῖς, οὐδεμία, οὐδέν (οὐδέ, not, εἷς, one). No one, none, nobody.—οὐδέν, nothing. οὐδέν

ἤτιω, nothing the less, nevertheless.

οὐδέποτε (*adv.* οὐδέ, and not, ποτέ, ever). Never.

οὐδέπω (*adv.* οὐδέ, not, πω, at some time). Not even yet, not at all.

οὐδέτερος, α, ον (*adj.* οὐδέ, nor, ἕτερος, the other). Neither of the two.

οὐδός, οὔ, ὅ. A threshold.

οὐκέτι (*adv.* οὐκ, not, ἔτι, still farther). No farther, no longer.

οὐκουν (*adv.* οὐκ, not, οὐν, then). Therefore not, not then, surely not.

οὐκοῦν (*interrog. adv.* οὐκ, not, οὐν, then). Is it not so? Is it not then? *The interrogative* therefore, then.

οὔλος, η, ον (*adj.* εἰλέω, εἴλω, to roll up). Crowded together, woolly, curling, having a crisped leaf, with long nap, soft.

οὔλος, η, ον (*adj.* ὀλέω, ὀλλῶμι, to destroy). Destructive, dire.

οὐν (*conj.*). Therefore, then, now:—namely.

οὐνεκα (*adv.* οὐ ἔνεκα). On which account, since, because.

οὐπερ (*adv.* properly *gen.* of ὅσπερ). Where.

οὐποτε (*adv.* οὐ, not, ποτέ, ever). Never.

οὐπω (*adv.* οὐ, not, πω, at some time). Not as yet, never, not at all.

οὐπώποτε (*adv.* οὐπω, not as yet, ποτέ, ever). Never as yet, never.

οὐρά, ᾶς, ἥ. The tail.

Οὐρανία, ας, poet. Οὐρανίη, ης,

ἥ (*fr.* οὐρανός, heaven). Urania, the muse who presided over astronomy.

οὐράνιος, α, ον (*adj.* οὐρανός, heaven). Heavenly, celestial. τὰ οὐράνια, the heavenly bodies.

οὐρανίων, *gen.* ὠνος, ὅ. An inhabitant of heaven. οὐρανίω-νες, the Titans.

οὐρανόθεν (*adv.* οὐρανός, heaven, and θεν, from a place). From heaven.

οὐρανός, οὔ, ὅ. Heaven.

οὔρος, *gen.* εος, *Ion.* for ὄρος, εος, τό. A mountain.

οὔς, *gen.* ὠτός, τό. An ear.

οὔς, *acc. pl.* of ὄς, ἥ, ὅ.

οὐσία, ας, ἥ (οὔσα, *pt.* of εἰμί, to be). An essence, a being, a thing, a body; property.

οὔτε (*conj.* οὐ, not, τε). And not, nor. οὔτε, ... οὔτε, either... or, neither... nor.

οὔτις, οὔτι, *gen.* οὔτινος (*adj.* *fr.* οὐ, not, τίς, any one). No one, none, nobody. οὔτις, as an *adv.* not at all.

Οὔτις, *acc.* Οὔτιν. Outis, i. e. Nobody, a name assumed by Ulysses, to deceive the Cyclops Polyphemus.

οὔτος, αὕτη, τοῦτο, and τοῦτον (*adj. pron.*). This, that.—καὶ ταῦτα, and that too, although, especially. ὦ οὔτος, ho! you there, &c.

οὕτω, with a vowel following οὕτως, and οὕτωσι (*adv. fr.* οὔτος, this). Thus, in this manner, in these circumstances; on these conditions, in this case. See *App. on Partic.* 207.

οὐχ, before an aspirated vowel for οὐ. Not, no.

οὐχί (adv. a form of οὐ). Not.

ὀφείλω, fut. -λήσω, perf. ὠφείληκα, aor. 2 ὠφελον (ὀφείλλω, to owe). To owe, to be indebted, to be under obligation. With an infinitive it is rendered by, must, would, ought. With ὥς and the infinitive it expresses a wish, and is rendered, would that I had; literally, how I ought.

ὄφελος, εος, τό (ὀφείλλω, to swear). Advantage, profit, succor.

ὀφθαλμία, ας, ἡ (ὀφθαλμός, the eye). The ophthalmia, a disease of the eyes.

ὀφθαλμός, οὔ, ὁ (ὀπτομαι, to see). An eye.

ὄφης, εως, ὁ. A serpent.

ὀφλω, fut. ὀφλήσω, perf. ὠφληκα (ὀφείλλω, to owe). Generally in the same sense as ὀφείλω. With δίκη, expressed or understood, in sense of, to be liable to pay a fine, to incur, to bring upon, to merit.

ὄφρα (conj.). That, in order that, until, while, as long as.

ὀφρύς, ὅς, ἡ. The eye-brow. Hence, pride, superciliousness. Likewise, a hill, an elevation, a ridge, or brow of a hill.

ὀχετός, οὔ, ὁ (ὀχέω, to carry). A trench, a channel, a canal, a drain.

ὀχέω, ὤ, fut. -ήσω. To carry, to convey; to bear, to endure, to suffer, to sustain. ὀχεύομαι, to be carried, to have oneself conveyed, to ride.

ὀχληρός, ἄ, ὄν (adj. ὀχλέω, to

molest). Troublesome, distressing, turbulent, riotous, seditious.

ὄχλος, ου, ὁ. A crowd, the populace, the people.

ὀχυρός, ἄ, ὄν (ἔχω, to hold). Tenable, capable of defence, strong by nature, impregnable.

ὀχυρόω, fut. -ώσω, perf. ὠχυρώκα (ὀχυρός, tenable). To render tenable, to fortify, to strengthen.

ὄψ, gen. ὀπός, ἡ (εἶπω, obsol. in pres., to speak). The voice.

ὄψαι, Ion. for ὄψη, 2d pers. fut. of ὀπτομαι, act. sense.

ὄψιος, α, ον (adj. fr. ὀψέ, adv. late, after). Late, after. Compar. ὀψιαίτερος, ὀψιέστερος. Superl. ὀψιαιέτατος, ὀψιέστατος.

ὄψις, εως, ἡ (ὀπτομαι, to see). Sight, seeing, an external appearance, the countenance. αἱ ὄψεις, the eyes.

ὄψον, ου, τό (ἔψω, to boil). Any thing eaten with bread, and previously cooked; vegetables, a relish.

ὄψοποιός, οὔ, ὁ (ὄψον, and ποιέω, to prepare). One who dresses victuals, a cook.

Π.

Πᾶγᾱσίς, gen. ἰδος, Doric for Πηγᾱσίς, gen. ἰδος, ἡ (adj.). Of or belonging to Pegᾱsus, Pega-sean.

Παγγαῖον, ου, τό. Pangæon, a range of mountains in Thrace.

πάγη, ης, ἡ (fr. πῆγνῦμι, to fix together). A snare, a noose, a trap.

παγίς, *gen.* ἰδος, ἡ (πήγνυμι, to fix together). A snare, a trap, a net; cunning.

πάγκαλος, *ον* (*adj.* πᾶς, all, καλός, beautiful). Very beautiful.

πάγος, *ον*, ὁ (πήγνυμι, to fix together). A concrete mass, ice, a freezing;—a hill, a mound.

Πᾶδος, *ον*, ὁ. The Po, the largest river of Italy. It falls into the Adriatic sea, south of Venice.

παθήω, *obsol. in pres., fut.* παθήσω, *perf.* πεπάθηκα. See πάσχω.

πάθος, *gen.* ἑος, τό (πάσχω, to suffer). Passion, feeling; suffering, affection, ecstasy, affliction, trouble, &c.

παιάν, ᾄνος, ὁ. A pæan, a triumphal hymn, a hymn in honor of Apollo, a song of victory.

παιανίζω, *fut.* -ίσω, *perf.* πεπαιάνικα (from παιάν, a pæan). To sing a pæan, or song of victory.

παιδαγωγός, οὔ, ὁ (παῖς, a boy, ἄγω, to conduct). One who conducts boys to school, an attendant; a preceptor.

παιδάριον, *ον*, τό (*dimin.* of παῖς). A little boy.

παιδεία, ας, ἡ (παιδεύω, to educate). Instruction, education, learning, discipline.

παιδεύω, *fut.* -εύσω, *perf.* πεπαιδευκα (παῖς, a boy). To educate, to bring up.

παιδία, ας, ἡ (παίζω, to play). Amusement, play, sport, sportive trifling.

παιδικός, ἡ, ὄν (*adj. fr.* παῖς,

a boy). Boyish, like a boy, puerile, juvenile. τὰ παιδικά, a beloved object.

παιδίον, *ον*, τό (*dim.* of παῖς). A child, a young child.

παιδοφονέω, *fut.* -ήσω (from παῖς, a boy, φένω, to slay). To murder boys, to murder children.

παιδοφόνος, *ον* (*adj.* παῖς, a boy, φένω, to murder). That murders boys or children.

παίζω, *fut.* παίσω, *Dor.* παίξω, *perf.* πέπαικα, *Dor.* πέπαιχα (*fr.* παῖς, a child). To sport, to frolic, to play, to joke, to be merry. *Aor.* 1 *ind. act.* ἔπαιξα, *perf. ind. pass.* πέπαιγμαι, *aor.* 1 *ind. pass.* ἐπαίχθην.

παῖς, *gen.* παιδός, *poet.* παῖς, παῖδος, ὁ, ἡ. A child, whether son or daughter, a young slave, either male or female.

παίω, *fut.* παίσω, *Att.* παήσω, *perf.* πέπαικα, *perf. pass.* πέπαισμαι. To strike, to wound, to dispatch, to perform quickly, to dash.

πάλαι (*adv.*). Formerly, in ancient times, long ago.

Παλαίμων, *ονος*, ὁ. Palæmon, the name given to Melicertes when turned by Neptune into a sea-deity. Melicertes, or Melicerta, a son of Athamas and Ino, saved by his mother from the fury of his father.

παλαιός, ἡ, ὄν (*adj. fr.* πόλαι, formerly). Old, ancient, former. τὸ παλαιόν, *as an adv.*, formerly. οἱ παλαιοί, the ancients.

παλαιότης, *ητος*, ἡ (*fr.* παλαιός, old). Age, antiquity.

πάλαισμα, *gen.* ατος, τό (*fr.* πάλη, a wrestling). The art of wrestling, a stratagem, a cunning trick, a contest, an effort, a struggle.

παλαιστή, ἥς, ἡ (*fr.* πάλλω, to brandish). A measure of four fingers' breadth, a palm.

παλαίστρα, ας, ἡ (*fr.* παλαίω, to contend). A place for wrestling, a palaestra.

παλαίω, *fut.* -αίσω, *perf.* πεπάλακα (*fr.* πάλη, a wrestling). To wrestle, to contend, to struggle with.

πῦλαμναῖος, ου, ὁ. A murderer: an epithet of Jupiter as the avenger of murder. τὸ παλαμναῖον, the pollution contracted by the guilt of murder.

παλίμπαις, αιδος, ὁ, ἡ (*adj.* πάλιν, again, παῖς, a child). In a state of second childhood, superannuated. *Subst.* one who is superannuated.

πάλιν (*adv.*). Back, back again, backwards; again, anew; on the contrary, in an opposite sense. αὖ is often joined with πάλιν.

πάλλω, *fut.* πᾶλῶ, *perf.* πέπαλκα. To hurl, to brandish, to shake, to agitate, to wield, to dandle.

παλτόν, ου, τό (*fr.* πάλλω, to brandish). A javelin, a missile weapon.

παμμεγέθης, ες (*adj. fr.* πᾶς, all, and μέγεθος, size). Of very large size, immense.

πάμπολυς, -πόλλη, -πολυ (*adj.*

fr. πᾶς, all, and πολὺς, many). Very many, very much.

παμφαίνω, and παμφανᾶω (*πᾶς*, the whole, φαίνω, to shine). To show brightly, to shine out, to glitter all over.

παμφανόωσαν, *for* παμφανῶσαν, *acc. sing. fem. part. pres. act. contracted of* παμφανᾶω.

Πάν, Πανός, ὁ. Pan, the son of Mercury, and the god of shepherds.

Πᾶνᾠδήναια, ων, τὰ (*πᾶς*, all, and Ἀθηναῖος, Athenian). A festival of Minerva, at Athens—the Panathenæan festival, at which all the nation assembled.

πᾶνᾠποτιμος, ον (*fr.* πᾶς, all, and ἄποτιμος, ill-fated). Very unfortunate, most unlucky, miserable.

πᾶνᾠόριος, ου, ὁ, ἡ (*fr.* πᾶς, all, ᾠ priv., ὥρα, time). Wholly unseasonable, perishing by an untimely death, unsuitable.

Πανδῖον, *gen. onos, ὁ.* Pandῖon, a king of Athens, who succeeded his father Erichthonius, B. C. 1437.

Πανδρόσιον, ου, τό. The Pandrosium, a small chapel, part of the Erechtheum on the Acropolis, sacred to Pandrosos, the deified daughter of Cecrops.

Πανδώρα, ας, ἡ. Pandōra, according to the mythologists, the first woman, made by Vulcan, presented with gifts by all the gods. Hence her name, from πᾶν, every, δῶρον, gift:—All-gifts.

πανήγυρις, εως, ἡ (*πᾶς*, all, and ἄγυρις, ἄγορά, an assembly). A

public assembly, a festive meeting, a festival.

Πανόπη, ης, ἡ. Panōpē, one of the Nereids.

πανοπλία, ας, ἡ (fr. πᾶς, all, ὅπλον, armor). Complete equipment, complete armor, the full complement of the arms of an ὀπλίτης; panoply.

πανόπτης, ου, ὁ (fr. πᾶς, all, and ὀπτομαι, to see). One that seeth all, the all-seer.

πανουργία, ας, ἡ (πανουργος, ingenious). Craft, cunning, villainy, mischief.

πανουργος, ον (adj. πᾶς, all, ἔργον, deed). Able to do any thing, artful, dexterous, cunning, wicked.

πανσέληνος, ου, ἡ (πᾶς, all, σελήνη, the moon). The full moon, the time of full moon.

παντάπῃσι (adv. πᾶς, all, and ἅπας, altogether). Totally, wholly, entirely, thoroughly.

πανταῖχόθεν (adv. πανταῖχου, every where, θεν, from). From every quarter, from all sides, from all around.

πανταῖχου (adv. πᾶς, every). Every where, all over, in every manner.

παντελῶς (adv. fr. παντελής, complete). Entirely, wholly, completely.

παντοδαπός, ἡ, ὅν (adj. πᾶς, all). Of every kind, manifold, various.

παντοῖος, α, ον (adj. πᾶς, all). Of all sorts, of all kinds, mixed, complete, various, changeable, in every way.

πάντοτε (adv. fr. πᾶς, all). At all times, always, continually.

πάντως (adv. fr. πᾶς, all). Altogether, in every way, entirely, absolutely, universally, totally.

πάνν (adv. πᾶς). Very much, very well, entirely, totally. With an adj. or adv. it gives a superlative sense. *πάνν μικρός*, exceedingly small.

πανύστατος, η, ον (adj. πᾶς, all, ὑστάτος, the last). The last of all.

πάππος, ου, ὁ (πάπας, a papa). A grandfather; a downy flower; the down on the cheek; the down on the seeds of certain plants.

πάπυρος, ου, ὁ, ἡ. The papyrus; an Egyptian aquatic plant (*cyperus papyrus*), from the inner rind, and concentric laminae of the stalk of which, paper and cordage were made.

παρά (prep.). Governs gen. dat. and acc.; signifies, motion from, close to or towards. With gen. from, of, on the part of, from among, above. Dat. at, near, among, by the side of. Acc. to, towards, by; beyond, beside, through, against, in comparison with. *παρά τοῦτο*, because; *παρά τί*, on what account; *παρά ὀλίγον*, by little, nearly; *παρ' ἡμέραν*, on every other day. In composition, besides, in addition, beyond, contrary; it denotes also defect.

παραβαίνω, fut. -βήσομαι, perf. -βέβηκα, aor. 2 παρεβην (*παρά*, beyond, and *βαίνω*, to

go). To pass by, to pass over, to overlook; to omit; to pass beyond, to transgress, to violate.

παράβállω, fut. -βύλω (παρά, to, βάλλω, to throw). To throw before, to throw to, to display; to compare; to give in trust.

παράβολος, ον (adj. from παράβállω, to expose). Daring, venturesome, rash, hazardous.

παραγγέλλω, fut. -γελῶ (fr. παρά, to, and ἄγγέλλω, to announce). To announce, to make known, to forbid, to admonish.

παραγίγνομαι, fut. -γενήσομαι (fr. παρά, near, and γίγνομαι, to be). To be present, to arrive, to approach, to come unexpectedly.

παράγω, fut. -άξω (fr. παρά, near, and ἄγω, to bring). To bring forward, to produce, to lead into, to turn aside, to pervert, to seduce, to promote.

παραδίδωμι, fut. -δώσω (παρά, to, and δίδωμι, to give). To deliver, to hand over, to consign, to transmit, to relate.

παράδοξος, ον (adj. fr. παρά, contrary to, and δόξα, an opinion). Contrary to opinion or belief, unexpected, strange, remarkable.

παραδόξως (adv. fr. παράδοξος, unexpected). Unexpectedly, strangely.

παραίνεις, εως, ἡ (fr. παραινέω, to encourage). Exhortation, encouragement, admonition, instruction, counsel.

παραινέω, fut. -έσω (fr. παρά,

to, and αἰνέω, to exhort; this word has same sense as παρηγορέω). To encourage, to advise, to admonish, to instruct.

παραιρέω, fut. -ήσω (fr. παρά, from, and αἶρέω, to take). To take away from, to diminish.

παραιτέομαι, fut. -ήσομαι (παρά, from, and αἰτέομαι, to obtain by request). To prevail by entreaty, to conciliate, to pacify; to deprecate, to avert, to refuse, to reject; to petition.

παρακαλέω, fut. -έσω (fr. παρά, to, and καλέω, to call). To call to any one to approach, to call for assistance, to beseech, to implore, to console, to comfort, to call forth.

παρακαταθήκη, ης, ἡ (παρακατατίθημι, to deposit with). A deposit committed to one's care.

παρακατατίθημι, f. -καταθήσω (fr. παρά, with, and κατατίθημι, to deposit). To deposit something in the hands of any one for another. Mid. to deposit for one's self, to give in charge, to deposit in trust, to entrust.

παρακείμει, fut. -κείσομαι (fr. παρά, near, and κεῖμαι, to lie). To lie near, the next to or at the side of, to be contiguous, to recline next to, as at table.

παρακλεύω, fut. -εύσω (fr. παρά, to, and κεύω, to urge). To urge on, to encourage, to animate.

παρακλήσις, gen. εως, ἡ (from παρακαλέω, to call to). Entreaty, supplication.

παρακοίτης, ον, ὁ (παρά, with,

κοίτη, a couch). A husband ; *prim. meaning*, a bed-fellow.

παρακολουθέω, *fut.* -ήσω (*fr.* παρά, with, and ακολουθέω, to follow). To follow closely, to accompany.

παραλαμβάνω, *fut.* -λήψομαι (*παρά*, from, and λαμβάνω, to receive). To receive from, to take from, to inherit, to hear of.

παραλείπω, *fut.* -ψω (*fr.* παρά, by, and λείπω, to leave). To pass by, to pass over, to neglect ; to overlook, to omit.

παράλεια, *ας, ἡ* (πάρεῤλος, παρά, near, and ἄλς, the sea). The sea coast ; the land on the sea-coast in Attica.

παράλιος, *ον, and* παρ᾽άλιος, *α, ον* (*adj. fr.* παρά, along, and ἄλς, the sea). Bordering on the sea, maritime.

παραλλάσσω, *Att.* -τιω, *fut.* -ξω (*παρά intens., and* ἀλλάσσω, to change). To change, alternate, to go through, to go over, to pass, to avoid, to surpass, to excel.

παραμένω, *fut.* -νῶ, *perf.* -μεμένηκα, *part. aor. 1* -μείνας (*παρά*, beside, and μένω, to stay). To remain near, to last, to persist, to remain in vigor, to remain unchanged.

παραμηρίδιος, *ον* (*adj. fr.* παρά, along, and μηρός, the thigh). Along or covering the sides of the thighs. *Subst.* τὸ παραμηρίδιον, a defence for the thighs, cuisses.

παραμῦθέομαι, *fut.* -ήσομαι (*παρά*, with, μῦθέομαι, to speak).

To encourage, to console, to advise, to remedy.

παραμῦθία, *ας, ἡ* (*παραμῦθέομαι*, to encourage). Encouragement, consolation, soothing.

παράνοια, *ας, ἡ* (*fr.* παρανοέω, to misconceive). Folly, silliness, insanity.

παρανοίγω, *fut.* -οίξω (*same as* παροίγω ; *παρά*, signifying diminution, and ἀνοίγω, to open). To open a little or partly, to open gradually.

παραπέμπω, *fut.* -πέμψω (*from* παρά, with, and πέμπω, to send). To send to, near or among ; to import, to pass over or by ; to omit, to neglect, to disregard, to despise. *Mid.* to send away from one's self.

παραπετάομαι, *see* παραπέτομαι.

παραπέτομαι, *fut.* -ήσομαι, and -πιήσομαι (*fr.* παρά, near, and πέτομαι, to fly). To fly to, to fly near, to fly by.

παραπλέω, *fut.* -πλεύσομαι (*fr.* παρά, by, and πλέω, to sail). To sail by the side of, to sail beyond, to sail along.

παραπλήσιος, *ον and* ος, *α, ον* (*adj. fr.* παρά, nearly, and πλησιος, alike). Near, approaching to, like, equal. *Neut. used adverbially.*

παραπλησίως (*adv. fr.* παραπλήσιος, equal). Very, closely, side by side, nearly, equally.

παραπόλλῃμι, *fut.* -απολέσω (*παρά, intens.,* ἀπόλλῃμι, to destroy). To destroy utterly, to ruin. *Mid.* to perish, to be lost.

παραπολύ (*adv. παρά, πολύ*). By much, by far; very much.

παρασάγγης, ου, ὁ. A Parasang, a Persian mile, equal to four English miles.

παράσημον, ου, τό (*fr. παράσημος, marked*). An ensign, a standard.

παράσημος, ον (*adj. παράintens., and σῆμα, a mark*). Noted, marked, remarkable, distinguished, famous.

παράσιτος, ου, ὁ, ἡ (*fr. παρά, with, and σῖτος, food*). One who eats with another, one who flatters another in order to live at his expense, *i. e.* a parasite.

παρασκενάζω, fut. -ᾶσω (*παρά, with, and σκενάζω, to provide*). To prepare, to get ready, to equip; to provide, to furnish, to acquire.

παρασκευή, ἡς, ἡ (*παρά, intens., and σκευή, preparation*). Preparation, an equipment, a premeditated purpose, a plan, an intrigue.

παρασπείρω, fut. -περῶ, perf. παρέσπαρκα, perf. pass. παρέσπαρμαι (*fr. παρά, by, and σπείρω, to sow*). To sow, to strew near, among or on, to sow along with, to plant by the side of.

παραστιάτης, ου, ὁ (*fr. παρίσταναι, to stand by the side of*). An assistant, a defender: *lit.* one who stands by the side of another.

παραστάτης, ἰδος, ἡ (*fr. παρίσταναι, to stand by the side of*). An assistant, a helper.

παρατάσσω, fut. -ᾶξω (*fr.*

παρά, by the side of, and τάσσω, to arrange). To range beside, to range near, to range opposite or in battle order. *In the mid. voice, to contend against.*

παρατείνω, fut. -ενῶ (*fr. παρά, along, and τείνω, to stretch*). To extend by the side of, to extend, to stretch out, to prolong, to continue, to lengthen, to weary, to delay.

παρατίθηναι, fut. -θήσω (*fr. παρά, by the side, and τίθηναι, to place*). To put near to, to propose, to compare, to deposit. *Mid. voice, to take to one's aid, to cite, to stake.*

παρατυγχάνω, fut. -τεύξομαι (*fr. παρά, with, and τυγχάνω, to meet*). To be present, to come up, to arrive, to occur.

παρανῦνκα (*adv. fr. παρά, at, and νῦν, now*). Immediately, presently, for the present, momentarily.

παραφέρω, fut. παροίσω (*παρά, from, φέρω, to bring*). To bring away from. *Pass.* to be carried out of, to be driven away from.

παραφυλάσσω, Att. -τιω, fut. -λάξω (*παρά, near, φυλάσσω, to watch*). To watch, to observe standing near, to guard.

παραχράομαι, fut. -χρήσομαι (*παρά, from, χράομαι, to use*). To misuse, to abuse, to overstrain, to use improperly.

παραχρημα, (adv. παρά, by χρημα, the matter). At the very instant, on the spot, instantly.

παραχωρέω, fut. -χωρήσω (*πα-*

ρά, towards, *χωρεύω*, to go). To approach, to advance to, to give way to, to yield, to depart from.

παρεδρεύω, *fut.* -εύσω (*fr.* *παρά*, by the side of, and *ἔδρα*, a seat). To sit beside, to sit near-to be an assessor, of an archon.

παρείληφα, *perf. ind.* of *παράλαμβάνω*, which see.

πάρειμι, *fut.* -έισομαι (*fr.* *παρά*, by, and *εἶμι*, to be). To be present. *πάρεστι*, *impers.* it is permitted, one may or can; &c. there is. *τὰ παρόντα*, present circumstances, the present, the actual state.

πάρειμι, *fut.* -έισομαι (*fr.* *παρά*, to, and *εἶμι*, to go). To go to, to approach, to pass by or beyond, to come near, to excel. *οἱ παριόντες*, those who come forward, the public orators.

παρεισέρχομαι, *fut.* -ελεύσομαι (*παρά*, at, *εἰς*, into, *ἔρχομαι*, to go). To enter by the side of, to enter on one side, to come, go or enter privily, to steal in, to come in along with.

παρειστήκει, see *παρίστημι*.

παρελάνω, *fut.* -εἰλώω (*fr.* *παρά*, by, beyond, and *εἰλάνω*, to drive). To drive or ride by or beyond, to pass by; to ride up to.

παρεμφερής, *ἐς* (*adj.* *fr.* *παρά*, nearly, and *ἐμφερής*, like). Nearly alike, somewhat alike, similar, resembling.

παρέξειμι, *fut.* -εξεῖσομαι (*παρά*, by the side of, and *ἔξειμι*, to go out). To go out on one side, to pass out by.

παρέρχομαι, *fut.* -ελεύσομαι (*παρά*, by, *ἔρχομαι*, to go). To pass by, to pass beyond, to draw near, to outstrip, to excel, to overreach, to omit. *Perf.* *παρελήλυθα*; *aor.* *2* *παρῆλθον*.

παρέχω, *fut.* -ξω, and -σχίσω (*fr.* *παρά*, near, and *ἔχω*, to hold). To place near, to hold near, to offer, to present, to bestow, to afford, to furnish, to make.

παρηγορία, *ας*, *ῆ* (*fr.* *παρηγορεύω*, to exhort). Exhortation, consolation, relief.

πάρημαι (*παρά*, beside, and *ἦμαι*, to sit). To sit beside, to sit down by.

παρθένος, *ου*, *ῆ*. A virgin, a maiden. As an *adj.* virgin, new, pure.

παρίημι, *fut.* -ήσω (*fr.* *παρά*, by, and *ἵημι*, to send). To let pass by, to pass over, to omit, to permit, to yield, to enfeeble: *perf. part. pass.* *παρειμένος*, *η*, *ον*, benumbed.

παριπνέω, *fut.* -εύσω (*παρά*, by the side of, and *ἵπνέω*, to ride). To ride by the side of or near, to ride beyond, to outstrip.

Πάρις, *gen.* *ἰδος*, *ὁ*. Paris, the son of Priam and Hecuba. By carrying off Helen, the wife of Menelaus, he caused the Trojan war.

παριῶώ, *fut.* -ώσω (*fr.* *παρά*, *intens.*, and *ἰσώω*, to make equal). To render alike, to put on an equal footing.

παρίστημι, *fut.* -αστήσω (*fr.* *παρά*, near, and *ἵστημι*, to place). To place near, to compare:

perf. plup. and aor. 2, intr. to stand near, to be present, to assert. *Mid. voice*, to place one's self near, to approach, to appear.

Παρμενίων, ωνος, ὁ. Parmenio, a famous general of the army of Alexander.

παρμένω, for παραμένω.

Παρνασσός, οὔ, and Παρνασσός, οὔ, ὁ. Parnassus, a mountain of Phocis, with two summits, one consecrated to the Muses, the other to Bacchus.

παροδίτης, ου, ὁ (fr. πάροδος, a passage). A passer by, a traveller.

πάροδος, ου, ἡ (fr. παρά, by, and ὁδός, a way). A passage by, a passage, an entrance, a parade.

παροικέω, fut. -ήσω (fr. παρά, near, and οἰκέω, to dwell). To dwell near or at, to reside by.

παροιμία, ας, ἡ (fr. παρά, by, and οἶμος, a path). A proverb, an adage, a common saying, a parable.

παροίχομαι, fut. -χήσομαι (fr. παρά, by, and οἶχομαι, to go). To go by, to go beyond, to depart, to pass by, to avoid.

παροξύνω, fut. -ύσω, perf. παρώξυνκα (fr. παρά, intens., and ὀξύνω, to sharpen). To sharpen for, to excite, to encourage, to irritate, to exasperate.

παροράω fut. -όψομαι (παρά, intens., and ὁράω, to look). To look aside, to overlook, to observe, to remark.

παρορμιάω, fut. -ήσω (fr. παρά, intens., and ὁρμιάω, to drive). To impel, to excite, to urge, to en-

courage. *Mid.* to rush swiftly or rapidly.

πάρος (adv. poet. for πρό, before, in the presence of). Before, previously.

Πάρος, ου, ὁ. Paros, famous for its marble.

παρουσία, ας, ἡ (fr. πάρεμι, to be present). Arrival, approach, presence.

παροχέω, fut. -ήσω (παρά, by the side of, and ὀχέω, to convey). To convey by the side of another, to convey beyond. *Mid.* to ride in a vehicle by the side of another.

παροψίς, gen. ἰδος, ἡ (παρά, ὄψον, food). A side-dish of sweetmeats or delicacies; also, the dish itself.

παρόρησία, ας, ἡ (πᾶς, all, and ῥῆσις, speech). Freedom of speech, frankness.

Παρύσατις, gen. ἰδος, ἡ. Parysatis, wife of Darius; mother of Cyrus the Younger.

πᾶς, πᾶσα, πᾶν (adj. in the sing. with or without τις). Every, each, all; with art. expressed or understood, the greater number, most. τὸ πᾶν, the whole, the totality; πάντα, adverbially, in the sense of πάντως.

πάσχω, fut. πείσομαι (for πήσομαι, fr. πῆθω, Ion. for πάθω), aor. 2 ἐπᾶθον, perf. 2 πέπονθα. To suffer, to bear, to endure, to sustain, to feel, to be disposed.

πάταγος, ου, ὁ (fr. πατάσσω, to strike). A loud noise, a crash, a roaring.

πατάσσω, fut. -άξω, perf. πεπάταχα. To strike, to dash.

πατέομαι, *aor.* 1 ἐπᾶσάμην, *perf. pass. in mid. sense*, πέτασμαι. To eat, to taste of, to partake of.

πατέω, *fut.* -ήσω, *perf.* πεπάτηκα. To trample, to tread out, to crush.

Πατηγύας, and Παταγύας, *ον*, ὅ. Patagyas.

πατήρ, πατήρως, *sync.* πατρός, ὅ. A father, a parent.

πάτρα, *ας*, πάτρη, *ης*, ἡ (πατήρ, a father). One's father-land, a native country.

πατρικός, ἡ, ὄν (*adj. fr.* πατήρ, a father). Like a father, fatherly, paternal, hereditary.

πατριος, *ον* (*adj. fr.* πατήρ, a father). Pertaining to a father, inherited from ancestors, paternal, hereditary.

πατρίς, *γεν.* ἰδος, ἡ (*fr.* πατήρ, a father). One's father-land, one's native country. *Adj.* native.

πατροῦς, *ον*, and *ος*, *α*, *ον* (*adj. fr.* πατήρ, a father). Of a father, paternal, descending from a father, hereditary. *Subst.* a step-father.

Πανσανίας, *ον*, ὅ. Pausanias, the Spartan general who offered to betray his country to the Persians.

παύω, *fut.* παύσω, *perf.* πέπαυκα. To make to desist, to restrain, to suppress, to cause to cease. *Mid.* to leave off, to cease, to desist.

Παφία, *ας*, and *η*, *ης*, ἡ. Paphia, a surname of Venus, derived from Paphos, a city where she was worshipped.

Παφλαγονία, *ας*, ἡ. Paphlagonia, a country of Asia Minor.

Παφλαγών, ὄνος, ὅ. A Paphlagonian.

πάχος, *γεν.* εος, *contr.* οvs, τό (*fr.* παχύς, thick). Thickness, bigness, grossness; fatness, plumpness.

παχύνω, *fut.* -ύνω, *perf.* πεπάχυνκα (*from* παχύς, thick). To thicken, to fatten, to stuff, to swell.

παχύς, *εῖα*, ὅ (*adj. fr.* πήγνυμι, to thicken). Thick, fat, stout, robust, rich, stupid.

πάω (*obsolete in active form*). To take care of, to feed, to pasture; to have, to acquire, to eat, to enjoy.

πεδάω, *fut.* -ήσω, *perf.* πεπέδηκα (*from* πέδη, a fether). To fether, to bind.

πέδη, *ης*, ἡ. A fether, a shackle.

πέδιλον, *ον*, τό (*from* πέδη, a shackle). A shoe, a sandal, a buskin.

πεδίονδε (*adv. dimin. of* πέδον, the earth). In a plain or field.

πεζῇ (*adv.*). On foot, by land.

πεζικός, ἡ, ὄν (*adj. fr.* πεζός, on foot). On foot, of or pertaining to land.

πεζός, ἡ, ὄν (*adj. from* πέζα, a foot). On foot, land, by land. τό πεζόν, infantry, a land force; τὰ πεζά, animals living entirely on land; οἱ πεζοί, soldiers serving on foot, land troops.

πειθαρχέω, *fut.* -ήσω, *perf.* πεπειθάρχηκα (*fr.* πείθομαι, to persuade oneself, and ἀρχή, authority). To obey, to yield to authority.

πείθω, fut. πείσω, perf. πέπεικα, aor. 2 ἐπιθον, perf. 2 ἐποιθα. To persuade, to induce. Mid. to persuade oneself, to obey, to acquiesce in, to believe, to follow; perf. 2 in pres. sense, I confide in, I trust.

πεινάω, fut. -ήσω, perf. πεπείνηκα (πεῖνα, hunger). To be hungry, to starve, to hunger or long for.

πείρα, ας, ἡ. An attempt, an undertaking, a trial, an experiment.

Πειραιεύς, gen. ἑως, ὁ. The Piræus; the largest of the three ports of Athens.

πειραῖτός, α, ον (adj. fr. πειράω, to try). To be tried, that ought to be tried, that must be tried.

πειράω, fut. -ᾶσω, perf. πεπειράκα. To try, to make trial of, to prove, to attempt, to endeavor, to practise.

Πεισίδαι, ᾶν, οἱ. The Pisidians. *Pisidia*, a country of Asia Minor.

Πεισίστρατος, ου, ὁ. Pisistratus, an Athenian. He made himself master of his native country, and held the chief power over it for thirty-three years.

πιστέον (verbal neut. of πείθω). It is necessary to obey.

πέλαγος, εος, τό. The sea, the open sea, the midst of the sea.

πέλας (adv.). Near. ὁ πέλας, a neighbor.

πέλεια, ας, ἡ (fr. πέλος, dark-colored). A dove of a blueish color.

πελειάς, ἄδος, ἡ (from πέλος). Same as πέλεια.

πελεκάν, ἄνος, ὁ (fr. πελεκάω, to cut with an axe). The woodpecker, the pelican; according to some a species of Bittern.

πέλεκυς, εως, ὁ. An axe, a battle-axe.

πέλεν, for ἐπελεν, imp. of πέλω, to be.

Πελίας, ου, ὁ. Pelias, king of Thessaly. He was an usurper, and sent his nephew, Jason, the rightful heir, to Colchis, in the hope that he would perish, in the search of the golden fleece.

πέλμα, ἄτος, τό. The sole of the foot, or of a shoe.

Πελοπίδας, ου, ὁ. Pelopidas. He was a famous Theban general.

Πελοποννήσιοι, ων, οἱ. The Peloponnesians.

Πελοπόννησος, ου, ἡ (from Πέλοπος, of Pelops, νήσος, the island). Peloponnesus. This was a peninsula situated in the southern part of Greece, now called the Morea.

Πέλωψ, οπος, ὁ. Pelops. He was the son of Tantalus, a king of Phrygia.

πελταστής, οὔ, ὁ (fr. πέλιη, a small shield). A light-armed soldier, properly, one that uses the πέλιη.

πελταστικός, ἡ, ὄν (adj. from πελταστής). Belonging to a targeteer. τό πελταστικόν, a body of targeteers.

πέλιτη, ης, ἡ (from πάλω, to brandish). A buckler, a target,

a small shield, generally in the shape of a crescent.

πέλω, oftener πέλομαι, used only in pres. and imperf. ἔπλε, for ἔπελε; ἔπλετο for ἐπέλετο. To be, to become.

πέμπτος, η, ον (adj. πέντε, five). The fifth. Neut. adv. fifty.

πέμπω, fut. -ψω, perf. πέπεμφα, Att. πέπομφα. To send, to send to, to send away, to dismiss, to cast, as weapons; to send forward or conduct a procession. Mid. with acc. to send for any one.

πένης, ητος, ὅ, ἥ (adj. fr. πένομαι, to be poor). Poor. As a Subst. a poor person.

Πενθέυς, έως, ὅ. Pentheus. He was a king of Thebes, torn in pieces by the Bacchantes.

πενθέω, fut. -ήσω. To mourn, to grieve, to lament.

πένθος, εος, τό. Grief, sorrow, misfortune; sadness.

περία, ας, ἥ (πένομαι, to be poor). Poverty, want.

πέρομαι. To work; to be poor, to subsist by labor.

πεντᾱετηρίς, ιδος, ἥ. A space of five years, five years.

πεντᾱκόσιοι, αι, α (adj.). Five hundred.

πέντε. Five.

πεντήκοντα (adj.). Fifty.

πεντηκόντορος, ου, ὅ (fr. πεντήκοντα, fifty, and ἐρέσσω, to row). A fifty-oared galley.

πέπεισμαι, perf. ind. pass. of πείθω.

πεπηγώς, part. perf. 2 πήγνυμι.

πέπλος, ου, ὅ. A garment, a robe; a carpet, a covering.

πέπονθα, perf. 2 of πάσχω, part. πεπονθώς.

πέπτωκα, perf. of πίπτω.

πεπνκασμένος, η, ον (part. p. pass. πνκάζω, to thicken). Close, secret, reserved; sensible, prudent, judicious.

πέπωκα, perf. of πίνω, which see.

πέρ (an enclit. partic. formed by abbrev. from περί, πέρι, same as περισσώς). Much, very; even, though, although; yet, at least, however. ὅθενπερ, whencesoever; ἔνθαπερ, wheresoever. See App. on Partic. 208.

πέρα, πέραν (adv.). Besides, further, far beyond, excessively, &c. (prep. with gen.); on the farther side of, beyond, above.

περαία, ας, also η, ης, ἥ (γῆ or χώρα understood). Land at the farther side of a sea or river; the horizon.

περαίνω, fut. -ανῶ, perf. πεπεραίωκα (fr. πέρας, the end). To go through or traverse, to carry through, to terminate, to achieve.

περαῖος, α, ον (adj. from πέρα, beyond). Farther, on the farther side, opposite; more distant, remote.

περαιόω, fut. -ώσω, pf. πεπεραιόωκα (from περαῖος, beyond). To convey to the other side, to convey beyond the sea. Mid. to pass beyond, to traverse.

πέρας, ἄτος, τό (from πέρα, beyond). The end, a term, a limit, a boundary.

περάω, fut. -ᾶσω, and Ionic -ήσω, perf. πεπέρωκα (from πέρα,

beyond). To transport, to convey, to cause to pass; to pass through, to pass over, to traverse, to convey *beyond seas*.

Πέργᾶμον, ου, τό, Πέργᾶμος, ου, ἡ. *Pergamus; citadel of Troy.

περῶ, fut. -σω, perf. πέπερα. To lay waste, to sack, to destroy. Aor. 2 ἔπερα, perf. 2 πέπερα.

περί (prep. with gen. dat. and acc., fundamental meaning, about, around). With gen. about, of or on account of, above. With dat. about, around, round about, near, because of, through. With acc. about, near by, on; in respect to, in reference to, in relation to. In composit. it signifies generally, about or above; it is often intensive, and sometimes redundant.

περιᾶγω, fut. -άξω (περί, about, ἄγω, to lead). To lead about, to turn round, to convert; to go round, to visit. Mid. to take with oneself, to have by one's side.

περιαιρέω, fut. -ήσω (fr. περί, entirely αἶρέω, to take). To remove, to deprive of, to strip.

περιάπτω, fut. -ψω (fr. περί, about, and ἄπτω, to fasten). To fasten about, to attach to, to suspend from.

περιβάλλω, fut. -βάλλω (from περί, around, and βάλλω, to cast). To throw around, to surround, to embrace. Mid. to throw around oneself, to put on.

περίβλεπτος, ον (adj. fr. περιβλέπω, to look around). Conspicuous, renowned.

περιβολή, ἡς, ἡ (fr. περιβάλλω, to throw around). A placing around, a cloak, dress, ornaments; an embrace.

περίβολος, ου, ὁ (fr. περιβάλλω, to throw around). A circuit, an enclosure, an enclosed piece of ground.

περιγίνομαι, fut. -γενήσομαι (περί, above, γίνομαι, to be). To be over and above, to remain over and above, to be profitable, to survive, to escape, to conquer, to excel.

περιεῖδω, fut. -εἰδήσω, -είσομαι (περί, round about, and εἶδω, to look). To look round about, to survey, to contemplate; with a part. to overlook, to neglect, to connive at. Aor. 2 περιεῖδον, which is the principal part of the verb, in use; employed as aor. 2 to ὀράω.

περίεμι, fut. -έσομαι (fr. περί, above, εἰμι, to be). To remain over and above, to survive, to escape danger, to recover, to remain alive, to accrue, to conquer, to excel.

περίεμι, fut. -είσομαι (περί, around, and εἶμι, to go). To go round about, to go about, to come back in turn.

περιελαύνω, fut. -ελάσω (περί, round about, and ελαύνω, to drive). To drive round about, to collect and drive away, to circulate the bowl, to treat with violence, to force; to ride round, or go round in a chariot.

περίεργος, ον (adj. fr. περι, superior, and ἔργον, work). Act-

ing with great care or diligence; over scrupulous or careful. *Passively*, highly wrought, of superior finish.

περιέρχομαι, fut. -ελεύσομαι. (*fr. περί*, around, *ἔρχομαι*, to go). To go round about, to wander, to relate, to circumvent.

περιέχω, fut. -έξω, -σχήσω (*περί*, around, and *ἔχω*, to hold). To surround, to embrace, to encompass, to besiege, to surpass. *Mid.* to attach one's self to, to conceive an affection for, to defend.

περιῦστημι, fut. *περιστήσω* (*περί*, around, and *ἵστημι*, to place). To place round about, to surround, to invest, to reduce, to alter; to stand around, to surround one's self with, to change one's views, &c.

περικαῖθηναι (*περί*, around, and *καῖθηναι*, to sit). To sit round about, to invest, to besiege.

περικαλλής, *ἐς* (*adj. περί*, above, and *κάλλος*, beauty). Very beautiful, exceedingly beautiful.

περικαλύπτω, fut. -ψω (*περί*, around, *καλύπτω*, to cover). To enwrap, to veil, to encompass, to surround, to contain.

περίκειμαι, fut. -κείσομαι (*περί*, around, and *κείμεναι*, to lie). To lie round about; to be surrounded by.

Περικλῆς, *έους*, *δ*. Pericles; an Athenian orator, both able and popular.

περικόπτω, fut. -ψω (*περί*, around, *κόπτω*, to cut). To cut round about, to cut down, to cut off, to reduce.

περικυλίω, fut. -ῥω (*περί*, around, *κυλίω*, to turn). To turn round. *Mid.* to roll one's self into a ball.

περιλαμβάνω, fut. -λήψομαι (*fr. περί*, around, and *λαμβάνω*, to take). To embrace, to encompass; to comprehend.

περιλάμπω, fut. -ψω (*περί*, around, *λάμπω*, to shine). To shine around, to shine brilliantly, to gleam.

περιλείπω, fut. -ψω (*περί*, over, and *λείπω*, to leave). To leave remaining; *Pass.* to be left over, to survive.

περιμένω, fut. -ῶ (*περί*, around, and *μένω*, to remain). To remain around, to wait for; to stop.

περιναίετης, *ου*, *δ* (*fr. περιναίεταίω*, to dwell round about). A neighbor.

περίοδος, *ου*, *ῆ* (*περί*, around, *ὁδός*, a way). A passage round, a circuit, a compass, a period, in time, in rhetoric.

περιοικέω, fut. -ήσω (*περί*, around, *οἰκέω*, to dwell). To dwell around, to settle around.

περίοικος, *ον* (*adj. fr. περί*, around, *οἶκος*, a dwelling). Dwelling around, neighboring.

περιόπτομαι, fut. -ψομαι (*περί*, around, *ὀπτομαι*, to look). To look around, to overlook, not to notice, to neglect.

περιοράω, fut. -όψομαι (*περί*, around, *οράω*, to look). Take the same meanings as under the head of *περιόπτομαι*.

περιουσία, *ας*, *ῆ* (*fr. περίειμι*,

to be over). Superfluity, abundance, gain, property, excess.

περιπατέω, fut. -ήσω (*περί*, around, *πατέω*, to walk). To walk round about, to walk about.

περίπατος, ου, ὁ (*περιπατέω*). A walk, a promenade.

περιπέμπω, fut. -ψω (*περί*, around, *πέμπω*, to send). To send round about.

περιπίπτω, fut. -πесоῦμαι (*περί*, around, *πίπτω*, to fall). To fall around, to fall upon or into, to meet with.

περιπλέκω, fut. -πλέξω (*περί*, around, and *πλέκω*, to fold). To fold about or around, to involve.

περιπλέω, fut. -πλεύσομαι (*περί*, around, *πλέω*, to sail). To sail around, to sail about, to sail up and down.

περιποιέω, fut. -ποιήσω (*περί*, about, *ποιέω*, to make). To bring about, to produce, to procure. *Mid.* to acquire.

περιπτύσσω, fut. -ύξω (*περί*, around, and *πτύσσω*, to fold). To fold around, to wrap up, to embrace.

περιρρέω, fut. -ρέύσομαι (*περί*, around, *ρέω*, to flow). To flow all around, to melt away, to overflow, to slide down.

περιρρήγνυμι, fut. -ρήξω (*περί*, around, *ρήγνυμι*, to tear). To tear all around, to burst open, to break in pieces.

περίσᾱμος, ου, *Dor.* for *περίσημος*, ου (*adj.* fr. *περί*, intens., and *σημα*, a mark). Very remarkable, easily distinguished.

περισκαίρω, fut. -καρῶ (*περί*,

about, *σκαίρω*, to leap). To jump or frisk about, to bound.

περισκοπέω, fut. -ήσω (*περί*, around, *σκοπέω*, to look). To look around, to survey.

περισσός, *Att.* -τιός, ή, όν (*fr.* *περί*, over). Remaining over, abundant, superfluous, excessive. *The neut. as an adv.* eminently, excellently.

περιστέλλω, fut. -στελῶ (*fr.* *περί*, around, and *στελλω*, to equip). To dress, to decorate; to cover, to cover up.

περισυλάω, fut. -ήσω (*περί*, around, and *συλάω*, to carry away). To despoil totally, to carry away forcibly from all sides.

περισώζω, fut. -ώσω (*fr.* *περί*, around, and *σώζω*, to save). To save and protect (so that he may survive); to secure, to fence around, to preserve.

περιτείνω, fut. -ενῶ (*fr.* *περί*, around, and *τείνω*, to stretch). To stretch round about, to stretch all over, to draw out, to strain.

περιτέμνω, fut. -τεμῶ, (*fr.* *περί*, around, and *τέμνω*, to cut). To cut round about, to prune all around, to cut short, to intercept.

περιτίθημι, fut. -θήσω (*fr.* *περί*, around, and *τίθημι*, to place). To surround, to put on, to invest, to bestow, to attribute to. *Mid.* to appropriate to one's own use.

περιττός, the Attic form of *περισσός*.

περιφερέης, ἐς (*adj. fr. περιφέρω*, to carry around). Turned around, round; that attend upon or accompany.

περιφέρω, *fut. περιοίσω* (*fr. περί*, around, and *φέρω*, to carry). To carry round about, to expose, to make known, to remind, to wander. *Mid. voice*, to return to the same point.

περιφραδέως (*adv. fr. περιφράδης*, *περί*, *φρήν*, the mind). Exactly, strictly, carefully; sensibly, skilfully, prudently.

περιχαῖρης, ἐς (*adj. περιχαίρω*, to rejoice greatly). Extraordinarily gay or delighted, overjoyed.

περιχέω, *fut. -χέυσω* (*περί*, around, and *χέω*, to pour). To pour round about or upon. *Mid.* to bathe.

περιχορεύω, *fut. -εύσω* (*fr. περί*, around, and *χορεύω*, to dance). To dance round about.

Περσεύς, ἑως, ὁ. Perseus. He was the son of Jupiter and Danaë, and cut off the head of the Gorgon Medusa.

Περσεφόνη, ης, *Dor. ᾱ, ας, ἥ* (*πέρθω*, *φόνος*). Proserpina. She was the daughter of Ceres and Jupiter, and wife of Pluto.

Πέρσης, ου, ὁ. A Persian. οἱ Πέρσαι, the Persians.

Περσικός, ἥ, ὅν (*adj.*). Persian.

Περσίς, *gen. ἰδος, ἥ*. Persis, a province of Persia, on the Persian gulf.

πέσσω, *Attic -τιω, fut. -ψω, perf. pass. πέπεμμαι, aor. 1 ἐπέ-*

φθην. To boil, to cook, to ripen, to concoct, to digest, to keep down.

πέτᾱμαι, *pres. mid. of πέτημι* (*fr. πετάω*), same as πέτομαι.

πετειόν, οὔ, τό. A winged animal, a bird.

πετεινός, ἥ, ὅν (*adj. fr. πέτομαι*, to fly). That flies, winged.

πέτομαι, *fut. πετήσομαι, πτήσομαι, perf. πέπηκα, aor. 2 ἐπέτομην, ἐπτόμην*. To fly, to spread itself, to expand the wings for flight, to spread.

πέτρα, ας, ἥ. A rock, a stone, a mass of stone, a large stone.

πετραῖος, α, ον (*adj. fr. πέτρα*, a rock). Rocky, stony, that is among or that grows among the rocks.

πετρούω, *fut. -ώσω*. To turn into stone, to petrify.

πετροῦδης, ες (*adj. fr. πέτρα*, a rock, and *εἶδος*, appearance). Rocky, stony.

πετρών, ὠνος, ὁ. A rocky place. πέττω, *Attic for πέσσω*.

πεφιλμένος, *Dor. for πεφίλημένος, part. perf. pass. φιλέω*.

πέφνον, without augment, *Ion. for ἔπεφνον, aor. 2 with Att. redup. of φένω*, to slay, *obsol., by syncope for ἔφᾱνον*. I slew, I killed.

πεφνικός, νῖα, ὅς (*part. perf. act. φύνω*, to grow). Inbred, innate, natural, native.

πῆ, interrogatively, How, in what manner, whither? Without an accent, πῃ, somehow, in some way, somewhere.

Πήγᾱσος, ου, ὁ. Pegāsus, a

winged horse, the favorite of the Muses.

πηγή, ἥς, ἡ. A fountain, a spring, a source.

πήγνυμι, fut. πήξω, aor. 2 ἔπαγον, perf. 2 πέπηγα. To fix together, to make fast, to constrict, to stiffen, to freeze. *Mid.* to become stiffened or torpid, to freeze.

πηδάω, fut. -ήσω, perf. πεπήδηκα. To jump, to bound, to spring.

πῆλε, *Ion.* for ἔπηλε, 3d sing. aor. 1 ind. of πάλλω.

Πηλείδης, ου, ὁ (Πηλεύς). The son of Peleus.

Πηλεύς, ἔως, ὁ, Peleus. *He was the son of Æacus, and father of Achilles.*

πῆμα, ἄτος, τό (*fr.* πάσχω, to suffer). An injury, damage, prejudice, misfortune, suffering.

πηνύκα (*adv.*). At what time, when, at what hour, &c.

πηῆξις, εως, ἡ (πηγνύμι). The act of fastening or rendering compact; condensation, congelation, ice, a freezing.

πήρα, ας, ἡ (*fr.* πάω, to feed). A travelling sack, a wallet, a pouch for provisions, a bag.

πηρόω, fut. -ώσω, perf. πεπήρωκα (*fr.* πηρός, maimed). To deprive of the use of a limb, to maim, to mutilate, to injure, to blind.

πήρωσις, εως, ἡ (πηρόω, to maim). A maiming, a mutilation, a deprivation, blindness.

πῆχυς, εως, ὁ. The elbow, the arm, a cubit; a measure from the elbow to the end of the fingers.

Πίγρης, ητος, ὁ. *Pigres, interpreter of Cyrus in his expedition.*

πιέξω, πιέζω, fut. πιέσω, perf. πεπίεκα. To press, to squeeze, to press down firmly, to keep fast, to urge, to persecute.

πιθάνος, ἡ, ὄν (*adj. fr.* πείθω, to persuade). Persuasive, probable, natural, insinuating, yielding, docile.

πίθηκος, ου, ὁ. An ape, a baboon.

πίθος, ου, ὁ. A large vessel, a cask, a jar, a tub.

πικρός, ά, ὄν (*adj.*). Bitter, sharp, piercing, painful.

πιμελή, ἥς, ἡ (*from* πῖαζ, fatness). Fat, fatness, corpulency, obesity.

πιμελής, ἐς (*adj. from* πιμελή, fat). Fat, corpulent, gross, fleshy.

πίμπλημι, fut. πλήσω. To fill. Same as πλήθω, which see.

πῖνᾱκίς, ιδος, ἡ (*dim. of* πῖναξ, a board). A small board, a small or bad writing tablet, a small picture, a small dish.

Πίνδαρος, ου, ὁ. Pindar. *His native place was Thebes. He was the prince of the Grecian lyric poets.*

πίννα, ης, ἡ. A species of shell-fish, the pinna, or pearl-muscle.

πιννοτήρας, ου, ὁ (*fr.* πίννα, the pearl muscle, and τηρέω, to keep). The pinnoteras, a small species of crab, found in the shell of the pinna.

πίνω, *f.* πίομαι, πιοῦμαι, perf. πέπωκα, aor. 2 ἔπιον. To drink, to quaff, to sip, to imbibe.

πιπράσκω, *Ion.* πιπρήσκω, fut.

wanting, perf. πέποῤα. To sell, to transport for sale.

πίπτω, fut. πεσοῦμαι, aor. 2 ἔπεσον. To fall, to fall in battle, to perish.

πιστεύω, fut. -εύσω, perf. πεπίστευκα (from πίστις, faith). To believe, to confide in, to trust, to rely on.

πίστις, εως, ἡ. Belief, trust, good faith, persuasion.

Πίστις, εως, ἡ. Faith, worshipped by the Romans under the name Fides.

πιστός, ἡ, ὄν (adj.). Faithful, trustworthy; credible, true.

πιστότης, ητος, ἡ (fr. πιστός, faithful). Fidelity, integrity.

πίτνημι, poetic for πειάννῃμι, fut. πειάσω, aor. 1 ἐπέιῤσα, perf. pass. πέπιῤμαι. To spread out. Mid. πινῶμαι, imperf. πιτνύμην, to stream.

Πιτταῖος, οῦ, ὁ. Pittacus, of Mitylene, one of the seven wise men of Greece.

πίων, ον (adj.). Fat, rich.

πλάγιος, α, ον, and ος, ον (adj.). Oblique, equivocal, ambiguous. εἰς πλάγιον, obliquely, sloping down.

πλαίσιον, ον, τό (fr. πλάσσω, to form). A square figure, an army drawn up in a square.

πλᾶνάω, fut. -ήσω, perf. πεπλάνηκα (fr. πλᾶνῃ, a wandering about). To cause to wander, to lead astray. Mid. to wander about, to go astray.

πλᾶνος, η, ον (adj.). Wandering, erratic, deceitful. As a Subst., ὁ, a vagabond, a juggler, a cheat.

πλάσσω, fut. πλάῤσω, perf. πέπλᾶκα. To form, to fashion, to figure, to mould. Mid. to disguise, to feign.

πλάστης, ον, ὁ (fr. πλάσσω, to form). An artist, a sculptor.

πλαστικός, ἡ, ὄν (adj. fr. πλάσσω, to mould). Plastic, adapted for forming; well-formed.

πλάτανος, ον, ἡ. The plane tree.

Πλάταια, ας, ἡ, and Πλαταιαῖ, ὦν, αἶ. Plataea, and Plataeae, a city of Bæotia, near which the Persians were routed by the Athenians.

πλάτος, εος, τό (from πλάις, broad). Breadth, width.

πλάττω, see πλάσσω.

πλάις, εἶα, ὕ (adj.). Broad, wide, spacious, flat.

Πλάτων, ωνος, ὁ. Plato, a distinguished Athenian philosopher, a disciple of Socrates, and founder of the Academy.

πλέθρον, ον, τό. A plethrum, a measure of a hundred feet, the sixth part of a stadium.

πλεῖος, α, ον (adj. for πλείος). Full, replete, brimming.

πλεῖστος, η, ον (adj. superl. of πολὺς, much). Very much, most. Neut. sing. and neut. pl. used adverbially.

Πλειστῶναξ, ακτος, ὁ. Pleistῶναξ, son of Pausanias, and general of the Lacedæmonians in the Peloponnesian war.

πλείων, ον (adj. a comparative degree, assigned to πολὺς). More, greater; οἱ πλείονες, the greater number, the dead; ἐπὶ πλεόν,

more and more; τί πλέον, what good is it?

πλεκτός, ἡ, όν (*adj. fr. πλέκω*, to plait). Twisted, braided, plaited.

πλέκω, *fut. πλέξω, perf. πέπλεχα*. To plait, to knit, to weave, to entwine, to fold, to arrange, to dispose cunningly.

πλεονάκις (*adv.*). Oftener.

πλεονασμός, οὔ, ό (*fr. πλεονάζω*, to be more). Superfluity, abundance, excess, greatness.

πλεονεκτέω, *fut. -ήσω, perf. πεπλεονέκτηκα* (*fr. πλέον* more, ἔχω, to have). To have more, to strive after more, to be avaricious.

πλεονεξία, ας, ἡ (*πλεονεκτέω*, to have more). The desire of having more, avarice, cupidity.

πλέος, α, ον (*adj. fr. πλέω*, *obsol.* to be full). Full.

πλευρά, ᾶς, ἡ, πλευρόν, οὔ, τό. A rib, the side.

πλέω, *fut. πλεύσομαι, perf. πέπλευκα*. To navigate, to sail, to be at sea.

πληγή, ῆς, ἡ (*πλήσσω*, to strike). A blow, a wound.

πλῆθος, έος, τό (*fr. πίμπλημι*, to fill). A great number, a crowd, a multitude, abundance, the greater number.

πλήθω, *fut. πλήσω, perf. mid. πέπληθα*, with *pass. sense*. *Tr.* to fill. *Intr.* to be full, to abound, to be crowded.

πληκτρον, ου, τό (*fr. πλήσσω*, to strike). Any thing used to strike with, a quill or any thing for touching the strings of a

musical instrument, a plectrum, a weapon.

πλημμυρίς, ίδος, ἡ (*πλήμη*, the tide, and *μύρω*, to flow). A flood, a torrent, an inundation.

πλήν (*as a prep. with a gen.*). Above or besides, except. *Adv. or conj.* over and above, besides, except, unless, yet, however, notwithstanding. *πλήν εἰν*, only that.

πληρής, ές (*adj. fr. πλέω*, to fill). Full, complete, entire, perfect.

πληρώω, *fut. -ώσω, perf. πεπλήρωκα* (*fr. πληρής*, full). To make full, to fill, to supply, to fulfil, to fit out.

πλησιαιτέρος, α, ον (*adj. comparative of πλήσιος*, near). Nearer, more contiguous.

πλήσιος, α, ον (*adj. fr. πέλας*, near). Near, contiguous, neighboring. *Subst.* ό, a neighbor. *Neut. as an adv.* near.

πλησμονή, ῆς, ἡ (*fr. πίμπλημι*, to fill). A filling up, a satisfying, a surfeit, a repletion, satiety, abundance.

πλήσσω, *Att. -τιω, fut. πλήξω, perf. πέπληχα, aor. 2 ἔπληγον, perf. mid. πέπληγα*. To strike, to wound, to hit.

πλίνθος, ου, ἡ. A brick, a tile; a plinth.

πλοῖον, ου, τό (*fr. πλέω*, to sail). A ship, especially, a round-built vessel fit for transport service.

πλόκαμος, ου, ό. A tress, braided hair.

πλόος, όον *contr.* πλοῦς, πλοῦ,

ὁ (*fr.* πλέω, to sail). Navigation, a sailing, a voyage.

πλούσιος, α, ον (*adj.*). Rich, wealthy, opulent.

Πλουτεῖς, ἑως, *Ion.* ἦος, ὁ (*poet. for* Πλουτων). Pluto.

πλουτέω, *fut.* -ήσω, *perf.* πεπλούτηκα (*fr.* πλοῦτος, riches). To be rich, to have in abundance, to abound in.

πλουτίζω, *fut.* -ίσω, *perf.* πεπλούτικα (*fr.* πλοῦτος, abundance). To make rich, to enrich, to gladden, to delight, to make wealthy.

πλοῦτος, ου, ὁ (*fr.* πολύ, much, ἔτος, a year: *lit.* an abundant year). Abundance, - wealth, riches, opulence.

Πλοῦτος, ου, ὁ. Plutus, the god of riches represented as blind and with wings.

Πλούτων, ωνος, ὁ. Pluto, son of Saturn, who had dominion over the lower world.

πλύνω, *fut.* πλύνῶ. To wash, to moisten.

πνέω, *poetic for* πνέω, to breathe, to exhale.

πνεῦμα, ἄτος, τό (*fr.* πνέω, to breathe). Breath, wind, the air, a breeze; the spirit.

πνέω, *fut.* πνεύσω, *perf.* πέπνευκα. To blow, to breathe, to exhale.

πνίγω, *fut.* πνίξω, *perf.* πέπνιχα, *aor.* 2 *pass.* ἐπνίγην. To strangle, to suffocate, to drown.

πνοή, ἥς, ἡ (*fr.* πνέω, to breathe). A blast, wind, breath, exhalation, a sound, the voice.

ποδάρχης, ες (*adj. fr.* πούς, a

foot, and ἀρκέω, to suffice). Having strong feet, swift of foot, fleet, active.

ποδήρης, ες (*adj. fr.* πούς, the foot, and ἄρω, to join). Descending to the feet, long.

ποδώκεια, ας, ἡ (*fr.* ποδώκης, rapid). Swift, of foot, speed in running.

ποδώκης, ες (*adj. fr.* πούς, a foot, and ὠκύν, swift). Swift of foot, running swiftly, moving rapidly.

πόθεν (*adv. fr.* ποῦ, where,θεν, from). From what place, whence.

ποθέω, *fut.* -έσω, -ήσω, *perf.* πεπόθηκα (*fr.* πόθος, desire). To desire earnestly, to long for, to regret, to feel the want of, to mourn for.

πόθος, ου, ὁ. Desire, a passionate longing for, love, regret.

ποῖ (*adv. interrog.*). Where? whither?

ποιά, ἄς, ποία, ας, ποιή, ης, ἡ (*poetic for* πόα). A plant, an herb, herbage, grass, foliage.

ποιέω, *fut.* -ήσω, *perf.* πεποίηκα. To make, to do, to perform, to effect, to cause, to prepare. κακῶς ποιεῖν, to treat ill, to injure. *Mid.* to make for one's self, to regard as.

ποίημα, ἄτος, τό (*fr.* ποιέω, to make). Any thing made, a work; a poem.

ποιητέος, α, ον (*fr.* ποιέω, to make). Must be done, &c.

ποιητής, ου, ὁ (*fr.* ποιέω, to make). A maker, a composer, an inventor, an author, a poet.

ποιητικός, ἡ, ὄν (*adj. fr. ποιέω*, to make). Capable of making, efficient, poetical, adapted to poetry.

ποικιλία, ας, ἡ (*fr. ποικίλλω*, to variegate). Variety, diversity, embroidery.

ποικίλος, η, ον (*adj. fr. ποικίλλω*, to variegate). Variegated, diversified, varied, adorned.

ποικίλως (*adv. fr. ποικίλος*, varied). In a diversified manner, variously.

ποιμαίνω, *fut.* -ἄνῶ, *perf.* **ποιμαγκα** (*fr. ποιμήν*, shepherd). To pasture cattle, to tend herds.

ποιμήν, ἐός, ὁ. A shepherd; a sovereign, a ruler.

ποίμνη, ης, ἡ. A flock of sheep, a herd of cattle at pasture.

ποίμνιον, ου, τό (*fr. ποιμένιον*). A flock, a herd.

ποινή, ἧς, ἡ. Satisfaction, a penalty, a retaliation, a punishment, a chastisement; (*properly*, compensation for a homicide, *made to the relations of the deceased; hence,*) vengeance, *taken for a homicide or other injury.*

ποῖος, α, ον (*adj. from πός*, *obsol.*). What? Which? Of what sort or kind. *Adverbially*, in what manner? How?

ποιπνύω, *fut.* -ύσω (*fr. ποιέω*, to do, and *πνύω*, *obsol.*, *πνέω*, to breathe). To be busy, to be sedulously occupied about any thing, to perform any office with diligence or activity, to pant, to put oneself out of breath.

πολέες, *Ion. or poet. for πολλοί*, *neut. pl. of πολύς*.

πολεμέω, *fut.* -ήσω, *perf.* **πεπολέμηκα** (*fr. πόλεμος*, war). To make war, to wage or carry on war, to fight, to oppose, to invade.

πολεμίζω, *fut.* -ίσω, *perf.* **πεπολέμηκα** (*fr. πόλεμος*, war). To wage war, to contend, to fight, to assault.

πολέμιος, α, ον (*adj. fr. πόλεμος*, war). Pertaining to an enemy, hostile, inimical, warlike.

πόλεμος, ου, ὁ. War, battle, a combat; an armament, troops.

πολεύω, *fut.* -εύσω, *perf.* **πεπόλευκα** (*fr. πέλω*, *πάλλω*, to throw). To turn round, to turn the soil, to plough. *Mid.* to go about.

πολιορκέω, *fut.* -ήσομαι (*fr. πόλις*, a city, and *εἰργνύμι*, to shut in). To encamp round, to invest, to besiege a city; to torment.

πολιορκητής, οὔ, ὁ. A besieger or taker of cities.

πόλις, εως, ἡ (*poetic ηος*, *Ionian ιος*). A city, a town; the state, the commonwealth.

πολιτεία, ας, ἡ (*fr. πολιτεύω*, to manage public affairs). The management of public affairs, a political constitution, a form of government, a mode of life.

πολίτευμα, ἄτιος, τό (*fr. πολιτεύω*, to manage public affairs). Management of public affairs, a constitution.

πολίτεύω, *fut.* -εύσω (*fr. πολιτης*, a citizen). To be or to act as a citizen, to take part in politics, to discharge the duties of an office.

πολίτης, ου, ὁ (*from πόλις*, a city). A citizen.

πολιτικός, ἡ, ὄν (*adj. fr. πολι-*

της, a citizen). Suitable for or belonging to a citizen, of a city or state, citizen-like, skilled in politics, municipal. τὰ πολιτικῇ, state affairs, politics.

πολιτικῶς (*adv. fr. πολιτικός*, political). Under a regular form of government, in organized society, patriotically, politically.

πολλάκις (*adv. from πολὺς*, many). Often, frequently.

πολλαπλάσιος, α, ον, and ος; ον (*fr. πολὺς*). Manifold, manifold more, more numerous, larger, greater, more ample.

πολλαπλάσιον, ον (*adj.*). Manifold, more numerous.

πολλάχου (*adv. from πολὺς*, many). In many places, in many ways.

πολλοστός, ή, όν (*adj. fr. πολὺς*). One of many, exceedingly small, trifling, insignificant, the very least, the smallest number.

πολύανδριον, ου, τό (*fr. πολὺς*, many, ἀνήρ, a man). A place where many people assemble; a burial-place where many are interred.

πολύανθρωπος, ον (*adj. from πολὺς*, many, ἄνθρωπος, man). Containing many men, crowded, well-inhabited, populous.

πολυάχενος, ον, and -αχίν, ένος (*adj. fr. πολὺς*, large, αχίν, neck). Large-necked, strong-necked.

Πολυβιάδης, ον, ό. Polybiades, father of Naucleides.

πολύγονος, ον (*adj. fr. πολὺς*, many, γόνος, offspring). Very fruitful, productive, prolific.

πολύδαίδυλος, ον (*adj. fr. πολὺς*, much, δαίδαλος, curiously wrought). Elaborated with much art and ingenuity, most ingenious.

πολύδαρκυς, υ, πολυδάκρυτος, ον (*adj. fr. πολὺς*, many, δάκρυ, a tear). Weeping much. *Pass.* much-wept, deeply deplored, much-lamented.

πολύδωρος, ον (*adj. fr. πολὺς*, much, δῶρον, a gift). That gives rich presents, munificent, bountiful. *Pass.* that has received rich gifts.

πολύκλαιστος, ον (*adj. fr. πολὺς*, much, κλαίω, to weep). Lamenting much. *Pass.* much-lamented, deeply deplored.

πολυκοιρανία, ας, ή, πολυκοιρανία, ης, ή (*fr. πολὺς*, many, κοίρανος, a ruler). A plurality of rulers, mob government.

Πολυκράτης, εος, ό. Polycrates, a tyrant of Samos, at whose court Anacreon resided for some time.

πολυμαθής, ές (*adj. fr. πολὺς*, much, μανθάνω, to learn). Well or extensively instructed, very learned, erudite.

πολυμαθία, ας, ή (*fr. πολυμαθής*, very learned). Extensive learning.

Πολυμνία, ας, ή (*fr. πολὺς*, many, ύμνος, a song). Polymnia, or Polyhymnia, one of the nine Muses, who presided over eloquence.

Πολυξένη, ης, ή. Polyxena, daughter of Priam.

πολύμματος, ον (*adj. fr. πολὺς*,

many, ὄμμα, the eye. Having many eyes, many-eyed.

πολύπους, ποδος, ὅ (fr. πολὺς, much, πόυς, a foot). One that has many feet, the eight-armed polypus.

πολύς, πολλή, πολὺ (adj.). Much, many, numerous, frequent, great, extensive, vast. οἱ πολλοί, the greater number, the multitude; πολὺ, neut. adverbially, much, very, by far, considerably; πολὺ μᾶλλον, much more; πολὺ μάλιστα, to the utmost; πολλά, neut. pl. adverbially, very much, mostly, for the most part; τὰ πολλά, and ὡς τὰ πολλά, frequently, commonly, generally; compar. πλείων, and πλείων, superl. πλείστος, assigned to πολὺς, but from πλεός.

πολυσαρχία, ας, ἡ (fr. πολὺς, much, and σάρξ, flesh). Abundance of flesh, fleshiness, corpulency, plumpness.

πολύτεκνος, ον (adj. fr. πολὺς, and τέκνον, child). Having young children, prolific.

πολυτέλεια, ας, ἡ (fr. πολυτελής, expensive). Great expense, magnificence, sumptuousness, pomp.

πολυτελής, ἐς (adj. fr. πολὺς, much, τέλος, expense). Costly, precious, valuable, sumptuous.

πολύφωνος, ον (adj. fr. πολὺς, much, φωνή, voice). Of or in many voices or tones, many-toned, loud-sounding, talkative.

πολύχωρος, ον (adj. fr. πολὺς, much, χώρα, space). Very capacious, very spacious.

πόμα, ἄτος, τό (fr. πίνω, to drink). Drink, a draught, a potation.

πομπεύω, fut. -εύσω, perf. πέπομπενκα (fr. πομπή, a sending). To make a solemn procession, to march in procession.

πομπή, ἥς, ἡ (from πέμπω, to send). A sending; a solemn procession, a pomp, a pageant, a show.

Πομπήϊος, ον, ὁ. Pompey, a famous Roman commander, the rival and opponent of Caesar. He was defeated at the battle of Pharsalia.

πονέω, fut. -ήσω, perf. πεπόνηκα (fr. πόνος, toil). To work out, to earn by labor; Neut. to work at, to toil at, to perform, to become weary, to be ashamed.

πονηρία, ας, ἡ (from πονηρός, troublesome). Badness, wickedness, a bad condition.

πονηρός, ὅς, ὄν (from πονέω, to be distressed). Troublesome, causing distress. Pass. wretched, evil, wicked, miserable, useless.

πονηρῶς (adv. from πονηρός, wicked). In bad circumstances, wretchedly, badly.

πόνος, ον, ὁ (from πένομαι, to labor). Work, toil, fatigue, labor, distress.

πόρτος, ον, ὁ. The sea, the deep.

Πόντος, ον, ὁ (Εὐξεινος understood). The Black or Euxine sea.

πόπᾶνον, ον, τό (fr. πέπτω, to cook). A sort of cake offered in sacrifices.

πορεία, ας, ἡ (from πορεύω, to

cause to go). A departure, a passage, a journey, a way.

πορεύω, fut. -εύσω, perf. πεπόρευκα (fr. *πόρος*, a passage). To bring, to convey, to transport, to send, to provide, to furnish. *Mid.* to set out, to go forth, to travel, to encounter.

πορθέω, fut. -ήσω, perf. πεπόρθηκα (fr. *πέρθω*, to destroy). To lay waste, to devastate, to plunder, to sack, to besiege.

πορθμός, οὔ, ὁ. A strait, *over which there is a passage or ferry, a passage, a frith.*

πορίζω, fut. -ίσω, perf. πεπόρικα (fr. *πόρος*, a way). To open or find a way, to bring to pass, to carry through prosperously; to provide means for, to manage. *Mid.* to obtain, to acquire, to procure for oneself, to invent, to contrive, to devise.

πόρος, ου, ὁ (from *πείρω*, to pass). A passage, a ford, a bridge, a way, a means.

πρόρῳ (adv. fr. πρό). Towards, farther on, far, afar off, beyond.

πρόρῳθεν (adv. fr. πρόρῳ, and θεν). From far, far off, at a distance.

πόρτις, ιος, ἡ. A calf, a young ox, a heifer, a stag.

πορφύρεος, ἑα, ἑον, contr. οὔς, ᾶ, οὔν (fr. *πορφύρα*, a shell-fish yielding a purple color). Of a purple color, dark red, scarlet, dark-colored.

πορφύρις, ιδος, ἡ (fr. *πορφύρα*). A purple garment or robe.

πόρω, obsol. in pres., aor. 2 ἔπορον, inf. πορεῖν (fr. *πόρος*, a

way). To give, to furnish; to provide, to present with.

Ποσειδῶν, ὦνος, ὁ. Neptune, god of the sea, the son of Saturn and Ops.

πόσις, εως, Ion. ιος, ὁ. A husband, a bridegroom, one who is betrothed.

πόσις, εως, ἡ (from *πίνω*, to drink). The act of drinking, a drink, a draught.

πόσος, η, ον (adj.). How much? How large? Of what value? *Pl.* how many? *πόσῳ, adverb,* by how much?

ποσσημαρ (adv. fr. πόσος, how many? and ἡμαρ, a day). In or within how many days?

ποτάμιος, α, ον (adj. fr. ποταμός, a river). Of, from or belonging to a river, dwelling in rivers.

ποταμός, οὔ, ὁ. A river, river-water, properly, drinkable water.

πότε (adv. fr. πός, obsol.). Interrogative, when? at what time? *Note, thus, ποτέ, on a certain time, once, ever, sometimes, formerly; hereafter.*

πότερος, α, ον (adj. pron. fr. πός, obsol. and ἕτερος, the other of two). Which? either; *in this latter case written thus, ποιερός. Neut. sing. and pl. are used adverbially, thus, whether?*

ποτί, Dor. for πρόσ.

Ποτιδαία, ως, ἡ Potidæa, a city of Macedonia.

πότμος, ου, ὁ (fr. *πίπτω*, to fall). What befalls one, fate, destiny, death, lot.

πότινα, ας, ἡ (*adj. in the fem. only*;—a title of respect, given to women). Revered, honored. As a *Subst.* a sovereign, a mistress.

ποτόν, οὔ, τό (*fr. πίνω*, to drink). The act of drinking, drink.

πότος, ου, ὁ (*fr. πίνω*, to drink). A drink, a potation, a Bacchanalian festival.

ποτός, ἡ, ὅν (*adj. fr. πίνω*, to drink). Drinkable, fit to drink.

πρῶ (*adv. fr. πός*, *obsol.*). *Interrog.* In what place? *Indef. and enclit.* somewhere, any where, almost, about, nearly; *ποῦ γῆς*, in what part of the world? *See App. on Partic.* 213.

πούς, ποδός, ὁ. The foot; hence, the lower part; hence, a foot in measure, a foot in poetry, the rudder; ἀνὰ πίδα, backwards; ἐκ πόδος, and κατὰ πόδα, on the footsteps, immediately, at hand; ἐν ποσί, present, common, vulgar; ἐπὶ πόδα, retreating by steps, slowly; περὶ πόδα, fitly, properly.

πρᾶγμα, ἅτος, τό (*fr. πράσσω*, to do). A thing done, a deed, an act, an affair, a business, a trouble, a difficulty.

πρακτικός, ἡ, ὅν (*adj. fr. πράσσω*, to do). Pertaining to action, business or affairs, capable of action, qualified for action, practical, efficient, active, diligent, vigorous, bold, enterprising.

πράν (*Dor. for πρὶν*, *adv.*). Lately, recently, before, formerly.

πρᾶξις, εως, ἡ (*fr. πράσσω*, to

do). An action, an act, a deed, an occupation, an affair, a business, a performance, an exploit.

πρᾶος, ον, and *πρῶος*, ον (*adj.*). Mild, gentle, meek.

πράσσω, *Ionic* *πρήσσω*. *Att.* *πράττω*, *fut.* -ξω, *perf.* πέπρᾶχα (*in an act. sense*), *perf.* 2 *πέπρᾶγα* (*generally in a neut. sense*) To do, to act, to transact, to manage, to accomplish. to exact, to effect, to perform. εὖ *πράσσειν*, to be fortunate, to do well.

πρᾶτα, *Dor. for* *πρῶτα*, *neut. pl. of* *πρῶτος*.

πραῦς, εἶα, ὅ (*adj.*). Soft, mild, gentle, meek.

πρᾶως, and *πρώως* (*adv. fr. πρᾶος*). Softly, gently, mildly, politely, humanely.

πρέπω. To be distinguished, to be eminent or conspicuous, to excel, to announce clearly. *Impers.* *πρέπει*, it becomes, it is fitting.

πρεσβευτής, οὔ, ὁ (*fr. πρεσβένω*, to go as ambassador). An ambassador, a deputy, a lieutenant.

πρέσβυς, υος, and *εος*, ὁ. An old man, a senior, an ambassador, a legate, a deputy. As an *adj.* old, ancient; revered, venerable, esteemed.

πρεσβύτης, ου, ὁ (*fr. πρέσβυς*, old). An aged, old man.

πρῆξις, εως, ἡ. *Ionic for* *πρᾶξις*.

πρήσσω, *Ionic for* *πράσσω*.

πρίμαι (*fr. πρίμι*, not in use). To buy, to purchase, to procure, to earn, to hire, to re-

deem. *Used as aor. 1 to ὠνόμαυ, thus ἐπριῶμην, πρίωμαι, &c.*

Πριᾶμος, ου, ὁ. Priam, the last king of Troy, slain by Pyrrhus, at the siege of that city.

πρίν (adv.). Before, sooner, previously, before that; τὸ πρίν, previously.

πρό (prep. with the gen.). Said of place, before, in front of; of time, before; of occasion or cause, because of, from, on account of; in regard to comparison, more than, rather than, in preference to, in place of; as used in composition, before, for, instead of, forth, forward.

προαγορεύω, fut. -εἴσω (fr. πρό, beforehand, and ἄγορεύω, to announce). To foretell, to prophesy, to announce, to make known.

προάγω, fut. προάξω (fr. πρό, before, ἄγω, to lead). To lead before, to carry forward, to carry towards, to further, to advance, to stimulate; to precede.

προαίρεσις, εως, ἡ (fr. προαίρεώ, to take beforehand). A deliberate purpose, a resolve, a design, an intention, disposition.

προαιρετός, α, ον (fr. προαίρεώ, to select). To be preferred, &c.

προαίρεώ, fut. -ήσω (fr. πρό, forth, αἰρέω, to take). To take out, to choose, to select; Mid. to make choice of for one's self, to prefer one thing to another, to resolve upon, to do by deliberate purpose, or advisedly.

προαισθάνομαι, f. -αισθήσο-

μαι (fr. πρό, before, and αἰσθάνομαι, to perceive). To perceive beforehand, to foresee.

προάστειον, ου, τό (πρό, before, ἄστυ, a city). A house or property in a suburb.

προβαίνω, fut. -βήσομαι (fr. πρό, before, βαίνω, to go). To move forward, to advance, to proceed, to surpass, to excel.

προβάλλω, fut. -βύλω (fr. πρό, before, and βάλλω, to cast). To throw before, to cast away, to produce, to raise, to propose.

προβῆτον, ου, τό (fr. προβαίνω, to go forward). Sheep, cattle.

προβιβάζω, fut. -ἄσω (fr. πρό, before, and βιβάζω, to carry). To advance, to carry farther, to push forward, to promote, to impel.

προβλής, gen. ἥτις (adj. fr. προβάλλω, to cast before). Cast forward, projecting, jutting forward as a rock.

προβοσκίς, -ίδος, ἡ (fr. πρό, before, βόσκω, to feed). The proboscis of an elephant, a similar organ in insects; the arm of a cuttle-fish.

προβούλευμα, ατος, τό (fr. προβουλεύω, to deliberate and frame a decree). An ordinance, a decree, of the senate; a senatus-consultum, requiring the approbation of the people to render it valid.

προγίγνομαι, fut. -γενήσομαι (fr. πρό, before, and γίγνομαι, to be). To exist before, to go before, to advance, to precede,

to issue, to go forth. οἱ προγε-
γεννημένοι, the men of former
days, forefathers, ancestors.

προγόνοϛ, ου, ὁ (fr. προγίγνο-
μαι, to precede). An ancestor,
a progenitor.

προδείκνυμι, fut. -δείξω (fr.
πρό, before, and δεικνύμι, to show).
To show, to announce, to repre-
sent beforehand.

προδήλωϛ (adv. fr. πρόδηλοϛ,
manifest). Manifestly, evidently,
publicly.

προδιαβαίνω, fut. -βήσομαι
(fr. πρό, before, and διαβαίνω,
to cross). To pass through, to
pass over previously.

προδιδάσκω, fut. -δάξω, (fr.
πρό, before, and διδάσκω, to
teach). To teach before, to in-
struct previously, to forewarn.

προδίδωμι, fut. -δώσω (fr. πρό,
before, and δίδωμι, to give). To
give before, to give first, to give
in advance; to give up to an en-
emy, to betray, to abandon, to
surrender, to cease, to desist.

Πρόδικοϛ, ου, ὁ. Prodicus, a
rhetorician of Cos. He was the
author of the beautiful episode
on the choice of Hercules, related
by Xenophon, in his Memorabilia
of Socrates.

προδοτής, ου, ὁ. A traitor, a
betrayor.

προεῖδω, and προειδέω, fut.
-ειδήσω (fr. πρό, before, and εἶδω,
to know). To know beforehand,
to look to, to provide for; perf.
inf. προειδέναι, part. προειδώς,
aor. 2 προῖδον.

προέμι, fut. -είσομαι (fr. πρό,

before, and εἶμι, to go). To go
before, to precede, to go before-
hand, to go out, to go forth, to
go forward.

προεῖπα, aor. 1, and προεῖπον,
aor. 2 (fr. πρό, before, and εἶπα,
f.c. to tell, fr. ἔπω, obsol. in pres.).
To tell beforehand, to predict, to
enjoin, to command, to proclaim,
to announce.

προερέω, Ion. and προερώ, Att.
future,—the pres. not in use (fr.
πρό, before, and ἐρέω, and ἐρώ,
I will say). I will foretell, I
will relate beforehand, I will an-
nounce openly, I will proclaim.

προέρχομαι, fut. -ελεύσομαι (fr.
πρό, before, and ἔρχομαι, to go).
To go forward, to advance, to go
before, to precede, to appear in
public.

προέχω, fut. -έξω, and -σχήσω
(from πρό, before, and ἔχω, to
have). To have the precedency
or advantage over another, to
hold before any object, to defend,
to pretend, to project, to surpass,
to excel. Mid. to defend oneself.

προήκω, fut. -ήξω (from πρό,
before, and ἵκω, to go). To precede,
to go before, to proceed, to ad-
vance, to excel, to surpass.

προθέω, fut. -θεύσομαι (from
πρό, before, and θέω, to run). To
run before, to outrun, to outstrip
in running.

προθυμία, αϛ, ἡ (from πρόθυ-
μοϛ, willing). Willingness, rea-
diness, activity, zeal.

πρόθυμοϛ, ου (adj. from πρό,
before, and θυμός, spirit). Pos-
sessing a ready will, well-inclined,

zealous, ardent, intrepid, affectionate, kind.

προθύμως (*adv. fr. πρόθυμος*, willing). Willingly, eagerly, readily.

προιάπτω, *fut. -ψω* (*fr. πρό*, before, and *ἰάπτω*, to hurl). To send away, to send afar off, to send before the due time, to drive away.

προΐημι, *fut. προήσω* (*fr. πρό*, before, and *ἵημι*, to send). To throw before, to throw beforehand, to fling, to release, to let fall, to permit, to send on before, to send to. *Mid.* to dismiss, to give up, to betray.

προῖκα (*adv. fr. προΐξ*, a gift). Without pay or reward, gratuitously.

προστήμι, *fut. προστήσω* (*fr. πρό*, before, and *ἵστημι*, to place). To place before, to set before, to propose, to set over. *Mid.* to stand before, to excel, to preside, to defend, to protect.

προκάθημαι (*fr. πρό*, before, and *κάθημαι*, to sit). To sit before, to lie before, to stand before as a guard.

προκᾶλέω, *fut. -έσω* (*fr. πρό*, forth, and *καλέω*, to call). To call forward, to summon). *Mid.* to provoke, to challenge, to instigate, to excite.

προκάλυμμα, *αιος, τό* (*from πρό*, before, and *κάλυπτο*, to conceal). Any thing placed before for concealment or protection, that is to say, a screen, a curtain; *met.* a pretext, an excuse.

προκατακαίω, *fut. -καύσω* (*fr.*

πρό, before, and *κατακαίω*, to burn). To burn before, to burn beforehand.

προκατακλίνω, *fut. -ινῶ* (*fr. πρό*, before, and *κατακλίνω*, to cause to recline). To cause to recline at table in a higher place; to seat before others. *Mid.* to recline, or sit down before, or to be seated above others.

προκαταλαμβάνω, *fut. -λήψομαι* (*fr. πρό*, before, and *καταλαμβάνω*, to seize upon). To seize by anticipation, to seize before another, to pre-occupy, to anticipate, to prevent.

προκειμαι, *fut. -κείσομαι* (*fr. πρό*, before, and *κειμαι*, to lie). To lie or be situated before, to be placed before, to be proposed or offered, to be displayed.

προκόπτω, *fut. -ψω* (*fr. πρό*, before, and *κόπτο*, to cut). To cut a way forward as through a forest, to proceed, to advance.

προκρίνω, *fut. -κρινῶ* (*fr. πρό*, before, and *κρίνω*, to judge). To determine beforehand, to decide previously, to prefer, to select, to choose.

προκύπτω, *fut. -ψω* (*fr. πρό*, before, and *κύπτο*, to bend down). To bend forward, to project, to look out, as of a window, to put forth the head from, to creep out.

πρόκοπος, *ον* (*adj. fr. πρό*, in front of, and *κῶπη*, a handle). Held by the handle, held ready for the onset.

προλέγω, *fut. -ξω* (*fr. πρό*, before, and *λέγω*, to speak). To say, to relate or announce before-

hand, to choose in preference, to predict, to foretell. *τὰ προλεγόμενα*, preliminary observations.

προμαντεύομαι, *ful.* -εύσομαι (*fr.* *πρό*, before, and *μαντεύομαι*, to prophesy). To prophesy, to predict, to foretell.

Πρόμαχος, *ου, ὁ.* Promāchus, brother of Jason.

προμετωπίδιον, *ου, τό* (*from* *πρό*, before, and *μέτωπον*, the forehead). An ornament or defence for the forehead, a frontal or frontlet, the upper part of the forehead, the skin of the forehead.

Προμηθεύς, *έως, ὁ.* Promētheus, son of Japetus, who stole fire from the chariot of the sun, and brought it to the earth in a reed.

προνήχομαι, *ful.* -ήξομαι (*fr.* *πρό*, before, and *νήχομαι*, to swim). To swim before.

προνοέω, *ful.* -ήσω (*from* *πρό*, before, and *νοέω*, to consider). To consider beforehand. *Mid.* to provide for, to take care of.

προνοητικῶς (*adv. fr.* *προνοητικός*, using or exercising forethought). Providentially, carefully, circumspectly, with forethought.

πρόνοια, *ας, ἡ* (*fr.* *προνοέω*, to consider beforehand). Previous consideration, forethought, foresight, prudence.

Πρόξενος, *ου, ὁ.* Proxēnus, of Bæotia, one of the commanders in the expedition of Cyrus. His place, when he was put to death by Artaxerxes, was supplied by Xenophon.

προοδοιπορέω, *ful.* -ήσω (*fr.* *πρό*, before, and *οδοιπορέω*, to travel). To travel before, to precede, to wander.

πρόοδος, *ου, ἡ* (*fr.* *πρό*, before, and *ὁδός*, a way). A march, a departure, a going forward, progress. *As adj.* that goes before.

προοίμιον, *ου, τό* (*fr.* *πρό*, before, and *οἶμος*, a song). A prelude, an exordium, an introduction, a promise, a foretaste.

προοράω, *ful.* -όψομαι (*from* *πρό*, before, and *δράω*, to look). To look beforehand, to provide against. *Mid.* to suspect.

προπάρειθε (*adv. fr.* *πρό intens.*, and *πάρειθε*, before). Before, forward, in front of, conspicuously.

προπάσχω, *f.* -πείσομαι (*πρό*, before, and *πάσχω*, to suffer). To suffer before, to be previously affected.

προπέμπω, *ful.* -ψω (*fr.* *πρό*, before, and *πέμπω*, to send). To send before, to send forward, to convey, to escort, to accompany.

προπετής, *ές, adj.* *fr.* *πρό*, forward, and *πέτω*, same as *πίπτω*, to fall). Hanging forwards; precipitate, rash, foolish.

προπετῶς (*adv. fr.* *προπετής*, precipitate). Precipitately, rashly, hastily.

προπηδάω, *ful.* -ήσω (*fr.* *πρό*, before, and *πηδάω*, to bound). To spring, bound, or leap forward or before.

προπηλακίζω, *ful.* -ίσω (*from* *πρό intens.*, and *πηλακίζω*, to trample in the mud). Properly,

to fling into and trample on in the mire; to treat with the utmost indignity, to abuse grossly, to insult.

προπίνω, fut. -πιομαι (fr. *πρό*, before, and *πίνω*, to drink). To drink before, to drink to one, *i. e.* to his health, to quaff, to pledge.

προῤῥίζος, *ον* (adj. from *πρό*, forth, and *ρίζα*, a root). From the roots, from the foundation.

πρός (prep. governs gen. dat. and acc.; the primary meaning, passage or transition). With gen. of, by, for the benefit of, on the side of, for the sake of, in respect to, before, against, towards. With dat. at, with, in addition to, besides, before or in presence of. With acc. to, towards, after, with regard to, on account of, with respect to, in comparison with, in opposition to. In composition it generally signifies, in addition to, over and above, besides.

προσαγγέλλω, fut. -αγγεῖω (fr. *πρός*, to, and *ἀγγέλλω*, to announce). To carry intelligence to, to announce to, to inform any one.

προσαγορεύω, fut. -εύσω (fr. *πρός*, to, and *ἀγορεύω*, to speak). To address, to accost, to salute by name, to name, to call.

προσάγω, fut. -ξω (from *πρός*, to, and *ἄγω*, to lead). To lead to, to admit, to introduce, to offer to, to apply, to move to.

προσάπτω, fut. -ψω (fr. *πρός*, to, and *ἄπτω*, to fasten). To fasten to, to apply, to attribute, to confer upon, to bestow.

προσαρτάω, fut. -ήσω (from *πρός*, into, and *ἄρτάω*, to join). To attach to, to bind to, to unite, to cement.

προσανδάω, fut. -ήσω (from *πρός*, to, and *ἀνδάω*, to speak). To speak to, to accost, to address.

προσβάλλω, fut. -βάλλω (from *πρός*, to, and *βάλλω*, to cast). To cast to, to put to, to contribute to, to direct the attention to; to assault, to assail, to resemble.

πρόσγειος, *ον* (adj. *πρός*, towards, and *γέα*, the earth). Near the ground, at the ground, low, near land.

προσγελάω, fut. -άσω (from *πρός*, at, and *γελάω*, to laugh). To laugh at, to smile on.

προσγίγνομαι, fut. -γενήσομαι (from *πρός*, in addition to, and *γίγνομαι*, to be). To go to, to approach, to come up to, to arrive at, to grow, to increase, to grow upon, to grow to.

προσδεόμαι, fut. -δείσομαι (fr. *πρός*, in addition, and *δέομαι*, to need). To need besides, to feel additional want, to be in great want.

προσδέχομαι, fut. -ξόμαι (fr. *πρός*, in addition, and *δέχομαι*, to receive). To receive in addition, to take up, to admit farther, to await.

προσδίδωμι, fut. -δώσω (fr. *πρός*, in addition, and *δίδωμι*, to give). To give besides, to give in addition, to impart, to add.

προσδοκάω, fut. -ήσω (from *πρός* intens., and *δοκάω*, to look

for). To expect, to await, to hope for, to dread.

προσείκω, fut. -ξω (fr. *πρός*, *intens.*, and *εἰκω*, to be like). To be like, to be similar, to resemble; to seem, to appear to be.

πρόσεμι, fut. -έσομαι (fr. *πρός*, at, and *εἶμι*, to be). To be present at, to be there, to be added to.

πρόσεμι, fut. -είσομαι (fr. *πρός*, towards, and *εἶμι*, to go). To go towards, to approach, to come near.

προσεῖπον (fr. *πρός*, to, and *εἶπον*, I spoke), used *as aor. 2* to *προσαγορεύω*. I spoke to, I accosted, I addressed.

προσελάννω, fut. -ελῶσω (fr. *πρός*, towards, and *εἰλάννω*, to drive). To move, push or drive, to, towards or against; to march against, to rush towards, to as-sail.

προσεξευρίσκω, fut. -ευρήσω (fr. *πρός*, in addition, and *ἐξευρίσκω*, to invent). To make farther discoveries, to invent something new.

προσέρχομαι, fut. -ελεύσομαι (fr. *πρός*, towards, and *ἔρχομαι*, to come or go). To come up to, to approach, to go to, to supplicate, to accrue to, *aor. 2* *προσῆλθον*.

προσέτι (adv. fr. *πρός*, in addition, and *ἔτι*, still). Still farther, besides, moreover.

προσέυχομαι, fut. -εὔξομαι (fr. *πρός*, to, and *εὔχομαι*, to pray). To pray to, to supplicate, to entreat, to pray for, to intercede.

προσέχω, fut. -ξω, or -σχῆσω (fr. *πρός*, to, and *ἔχω*, to hold). To hold to, to bring towards, (with *ναῦν*, expressed or understood), to put in to shore; (with *νοῦν* expressed or understood), to direct the thoughts to, to fix the attention steadily on; to associate with.

προσηγορία, ας, ἡ (fr. *προσαγορεύω*, to accost). A name, a salutation, an epithet, an appellation.

προσῆκω, fut. -ξω (fr. *πρός*, to, and *ἵκω*, to come). To belong to, to pertain to, to become, to befit. *Impers.* it is meet, it is fitting, it behoves. *Adj.* *προσῆκων*, ονσα, ον, suitable, proper. *Subst.* *ὁ προσῆκων*, a relation.

προσηλώω, fut. -ώσω (fr. *πρός* to, and *ἑλώω*, to nail). To nail to, to nail upon; to crucify; to cancel.

προσημαίνω, fut. -μῶνῶ (fr. *πρό*, before, and *σημαίνω*, to signify). To forebode, to betoken, to presage, to foretell.

προσηνῦδα, 3 sing. contr. *impf. act. of προσανδᾶω*.

πρόσθε (adv. before a vowel *πρόσθεν*, fr. *πρό*, before). Before, in the presence of, formerly, in the front.

πρόσθετος, ον (adj. fr. *προστίθηναι*, to add to). Adjoined, put to, near or on, affixed, adjudged, appropriated, artificial.

προσθήκη, ης, ἡ (fr. *προστίθηναι*, to add to). An addition, an augmentation, a surplus, supplementary, a thing given gratis.

πρόσθιος, α, ον (*adj. fr. πρόσ-θε, before*). Anterior, fore, in front.

προσίσχω, *same as προσέχω.*

προσκαλέω, *fut. -καλέσω (fr. πρόσ, to, and καλέω, to call)*. To call upon, to call by name, to call out. *Mid.* to invite.

πρόσκειμαι, *fut. -κείσομαι (fr. πρόσ, near, and κείμεαι, to lie)*. To lie near, to be placed at, to be near, to urge, to press, to beset.

προσκομιζω, *fut. -ἴσω (fr. πρόσ, to, and κομιζω, to bring)*. To convey, to carry to a place. *Mid.* to betake one's self, to hasten.

προσκυνέω, *fut. -ήσω (fr. πρόσ, intens., and κυνέω, to kiss)*. To adore, to salute reverently and humbly, *after the manner of Persians to their sovereign, by prostration, &c.*

προσλαμβάνω, *fut. -λήψομαι (fr. πρόσ, in addition, and λαμβάνω, to take)*. To take in addition, to receive, to take as an associate, to assist, to forward.

προσμεταπέμπομαι, *fut. -ψομαι*. To send for any one, in addition to or besides others.

πρόσοδος, ου, ἡ (*fr. πρόσ, unto, ὁδός, a way*). A going to, an access, an approach, emolument, gain, profit.

προσομολογέω, *fut. -ήσω (fr. πρόσ, to, ὁμολογέω, to confess)*. To confess to, to promise to, to undertake with.

προσπασσαλεύω, *and -παταλεύω, fut. -εύσω (fr. πρόσ, to,*

and πασσαλεύω, to peg). To fasten with pegs, to peg or pin to, to nail on.

προσπελάζω, *fut. -πελάσω (fr. πρόσ, to, and πελάζω, to draw near)*. To bring near, to bring near to, to cause to approach. *Intr.* to draw near, to approach, to come near to.

προσπίπτω, *fut. -πεσοῦμαι (fr. πρόσ, unto, and πίπτω, to fall)*. To happen to, to reach, to meet unexpectedly, to fall upon, to attack, to fall prostrate before.

προσπλάσσω, *Att. -τιω, fut. -πλάσω (fr. πρόσ, to, and πλάσσω, to form)*. To form upon, to paste on, to fix to.

προσποιέω, *fut. -ήσω (πρός, to, and ποιέω, to make)*. To make over to, to add to, to assign to. *Mid.* to acquire, to lay claim to, to pretend, to profess, to feign.

προσπολεμέω, *fut. -ήσω (fr. πρόσ, against, and πολεμέω, to wage war)*. To wage war against any one, to attack.

προσπορίζω, *fut. -ἴσω (fr. πρόσ, in addition to, and πορίζω, to procure)*. To provide over and above, to procure besides, to provide anew.

πρόσταγμα, ἄτις, τό (*fr. προσιτάσσω, to order in addition*). An ordinance, an order, a command.

προστάσσω, *Att. -τιω, fut. -ξω (fr. πρόσ, in addition, and τίσσω, to order)*. To ordain farther, to place over, to give command to another over, to command, to order, to enjoin.

προστερνίδιον, ου, τό (*fr. πρό,* before, *and στένον,* the breast). A breast plate; any thing placed on the breast as an ornament.

προστίθηναι, fut. προσθήσω (*fr. πρόσ,* in addition, *and τίθημι,* to place). To place to, to apply against, to join with, to contribute, to ascribe, to teach. *Mid.* to join with, to support.

προστίμηναι, εως, ἡ (*fr. προστιμάω,* to decree a punishment). The act of judging and assigning a punishment or fine.

προσφέρω, fut. προσοίσω (*fr. πρόσ,* to, *and φέρω,* to bring). To bring to, to lay on, to offer to, to produce. *Mid.* To assault any one, to join another, to take part with, to approach, to hold conversation with.

πρόσφημι, fut. -φήσω (*fr. πρόσ,* to, *and φημί,* to speak). To accost, to speak to, to address.

προσφιλής, ἐς (*adj. fr. πρόσ,* to, *and φίλος,* dear). Dear, loved, cherished, amiable, lovely, agreeable, friendly.

προσφορέω, ὦ, same as προσφέρω, which see.

πρόσφορος, ον (*adj. fr. προσφέρω,* to bring to). Advantageous, useful, becoming, acceptable, agreeable, resembling.

πρόσω (*adv. fr. πρό,* forward). Forward, farther on, afar, far. *Comp. προσωτέρω, προσωτίω.*

προσωνυμία, ας, ἡ (*fr. πρόσ,* in addition, *and ὄνομα,* a name). A surname, an epithet.

πρόσωπον, ου, τό (*fr. πρόσ,* to or towards, *and ὤψ,* the eye).

The countenance, the mien, the appearance.

προτείνω, fut. -τενῶ (*fr. πρό,* before, *and τείνω,* to stretch). To stretch, to extend, to hold out to, to present, to propose.

προτεραῖος, α, ον (*adj. fr. πρότερος, πρώτος, πρό*). Former, prior.

προτερέω, fut. -ήσω, perf. πεπρωτόρηκα (*fr. πρότερος, prior*). To be before, to be superior to, to conquer, to excel.

πρότερος, α, ον (*adj. comp. fr. πρό,* before). Anterior, prior, preceding. earlier. *πρότερον, adv.* before, previously.

προτίθηναι, fut. -θήσω (*fr. πρό,* before, *and τίθημι,* to place). To place before, to bring forward, to propose, to publish.

προτιμάω, fut. -ήσω, (*fr. πρό,* before, *and τιμάω,* to prize). To prize more highly, to esteem more, to prefer, to choose.

προτρέπω, fut. -έψω (*fr. πρό,* before, *and τρέπω,* to turn). To urge forward, to force, to pursue, to impel, to excite, to encourage.

προτρέχω, fut. -δραμοῦμαι (*fr. πρό,* before, *and τρέχω,* to run). To run before, to precede, to get the start of another, to outstrip.

προύθηκε, for προέθηκε, 3sing. aor. 1 ind. act. of προτίθηναι.

προὔργον (*adv. for πρό ἔργον*). Useful, expedient, of advantage.

προφαίνω, fut. -φάνῶ (*fr. πρό,* before, *and φαίνω,* to show). To hold out to view, to foreshow; to shine before, to appear before-hand.

πρόφ᾽ αἰς, εως, ἥ (*fr.* προφαίνω, to hold out to view). A pretext, a pretence, an excuse, a cause, an occasion.

προφερέης, ἐς (*adj. fr.* προσφέρω, to bring forward). Preferable, superior, distinguished, excellent, eminent.

προφέρω, *fut.* προσίσω (*fr.* πρό, before, and φέρω, to bring). To bring before, to bring forward, to present, to exhibit, to give proof of. *Mid.* to bring one's self forward, to boast, to vaunt.

προφεύγω, *fut.* -φεύξομαι (*fr.* πρό, before, and φεύγω, to flee). To flee before, to flee forwards, to escape, to avoid.

προφήτης, ου, ὁ (*fr.* πρό, before, and φημί, to tell). A prophet, a soothsayer, a diviner, a forerunner, a herald.

προφητικός, ἥ, ὄν (*adj. fr.* προφήτης, a prophet). Prophetic, inspired.

προφυλάσσω, *Att.* -τιω, *fut.* -λάξω (*πρό*, before, and φυλάσσω, to guard). To keep guard over, to keep watch for, to guard in front of and against, to keep, to be cautious.

προχέω, *fut.* -χέύσω (*fr.* πρό, forth, and χέω, to pour). To pour before, to pour out, to pour forth, to let flow.

προχωρέω, *fut.* -ήσω (*fr.* πρό, forward, and χωρέω, to go). To go forward, to proceed, to advance, to increase, to grow.

πρόω, *fut.* πρώσω, *perf.* πέπωκα (*by metathesis for πόρω*). To

allot. *Perf. pass.* πέπωμαι, *plur.* πεπώμην.

πρύμνα, *Ion.* πρύμνη, ης, ἥ (*fem. of* πρύμνος, the extreme). The poop of a vessel, the stern.

πρώην (*adv.*). Lately, recently, formerly, previously.

πρωί (*adv.*). Early in the morning.

πρώϊως, α, ον (*fr.* πρωί). Early. *Comp.* πρωϊαιτερος, πρωϊαιτατος.

πρώρᾱ, ας, ἥ (*fr.* πρό, before). The prow, the forepart of a ship.

πρῶτα (*adv. neut. pl. of* πρῶτος). In the first place, first.

Πρωτάγορας, ου, ὁ. Protagoras, a famous sophist.

πρωτεῖον, ου, τό (*fr.* πρωτεύω, to be the first or best). The first place, the palm, the highest rank.

Πρωτησίλαος, ου, ὁ. Protesilaus, a Grecian chief, first armed and first killed at the siege of Troy.

πρωτεύω, *fut.* -εύσω, *perf.* πεπρωτεύκα (*fr.* πρῶτος, first). To be the first or best, to bear the palm, to excel.

πρώτις, η, ον (*adj. superl. fr.* πρό, before, as *if* for πρόϊατος, πρώατος). First. *πρῶτον*, *adv.* first, in the first place.

πταιρω, *fut.* πτᾶρῶ, *aor.* 1 ἔπτιαρα, *aor.* 2 ἔπτιαρον. To sneeze.

πταίω, *fut.* πταίσω (*πέτω*, *ob. sol.*). To stumble, to slip, to fall, to miscarry; to deceive, to balk.

πτελεᾶ, ας, ἥ. The elm tree.

πτερνίζω, -ίσω. To strike with the heel.

πτερόεις, όεσσα, οεν (*adj. fr. πτέρον*, a wing). Having wings, winged.

πτέρον, ου, τό (*fr. πέτομαι*, to fly). A wing, a pinion.

πτέρώω, *fut.* -ώσω, *perf.* έπιτέρωκα (*fr. πτέρον*, a wing). To furnish with wings, to fledge.

πτέρυξ, ύγος, ή (*fr. πτέρον*). A wing, a plume, a pinion.

πτερωτός, ή, όν (*fr. πτερώω*). Winged, furnished with pinions.

πιτηνός, ή, όν (*fr. πιτήμι*, *obsol. aor.* 2 έπιτην, to fly). Having wings, winged.

πιτόέω, *fut.* -ήσω, *perf.* έπιτόηκα. To cause dread, to strike with awe, to put to flight.

Πτολεμαΐος, ου, ό. Ptolemy, surnamed Lagus. On the division of Alexander's conquests, he received Egypt, and from him his successors assumed the title of Ptolemy.

πιτωχός, ή, όν (*adj. fr. πιτώσσω*, to crouch). That begs from door to door, poor, wretched. *Subst.* ό, a beggar.

Πυγμαΐοι, -ων, οί. The Pygmies, a fabled nation of dwarfs.

πυγμή, ής, ή (*fr. πύξ*). The fist, boxing, pugilism; a measure of 20 fingers breadth, between the elbow and the clenched fist. πυγμή, used adverbially often, frequently, earnestly, zealously, tenaciously.

Πυθαγόρας, ου, ό. Pythagoras, a celebrated Grecian philosopher of Samos. He flourished about 500 B. C.

Πυθαγορείζός, ή, όν (*adj.*).

Pythagorian. *Subst.* a disciple of Pythagoras.

Πύθων, ωνος, ό. Python, a famous serpent killed by Apollo.

πυκάζω, *fut.* -ύσω, *perf.* πεπύκῃκα (*fr. πύκα*, closely). To compress, to cover, to surround, to deck profusely.

πυκνίνος, ή, όν, *adj. poetic for πυκνός*.

πυκνός, ή, όν (*adj. fr. πύκα*, closely). Thick, dense, close, compact, firm, closely pressed, crowded, collected; (*applied to the mind*), intelligent, prudent; heavy (*applied to grief*).

πύλη, ης, ή. A gate, a pass.

Πύλαι, ών, αί (*an abbreviation for Θερμοπύλαι*). Thermopylae, a famous pass which receives its name from the hot baths near it, where Leonidas with 300 Spartans for three days withstood, and defended it against the whole Persian army, B. C. 480.

Πύλος, ου, ή. The name of the city Pylos.

πύλος, ου, ό. A gate, a pass, a door, an entrance.

πυλωρέω, *fut.* -ήσω (*fr. πυλωρός*, a gate-keeper). To guard doors, gates or passages, to act as porter.

πυνθαΐνομαι, *fut.* -πέυσομαι, *perf.* πέπυσμαι, *aor.* 2 επύθόμην. To inquire, to question, to learn by inquiry, to ascertain, to perceive, to understand, to be informed.

πυξοειδής, ές (*adj. fr. πύξος*, the box-tree, and είδος, appearance). Resembling the box-tree.

πύξος, ου, ἡ. The box-tree.

πῦρ, πῦρός, τό. Fire.

πῦρά, ἄς, ἡ (πῦρ). A pile of wood for burning, a funeral pile.

πῦρετός, ου, ὁ (fr. πῦρ). The heat of a burning fever, fever.

πύργος, ου, ὁ. A tower, a turret, a city.

πυρίπνοος, ον (adj. fr. πῦρ, fire, and πνέω, to breathe). That breathes fire, that emits fire from the mouth and nostrils; ardent, fiery.

Πυριφλεγέθων, οντος, ὁ (fr. πῦρ, fire, and φλέγω, to burn). Pyriphlegethon, a river in the lower world, which rolled waves of fire.

πῦρός, οῦ, ὁ. Wheat, grain, corn.

πῦρόω, fut. -ώσω, perf. πεπύρωκα (fr. πῦρ, fire). To set on fire, to burn, to refine by heat, to roast, to heat.

πυρπολέω, fut. -ήσω (fr. πῦρ, fire, and πολέω, to turn round). To light up a fire, to set on fire, to lay waste with fire.

Πύρρα, ας, ἡ. Pyrrha, the wife of Deucalion.

πυρόριζίζω, fut. -ίσω (fr. πυρόριξ, the Pyrrhic dance, a dance performed clad in full armor). To dance the Pyrrhic dance.

Πύρρος, ου, ὁ. Pyrrhus, a celebrated king of Epirus.

πω (enclitic partic. from πός, obsol.). Yet, in some way, somehow, ever. It is commonly joined with negatives, as, μήπω, not yet, by no means; οὐδέπω, not yet, not at all.

πωλέω, fut. -ήσω, perf. πεπώληκα (fr. πολέω, to turn round).

To go about and barter, to offer for sale, to sell goods, to trade, to sell, to exchange.

πῶμα, ἄτος, τό. A cover, a lid, a stopper.

πῶποτε (adv. fr. πω, and ποτέ, ever). Ever, at any time, at some time.

πῶς (adv.), with circumflex, interrog. How? In what way? Without accent, as enclitic, indef. any how, in some way or other, somehow.

P.

ῥα, for ἄρα. Indeed, then, thereupon.

ῥάβδος, ου, ἡ. A staff, a rod, a wand, a sceptre, a verse.

Ῥαδάμανθυς, υος, ὁ. Rhadamanthus, son of Jupiter and Eurōpa, and for his justice upon earth, he was made one of the judges of the lower world.

ῥάδιος, α, ον (adj.). Easy, light, yielding, complaisant. Compar. ῥάδιον, superl. ῥᾶτος.

ῥαδίως (adv. fr. ῥάδιος). Easily, lightly, &c.

ῥαθυμέω, fut. -ήσω, perf. ἑῤῥαθυμήκα (from ῥαθυμός, easy-minded). To be easy-minded, to be negligent, to be careless.

ῥαθυμία, ας, ἡ (fr. ῥαθυμέω, to be easy-minded). Carelessness, indolence, negligence, ease, leisure.

ῥάκος, εος, τό (fr. ῥήγνυμι, to rend). A torn garment, a piece

torn off, a rag, a shred, a fragment, a wrinkle on the face.

ῥάξ, ῥαγός, ἡ. A stone of a grape, a kernel, a grape.

ῥᾶον (neut. of ῥάων, easier). More easily.

ῥᾶστος, superl. of ῥάδιος.

ῥαψωδέω, ᾧ, fut. -ήσω (from ῥάπτω, to sew, and ᾠδή, a song).

To join poems or verses together, to rhapsodize, to recite verses, to sing, to chant, to repeat by rote.

ῥάων, compar. of ῥάδιος.

Ῥέα, ας, ἡ. Rhea, wife of Saturn, and mother of the gods.

ῥέεθρον, Ionic and poetic for ῥεῖθρον.

ῥέζω, fut. ῥέξω, and ἔρξω, perf. mid. ἔοργα. To perform, to sacrifice.

ῥεῖα (adv. fr. ῥάδιος, easy). Easily, smoothly, readily, promptly.

ῥεῖθρον, ου, τό (from ῥέω, to flow). A current, a stream, a river.

ῥέμβω. To turn round, to cause to move in a circle. Mid. to turn about, to wander, to be distracted, to act in a thoughtless manner.

ῥεῦμα, ἄτος, τό (from ῥέω, to flow). A current, a stream, the bed of a river.

ῥέω, fut. ῥεύσομαι, perf. ῥέξυ-
ηκα, aor. 1 ῥέξεσθα, fut. pass. ῥυ-
ήσομαι, aor. 2 pass. ῥόξην. To flow, to drop, to fall off, to be transient, to pass away, to depart, to vanish. Pass. to flow, to be dripping with.

ῥέω (obsol. in pres., for which ρημι is used. Tenses used are

perf. εἶρηκα, perf. pass. εἶρημαι, aor. 1 pass. ἐρρήθην and ἐρρέθην, fut. 3 εἰρήσομαι. To speak, to say, to utter, to tell.

ῥηγέυς, ἑως, ὁ. A dyer.

ῥήγμα, ἄτος, τό (fr. ῥήγνυμι, to break). A rupture, a fracture, a breach, a rent, a chink, a crack.

ῥήγνυμι, fut. ῥήξω, aor. 2 ἐρῥά-
γην. To rend, to tear, to break. Perf. mid. intr. ῥέζωγα, to be torn in pieces, to break loose.

ῥῆμα, ἄτος, τό (fr. ῥέω, obsol., to speak). A word, an expression, a saying, a sentence, a speech.

ῥητορικός, ἡ, ὄν (adj.). That pertains to oratory, rhetorical, eloquent. ῥητορικῇ (τέχνη understood), rhetoric.

ῥήτωρ, ορος, ὁ (fr. ῥέω, obsol., to speak). A public speaker, an orator, a rhetorician, a teacher of oratory.

ῥητῶς (adv. fr. ῥέω, obsol., to speak). Expressly said, literally, accurately defined.

ῥιγέω, fut. -ήσω, perf. mid. ῥέ-
διγα, with a pres. sense (fr. ῥίγος, cold). To stiffen with cold, to freeze, to shiver with cold.

ῥίζα, ης, ἡ. A root, a stock, a stem.

ῥιζοτόμος, ου, ὁ (fr. ῥίζα, a root, and τέμνω, to cut). A cutter or gatherer of roots.

ῥιζόω, fut. -ώσω, perf. ῥέριζω-
κα (fr. ῥίζα, a root). To cause to take root. Mid. to take root, to strike root.

ῥίον, ῥίως, and ῥίς, ῥίως, ἡ. The nose. αἱ ῥίνες, the nostrils. ῥιρόκρωσ, ωτος, ὁ (fr. ῥίς, the

nose, and κέρας, a horn). The rhinoceros.

ρίον, ου, τό. The summit of a mountain, a peak, a promontory.

ρίπτω, fut. -ψω, perf. ἔρριψα, aor. 2 ἔρριπον. To throw, to hurl, to cast, to beat down, to cast away, to precipitate, to scatter.

ρίφθεις, εἷσα, ἐν, aor. 1 part. pass. of ῥίπτω.

ρίψ, ῥίπος, ὁ. A twig, a rod; a basket made of twigs, a crate, a hurdle.

ρόδινός, ἡ, ὄν (adj. fr. ῥόδον, the rose). Made of roses.

ρόδον, ου, τό. The rose.

ῥόος, ῥόου, contr. ῥοῦ, ὁ (from ῥέω, to flow). A current, a stream, a river.

ρόπαλον, ου, τό (fr. ῥέπω, to bend upon). A club, a stick, a staff, a rod.

ῥοφέω, fut. -ήσω, perf. ἐρρόφηκα. To sip, to sup up, to drink, to taste.

ῥύγχος, εος, τό (from ῥύζω, to snarl like an angry dog). The snout (of a hog), the muzzle (of an ox), the beak (of a bird); properly, the distorted visage of an angry dog.

ῥυθμός, οὔ, ὁ. Rhythm, measure, movement, cadence, the beat, the music, the measure.

ῥύμμα, ἄτος, τό (fr. ῥύπτω, to cleanse). That which is used for cleansing, a saponaceous substance, that which is removed in cleaning.

ῥύομαι, fut. ῥύσομαι, aor. 1 mid. ἐρρύσαμην. To save, to protect, to preserve, to defend, to

govern, to deliver from danger, to hinder, to redeem, to watch over.

ῥυπόω, ὤ, fut. -ώσω, perf. ἐῤ-ρύπωκα (from ῥύπος, filth). To befoul, to soil. ῥυποόμαι, -οὔμαι, to become filthy or impure.

Ῥωμαῖος, ου, ὁ. A Roman.

ῥωμαῖέος, α, ον (adj. fr. ῥώμη, vigor). Robust, vigorous, strong.

ῥώμη, ης, ἡ (from ῥώννυμι, to strengthen). Strength, vigor, might.

Ῥώμη, ης, ἡ. Rome.

ῥώννυμι, or -νύω, fut. ῥώσω. To strengthen.

Σ.

σαγήνη, ης, ἡ. A fishing net, a net, a seine.

Σαδοκός. Sadocus, son of a king of Thrace.

σαίνω, fut. σάνῶ. To wag the tail, to fawn upon.

σαίρω, fut. σῶρῶ, perf. 2 σέσηρα. To grin: to sweep, to brush, to clean.

σάκος, εος, contr. ους, τό (fr. σάτιω, to equip). A shield, made of osier twigs plaited, or of wood, and covered with raw hides or leather; a buckler, a target.

Σαλαμίς, ἴνος, ἡ. Salamis. 1. An island off the coast of Attica, celebrated for the great victory in its vicinity, obtained over the Persians by the Greeks. 2. A city on the eastern shore of Cyprus.

Σαλμυδησσός, οὔ, ἡ. Salmydessus, a city of Thrace, on the Euxine.

Σαλμωνεύς, *έας, ό.* Salmo-neus, *king of Elis. He styled himself Jupiter, and endeavored to imitate thunder and lightning.*

σαλπιγκτής, *οὔ, ό* (*fr. σαλπίζω, to sound a trumpet*). A trumpeter.

σάλπιγξ, *ιγγος, ή.* A trumpet, a clarion.

Σάμιος, *ου, ό.* An inhabitant of Samos, a Samian.

σάνδαλον, *ου, τό.* A sandal (*consisting originally of a wooden sole bound to the foot by a strap*).

σαπρός, *ά, όν* (*adj. fr. σήπω, to corrupt*). Decayed, corrupted, spoiled, useless, rotten, rancid, filthy.

Σαπφώ, *όος, contr. οὔς, ή.* Sappho, a celebrated poetess of Lesbos, who flourished B. C. 610.

Σάρδεις, *ων, αί.* Sardis, a city of Lydia, where the army of Cyrus mustered for the expedition against Artaxerxes.

Σαρδών, *όνος, ή.* The island Sardinia.

σαρκοβόρος, *ον* (*adj. fr. σάρξ, flesh, and βορά, food*). Using flesh as food, carnivorous.

σαρκοφάγέω, *fut. -ήσω* (*from σάρξ, flesh, and φάγειν, to eat*). To be carnivorous, to eat flesh.

σάρξ, *σαρκός, ή.* Flesh.

σατραπένω, *fut. -εύσω* (*from σατράπης, a satrap*). To be a satrap, to rule as a satrap.

σατράπης, *ου, ό.* A satrap, a Persian governor.

σάτυρος, *ου, ό.* A satyr.

σαντοῦ, ής. cont. for σεαντοῦ, ής.

σάφηνίζω, *fut. -ίσω.* To make

manifest, to make plain, to clear, to explain, to elucidate.

σάφής, *ές* (*adj.*). Manifest, clear, evident, plain.

σάφως (*adv. fr. σάφής, clear*). Clearly, evidently, manifestly, plainly.

σβέννυμι, *fut. σβέσω, pf. έσβηκα, perf. pass. έσβεσμαι.* To extinguish, to quench. *Perf. έσβηκα, and aor. 2 έσβην, intr. to go out, to become extinguished.*

σεαντοῦ, ής (*fr. σεό = σοῦ, and αὐτοῦ*). Of thyself, thine.

σεβάζομαι, *-άσομαι* (*fr. σέβω, to venerate*). To apprehend, to stand in awe, to reverence, to worship, to fear, to adore.

σεβάσασατο, *Ion. and poet. for έσεβάσατο, 3d sing. aor. 1 ind. mid. σεβάζομαι.*

σέβομαι, *fut. -ψομαι, perf. σέσεμμαι.* To revere, to adore, to worship, to stand in awe of.

σέθεν, *poet. for σοῦ.*

σεῖο, *Ion. for σοῦ.*

σειρά, *ας, ή* (*fr. εἶρω, to tie*). A chain, a rope, a cord, a string.

σεισμός, *οὔ, ό* (*from σείω, to shake*). A shaking, *espec. an earthquake.*

Σέλευκος, *ου, ό.* Seleucus, surnamed Nicanor, or the Victorious, one of Alexander's generals.

σελήνη, *ης, ή.* The moon, the full moon.

σέλινον, *ου, τό.* Parsley.

Σεμίραμις, *ιδος, ή.* Semiramis.

σεμνός, *ή, όν* (*adj. fr. σέβομαι, to revere*). Venerable, revered, holy, solemn, honorable, dignified.

σεμνόνω, *fut. -υνῶ* (*fr. σεμνός,*

honorable). To render venerable. *Mid.* to be proud of, to boast of, to value oneself for.

Σερῖφιος, ου, ὁ. An inhabitant of Serîphus, *one of the Cyclades*. σεῦ, *Æol. for σοῦ*.

Σεύθης, ου, ἡ. Seuthes. *This was the name of some of the kings of Thrace.*

σηκός, οὔ, ὁ. An enclosed place, a fold, a pen, a stable, a sepulchre, a temple, a shrine.

σημα, ἄτιος, τό. A sign, a mark, a grave-stone, a tomb.

σημαίνω, fut. -ἄνω, perf. σεσήμαγκα (*fr. σημα, a sign*). To give a sign, to point out, to show, to declare, to command, to seal, to signify, to give a signal.

σημεῖον, ου, τό (*from σημα, a mark*). A proof, a symptom, an indication.

σθενώ, fut. σθενῶ (*fr. σθενός, strength*). To be strong, to be able, to have power, to rule.

σιγᾶω, fut. -ήσω, perf. σεσίγηκα (*from σιγή, silence*). To be silent, to keep silence.

σιγή, ἡς, ἡ. Silence, stillness.

σίδηρεϊον, ου, τό. A forge, a smith's workshop.

σίδηρειος, α, ον (*adj.*). Of or pertaining to iron or steel, iron.

σιδήρεος, α, ον, contr. οὔς, ἄ, οὔν (*adj. fr. σίδηρος, iron*). Of iron, iron.

σίδηρος, ου, ὁ. Iron:—a sword.

Σιδών, ὠρος, ὁ. Sidon, *an ancient and wealthy city of Phœnicia.*

Σιδώνιος, α, ον (*adj. Σιδών*). Sidonian. *Subst.* ὁ. A Sidonian.

Σικελία, ας, ἡ. Sicily, *an island in the Mediterranean sea.*

Σικελικός, ἡ, ὄν (*adj. Σικελία*). Sicilian.

Σικελός, ἡ, ὄν (*adj.*). Sicilian. οἱ Σικελοί, the Sicilians.

Σιλανός, οὔ, ὁ. Silanus, *an officer of Cyrus, belonging to Ambracia.*

Σιλούιος, ου, ὁ. Silvius.

σιμός, ἡ, ὄν (*adj.*). Flat-nosed; bent, turned up, oblique, steep.

Σιμωνίδης, ου, ὁ. Simonides, *a poet of Ceos, B. C. 566.*

σίνω (*act. not used. Mid. σίνομαι, used only in pres. and imp. perf.*). To hurt, to injure, to destroy, to plunder, to ravage, to lay waste.

Σινοπεύς, έως, ὁ. A citizen of Sinope on the Euxine; a Sinopian.

Σίπυλος, ου, ὁ. Sipylus, *a mountain of Lydia in Asia Minor.*

Σίσυφος, ου, ὁ. Sisyphus, *son of Æolus, distinguished for his craftiness.*

σιτᾶγωγός, ὄν (*adj. fr. σῖτος, food, and ἄγω, to conduct*). Conveying corn or provisions.

σιτέω, fut. -ήσω, perf. σεσίτηκα (*fr. σῖτος, food*). To feed, to nourish. *Mid.* to help oneself to food, to feed upon, to eat, to feast upon.

σιτίζω, fut. -ίσω, perf. σεσίτικα (*fr. σῖτος, food*). To feed abundantly, to nourish, to fatten. *Mid.* to fatten oneself, to eat.

σιτίον, ου, τό (*fr. σῖτος, corn*). Food, provisions, nourishment.

σῖτος, ου, ὁ. Wheat, corn, bread, food, provision.

σιωπάω, fut. -ήσω, perf. σεσιώπηκα (fr. σιωπή, silence). To keep silence, to be silent, to pass over in silence.

σιωπή, ἥς, ἥ. Silence, reserve.

σκαιός, ἄ, ὄν (adj.). Left, on the left side, unlucky, inauspicious, awkward; western, towards the west.

Σκαμάνδριος, ου, ὁ (fr. Σκάμανδρος, the river Scamander). Scamandrian.

σκάπτω, fut. -ψω, perf. ἔσκαψα. To dig, to dig out, to excavate, to scoop.

σκάφος, εος, τό (fr. σκάπτω, to dig). The act of digging; a pit, a trench, a cistern, a hollow, a boat, a ship, the hold of a vessel.

σκεδάζω, fut. -έσω, perf. pass. ἐσκέδασμαι (from κεύζω, κέω, to cleanse). To scatter, to dissipate, to dispel, to disperse, to sprinkle.

σκεδάννυμι, σκεδαννύω. Same as σκεδάζω.

σκέλος, εος, τό. The leg, the shin, the leg and thigh, the shank-bone, the foot.

σκεπτεόν, neut. verbal of σκέπτομαι. We must attentively consider, &c.

σκέπτομαι, fut. σκέψομαι, perf. ἔσκεμμαι (fr. σέπω, to cover). To look from afar off, to look out forward or around, to contemplate, to weigh or consider.

σκευάζω, fut. -άσω, perf. ἐσκεύακα (fr. σκευή, equipment). To prepare, to arrange, to get ready, to fit out, to put on.

σκευασία, ας, ἡ (fr. σκευάζω, to prepare). Preparation, equipment.

σκευή, ἥς, ἡ. Equipment, armor, dress, attire.

σκεῦος, εος, τό. A vase, a vessel, a tool, an implement, a weapon, an article of dress, a piece of furniture, baggage.

σκέψις, ιος, Att. εως, ἡ (fr. σκέπτομαι, to consider). Inspection, contemplation, examination, observation, reflection, deliberation.

σκηνή, ἥς, ἡ. A tent, a hut, a stage, a scene.

σκήπτρον, ου, τό (fr. σκήπτω). A staff, a sceptre, a mace borne by a herald, &c.; regal dignity, rule, sway.

σκηπτούχος, ου, ὁ (fr. σκήπτρον, a sceptre, and ἔχω, to hold). A sceptre-bearer, a sovereign, a satrap or governor of a province.

σκήπτω, fut. σκήψω, perf. ἔσκηψα. To place on the ground, to fix a staff, for the purpose of supporting something. Mid. to lean or rest upon for support, to dissemble, to pretend.

σκιά, ᾶς, ἡ. A shadow, a shade, a shady place; an uninvited guest who accompanies another.

Σκίρων, ωνος, ὁ. Attic name for the wind which blew from the Scironian rocks in the isthmus of Corinth; hence, a north-west wind.

σκιρτάω, fut. -ήσω, perf. ἐσκίρτηκα. To bound, to spring, to gambol, to skip.

σκληρός, ἄ, ὄν (*adj.*). Dry, hard, brittle, rough, difficult, harsh, rude.

σκληρότης, ητος, ἡ (*fr.* σκληρός, hard). Harshness, roughness, brittleness.

σκολιός, ἄ, ὄν (*adj. fr.* σκέλλω, to dry up and thus distort). Crooked, bent, tortuous, distorted; artful, perverse.

σκοπέλος, ου, ὅ (*fr.* σκόπος, a watch). A height, an eminence, a lofty rock.

σκοπέω, *fut.* -ήσω, *perf.* ἐσκόπηκα (*fr.* σκόπος, a watch). To observe narrowly, to examine, to survey, to consider, to aim at, to look at.

σκοπός, οὔ, ὅ (*fr.* σκέπτομαι, to look around). A watch, a scout, an aim, an object, a mark.

σκότος, ου, ὅ, and εος, τό. Darkness, obscurity.

σκυδαίνω, *fut.* -ανῶ (*fr.* σκύζω, to murmur). To be angry, to be enraged, to murmur, to fret.

Σκύθης, ου, ὅ. A Scythian.

Σκυθία, ας, ἡ. Scythia.

Σκυθικός, ἡ, ὄν. A Scythian.

σκυθρωπάζω, *fut.* -άσω (*fr.* σκυθρός, morose, and ὤψ, countenance). To have a perturbed, vexed, morose, angry or melancholy aspect.

σκυθρωπός, ἡ, ὄν (*adj. fr.* σκυθρός, morose, and ὤψ, the countenance). Having a morose look, a gloomy aspect.

σκύλαξ, ἄκος, ὅ. A young animal; a pup, a whelp, a cub, &c.

Σκύλλα, ης, ἡ. Scylla, daughter of Nisus king of Megara.

σκύννοον, ου, τό (*dimin. of* σκύννος). A small or very young animal.

σκύννος, ου, ὅ. A young animal; a lion's whelp, a young lion.

σκώπτω, *fut.* -ψω, *perf.* ἔσκωφα. To jeer at, to revile, to scoff, to deride, to banter, to mock, to jest.

σμικρός, ἄ, ὄν. *Att. for* μικρός, which see.

σοβέω, *fut.* -ήσω, *perf.* σεσόβηκα. To move, to drive off, to urge forward; to hasten.

σοῖο, *Ionian for* σοῦ.

Σόλων, ωνος, ὅ. Solon, one of the seven wise men of Greece, B. C. 594.

σός, σή, σόν (*fr.* σύ, thou). Thy, thine.

Σοννιάς, ἄδος, ἡ (*adj.*). Sunian.

Σούνιον, ου, τό. Sunium, a promontory on the southern extremity of Attica, on which was a temple of Minerva.

Σοῦσα, ων, τά. Susa.

Σοφαίνετος, ου, ὅ. Sophænetus, an officer in the army of Cyrus.

σοφία, ας, ἡ. Wisdom, science, knowledge.

σοφιστής, οὔ, ὅ (*fr.* σοφίζω, to render wise). A teacher of wisdom, a sophist.

Σοφοκλῆς, έος, ὅ. Sophocles, a celebrated Greek tragic poet, B. C. 495.

σοφός, ἡ, ὄν (*adj.*). Wise,

learned, skilful, sage, prudent, discreet.

σπανίζω, *ful.* -ῖσω, *ἐσπάνικα* (*fr.* σπάνις, want). To want, to be in want, to be destitute; *with an acc.* to render rare or scarce.

σπάνιος, α, ον (*adj.*). Scarce, rare, scanty, deficient.

σπανίς, εως, ἥ (*fr.* σπανός, rare). Want, scarcity, indigence.

σπανίως (*adv.* *fr.* σπάνιος, scarce). Scarcely, rarely, seldom.

σπαργάνον, ου, τό (*fr.* σπάργω, to swathe). A swathing cloth, a bandage.

Σπάρτη, ης, ἥ. Sparta.

Σαρτιάτης, ου, ὁ. A Spartan.

σπάω, *ful.* σπάσω, *perf.* ἔσπᾶκα. To draw, to drag, to draw up.

σπείρω, *ful.* σπερῶ, *perf.* ἔσπαρκα, *aor.* 2 ἔσπαρον. To sow, to scatter seed.

σπένδω, *ful.* σπείσω. To pour out a liquid, to offer a libation, to ratify a treaty. *Mid.* to conclude a treaty, to make a covenant.

σπέρμα, ἄτος, τό (*fr.* σπείρω, to sow). Seed.

σπεύδω, *ful.* σπεύσω, *perf.* ἔσπευκα. To propel, to urge forward. *Intr.* to press forward, to hasten, to strive after.

σπήλαιον, ου, τό (*fr.* σπέος, a cave). A cave, a grotto.

σπιθαμή, ἥς, ἥ (*fr.* σπίζω, to extend). A span: *met.* a short duration.

Σπινθαῦρος, ου, ὁ. Spintharus, a Corinthian architect.

σπλαγχνεύω, *ful.* -νεύσω, *perf.* ἐσπλάγχνευκα (*fr.* σπλάγχνον, the entrails). To inspect the entrails of a victim, to predict by inspecting the entrails.

σπλάγχνον, ου, τό; usually τὰ σπλάγχνα, *in the plural.* The entrails; *met.* compassion, pity: also remains of a sacrifice.

σπόγγος, ου ὁ. A sponge.

σπονδή, ἥς, ἥ (*fr.* σπένδω, to offer a libation). A libation. *In the pl.* solemn treaties, truces, covenants.

σπονδάζω, *ful.* -ᾶσω, *perf.* ἐσποιδᾶκα (*fr.* σπουδή, zeal). To be zealous, to be earnest, to strive earnestly. *Pass.* to be heeded, to be performed diligently.

σπονδαιολογέω, *ful.* ἥσω (*fr.* σπουδαῖος, earnest, and λέγω, to speak). To discourse on serious matters.

σπουδαῖος, α, ον (*fr.* σπουδή, zeal). Upright, honest, zealous, active; worthy, excellent.

σπουδή, ἥς, ἥ (*fr.* σπεύδω, to urge forward). Earnestness, zeal, activity, diligence, pains or trouble, haste.

σταγών, ὀνος, ἥ (*fr.* σιάζω, to fall in drops). A drop; a spot, a stain.

σταδῖον, ου, τό, and σιάδιος, ου, ὁ. A stadium, a Grecian measure of length, being 606 feet and 10 inches.

σταθμός, οὔ, ὁ (*fr.* ἵσταναι, to stand). A stable, a stall, a pen for cattle, a halting place or station for travelers, an inn, a

weight. *Plu.* τὰ σταθμά, door-posts.

στασιάζω, *fut.* -ἄσω, *perf.* ἐστασίακα (*fr.* στάσις, sedition). To excite dissension, to stir up revolt, to revolt, to dispute, to disagree, to quarrel.

στάσις, εὼς, ἥ (*fr.* ἵσταμαι, to rise up). A rising against lawful authority, discord, faction, sedition, position, posture.

σταφυλή, ἥς, ἥ. A grape, a bunch of grapes: a vine, the plummet of a mason's level.

στέγη, ἥς, ἥ (*fr.* στέγω, to cover). A covering, a roof, a ceiling.

στειβω, *fut.* ψω, *perf.* ἔστειφα, *aor.* 2 ἔστιβον, *perf. mid.* ἔστιβα. To tread, to trample, to full cloth, to press down, to make close or compact, to follow, to track.

στέλλω, *fut.* σιέλῶ, *perf.* ἔσταλα, *aor.* 2 *pass.* ἐσιύλην. To send, to fit out, to equip, to array, to get ready.

στενάζω, *fut.* -άξω. To groan.

στενός, ἥ, ὄν (*adj.*). Strait, close, crowded, pinched by want, in straitened circumstances.—*Subst.* τὰ στενά, the straits.

στέργω, *fut.* -ξω, *perf.* ἔστεργα. To love, to cherish, to acquiesce in, to be content with, to wish earnestly for.

στερεότης, ἥτος, ἥ (*fr.* στερεός firm). Firmness, hardness, strength.

στερέω, *fut.* -ήσω, and -έσω. To rob, to plunder, to despoil, to deprive.

στέρνον, ου, τό. The breast;

the mind, the heart. *It is used in Homer only of males.*

στερρός, ἄ, ὄν (*adj. fr.* ἵσταμαι). Firm, hard, solid, compact.

στεφάνισκος, ου, ὁ (*dim. of* στέφανος, a crown). A small crown, a wreath, a garland.

στέφανος, ου, ὁ (*fr.* στέφω, to crown). A crown.

στεφανόω, *fut.* -ώσω, *perf.* ἐστεφάνωκα (*fr.* στέφανος, a crown). To crown.

στέφος, εὼς, τό (*poetic for* στέφανος). A crown.

στέφω, *fut.* στέψω, *perf.* ἔστεφα. To crown, to decorate, to encircle.

στῆθος, εὼς, τό (*fr.* ἵστημι, to erect). The breast; the ball of the foot.

στήλη, ἥς, ἥ (*fr.* ἵστημι, to erect). A column. αἱ στήλαι, the pillars of Hercules.

στηρίζω, *fut.* -ξω, *perf.* ἐστήριχα. To prop, to support, to make firm, to fix.

στιβάς, ἄδος, ἥ (*fr.* στείβω, to tread). A bed, couch, pillow or layer of rushes, straw or leaves.

στίβος, ου, ὁ (*fr.* στείβω, to tread). A beaten path, a footway, a track; a couch.

στῖφος, εὼς, τό (*fr.* στείβω, to tread). A troop, a crowd, a multitude.

στίχος, ου, ὁ (*fr.* στείχω, to march in a row). A rank a row a line.

στολή, ἥς, ἥ (*fr.* στέλλω, to fit out). Attire, dress, a robe, a garment.

στόλος, ου, ὁ (*fr.* στέλλω, to fit out). A departure, a journey, a voyage; an army, a fleet; an expedition, accoutrement, equipment, attire, dress.

στόμα, ἄτος, τό. A mouth, an aperture, an opening.

στονάχή, ἤς, ἡ (*fr.* στενάχω, to groan). A groan, a lamentation a sigh.

στοργή, ἤς, ἡ (*fr.* σιέρω, to love). Love, tender affection, attachment.

στορέννυμι, σιρώννυμι, *fut.* στορέσω, σιρώσω, *perf.* ἔστρωκα, *aor.* 1 *pass.* ἔστορέσθην, ἔσιρώθην. To strew, to spread, to lay down any thing flat; to lay prostrate, to humble.

στρατεία, ας, ἡ (*fr.* στρατεύω, to serve in war). A military expedition, a campaign, a military service.

στρατεύμα, ἄτος, τό (*fr.* στρατεύω, to serve in war). An army.

στρατεύω, *fut.* -εύσω, *perf.* ἔστράτευκα (*fr.* στρατός, a camp). To serve in war, to make a military expedition, to go on a military expedition.

στρατήγέω, *fut.* -ήσω, *perf.* ἔστρατήγηκα (*fr.* στρατήγός, a commander). To lead an army, to be a general, to use stratagem in war. *Pass.* to be under the orders of a general, to be outgeneralled.

στρατήγός, οὔ, ὁ (*fr.* στρατός, an army, and ἄγω, to lead). A commander.

στρατιά, ἄς, ἡ. An army, an army in campaign.

στρατιώτης, ου, ὁ (*fr.* στρατιά, an army). A soldier, a citizen-soldier.

στρατιωτικός, ἡ, ὅν (*fr.* στρατιώτης). Of or pertaining to soldiers, military, warlike. τὸ στρατιωτικόν, the army.

Στρατονίκη, ης, ἡ. Stratonice, wife of Seleucus king of Syria.

στρατόπεδον, ου, τό (*fr.* στρατός, πῆδον). An encampment, an encamped army, an army: a fleet.

στρατός, οὔ, ὁ (*fr.* στορέννυμι, to spread). A camp, an encampment, an army.

στρεπτός, οὔ, ὁ (*fr.* στρέφω, to turn). A twisted chain, a necklace.

στρέφω, *fut.* -ψω, *perf.* ἔστροφω, *aor.* 2 ἔστράφον, *perf. pass.* ἔστραμμαι. To turn, to twist, to turn round; to torment, to revolve in mind. *Mid.* to stay in, to frequent a place, to be busily engaged about any thing, to turn one's self round, to return.

στρουθίον, ου, τό (*dimin.* of στρουθός, a sparrow). A small sparrow.

στρουθοκάμηλος, ου, ὁ (*fr.* στρουθός, κάμηλος). An ostrich.

Στροφαῖδες, ων, αἱ (*νησοι*, understood). Strophades, two small islands near the coast of Elis, in the Ionian sea.

Στρυμών, όνος, ό. Strymon, a river of Thrace.

στρώμα, ἄτος, τό (*fr.* σιρώννυμι, to spread). A mattress, a bed, a couch, a coverlet, a loose robe.

στρωμνή, ἤς, ἡ (*fr.* σιρώννυμι,

to spread). A pallet, bed-clothes, a carpet.

στιγερός, ἄ, ὄν. See στυγρός.

στιγνός, ἡ, ὄν (= στυγερός).

Hated, hateful, sad, gloomy, sorrowful.

Στυμφάλιος, ου, ὁ. A Stymphalian. See Στύμφαλος.

Στυμφαλῖς, ἰδος, ἡ (adj.). Stymphalian.

Στύμφαλος, ου, ὁ. Stymphalus, a town in the north-east part of Arcadia.

Στύξ, Στυγός ὁ. The Styx, a river in the lower world.

Στωϊκός, ἡ, ὄν. Stoic. Subst. a Stoic.

σύ, gen. σοῦ. Thou.

συγγένεια, ας, ἡ (fr. συγγενής, related). Relationship, kindred, affinity, consanguinity, like origin.

συγγενής, ἐς (adj. fr. σύν, with, γένος, birth). Related, connected, of the same parents). Subst. a kinsman, a kinswoman, a relation.

συγγίγνομαι, συγγίνομαι, fut. -γενήσομαι (σύν, with, γίγνομαι, to be). To be with, to associate with, to be together.

συγγιγνώσκω, fut. -γνώσομαι (σύν, with, γιγνώσκω, to be of opinion). To agree in opinion, to be conscious of, to pardon.

συγγνώμη, ης, ἡ. Pardon, forgiveness, indulgence, leave.

σύγγραμμα, ἄτος, τό (σύγγραφω). A writing, a treatise, a history.

συγγράφω, fut. -γράψω (σύν, together, γράφω, to write). To compose, to describe, to commit to paper, to prepare.

σύγε. Thou for thy part, thou even, thou at least.

συγκάλλω, fut. -έσω (σύν, καλέω). To call together, to convoke. Mid. to assemble round oneself, to call to oneself.

συγκάλύπτω, fut. -ψω (σύν, καλύπτω, to cover). To cover with, to cover up, to conceal totally, to overwhelm, to bury.

συγκάμνω, fut. -κᾶμῶ (σύν, κάμνω, to labor). To labor with, to toil with, to partake of one's trouble, to commiserate any one.

συγκαταβαίνω, fut. -βήσομαι (σύν, καταβαίνω, to descend). To descend with, to descend together, or at the same time, or to the same place, to condescend, to yield, to consent to.

συγκαταδύνω, fut. -δύσω (σύν, καταδύνω, δύω, to sink). To sink with, to go down along with.

συγκατακαίω, fut. -καύσω (σύν, κατακαίω, to consume). To burn up along with, to consume together with.

συγκατασβέννυμι, fut. -σβέσω (σύν, κατασβέννυμι, to quench). To quench with or together, to destroy utterly.

συγκλείω, fut. -σω (σύν, κλείω, to shut). To enclose, to shut up together, to confine, to involve, to engage in.

συγκρίνω, fut. -κρινῶ (σύν, κρίνω, to judge). To judge by comparison, to compare, to interpret, to unfold, to explain.

συγκρούω, fut. -σω (σύν, κρούω, to strike or dash). To strike together, to dash together. Intr.

to come into sudden or violent collision.

συγκρύπτω, fut. -ψω (σύν, κρύπτω, to hide). To cover up, to hide, to conceal.

συγχαίρω, fut. -χαρῶ (σύν, χαίρω, to rejoice). To rejoice with.

συγχορεύω, fut. -σω (σύν, χορεύω, to dance). To dance with.

συγχωρέω, fut. -ήσω (σύν, χωρέω, to go). To go with, to go together, to assemble, to resign, to grant, to forgive.

σῦκον, ου, τό. A fig.

συκοφαντέω, fut. -ήσω (from συκοφάντης, an informer). To inform against, to calumniate, to slander.

συκοφάντης, ου, ό. An informer, a slanderous accuser, a calumniator.

συλλάω, fut. -ήσω. To pillage, to plunder, to strip, to despoil.

συλλαμβάνω, fut. -λήψομαι, perf. συνείληφα (σύν, λαμβάνω, to seize). To take possession, to comprehend, to embrace; to seize, to hold firmly, to succor, to aid.

συλλέγω, fut. -ξω (σύν, λέγω, to collect). To bring together, to unite, to gather together.

συλληπτρία, ας, ή (συλλαμβάνω, to help). A helper, a female assistant.

συλλογή, ης, ή (συλλέγω, to collect). A gathering, a collection, a muster, an acquisition.

συμβαίνω, fut. -βήσομαι (σύν, βαίνω, to go). To go together, to come together, to meet, to agree. συμβαίνει, impers. it hap-

pens, it is fit. τὰ συμβεβηκότα, occurrences, events.

συμβάλλω, fut. -βῶ (σύν, βάλλω, to cast). To cast together, to excite against each other, to join, to discourse, to agree upon, to compare, to contend, to engage with. Mid. to contribute to.

συμβίωσις, εως, ή (συμβιόω, to live together). A community, a living together.

σύμβολον, ου, τό (συμβάλλω). A sign, a token, a symbol.

συμβουλευέω, fut. -εύσω (σύν, βουλευέω). To counsel, to exhort earnestly, to advise, to recommend. Mid. to consult with.

σύμβουλος, ου, ό, ή (σύν, βουλή, counsel). An adviser, a counsellor.

συμμαχία, ας, ή (συμμαχέω, to fight in alliance with). An alliance in war, a confederacy, assistance.

σύμμαχος, ου, ό (σύν, μάχομαι, to fight). A fellow-soldier, an ally.

σύμμαχος, ον (adj. from σύν, μάχομαι). Allied with, friendly.

συμμέτρως, (adv. from σύμμετρος, proportionate). Proportionally, suitably.

συμπαίζω, fut. -ξομαι (σύν, παίζω, to play). To play with.

συμπαίκτηρ, ορος, ό (from συμπαίζω, to play together). A play-fellow.

συμπάρεμι, fut. -έσομαι (σύν, with, and πάρεμι, to be present). To be present with or together.

σύμπασις, ᾶσα, αν (adj. fr. σύν, πᾶσις). All together, the whole.

συμπάσχω, *fut.* -πέισομαι (σύν, πάσχω). To sympathize.

συμπείθω, *fut.* -πείσω (σύν, πείθω, to persuade). To persuade along with, to prevail upon, to influence. *Mid.* to be persuaded, to consent.

συμπίνω, *fut.* -πίομαι (σύν, πίνω, to drink). To drink with or together.

συμπίπτω, *fut.* -πεσοῦμαι (σύν, πίπτω, to fall). To fall together, to meet, to concur; to grapple with, to attack, to happen.

συμπλέκω, *fut.* -ξω (σύν, πλέκω, to weave). To interweave, to entwine. *Mid.* to join battle with, to grapple with.

συμπλέω, *fut.* -πλεύσομαι (σύν, πλέω, to sail). To sail with or together.

συμπληρόω, ᾧ, *fut.* -ώσω (σύν, πληρόω). To fill up, to complete.

σύμπλοος, οον, *contr.* πλους, πλουν (*adj. fr.* συμπλέω, to sail with). Sailing with. *Subst.* the companion of a voyage.

συμπόσιον, ου, τό (συμπίνω, to drink with). A feast, a banquet, a drinking together, a company, a banqueting hall.

συμπράσσω, -τιω, *fut.* -ξω (σύν, πράσσω, to do). To act with, to co-operate, to help, to assist.

σύμπρεσβυς, εως, ὁ. A fellow-ambassador or deputy.

σύμπτωσις, εως, ἡ (συμπίπτω, to meet). A concurrence, a meeting.

συμφέρω, *fut.* συνοίσω (σύν, φέρω). To bring together, to collect, to be profitable, to assent

to. *Mid.* to come together, to flow. *Pass.* to be borne together. τὸ συμφέρον, that which is of advantage or profitable.

συμφεύω, *fut.* -ξω (σύν, φεύγω, to flee). To flee away, to flee together with, to escape to.

συμφλέγω, *fut.* -ξω (σύν, φλέγω, to burn). To burn together, to burn up, to consume.

συμφορά, ἄς, ἡ (*fr.* συμφέρω). An event, an accident, a misfortune.

συμφυής, ἐς (*adj. fr.* συμφύω, to grow together). Grown together, united by nature.

συμφύλαξ, ακος, ὁ (*fr.* συμφυλάσσω, to watch with another). One who keeps watch or guard with another.

συμφωνία, ας, ἡ. Harmony of sounds, symphony, concert of music.

σύν, *prep. with a dat.* With, in company with, together with, accompanied by. *In composit.* denoting concurrence in action, association, combination.

συνᾶγείρω. To collect together, to assemble, to amass.

συνάγω, *fut.* -άξω (σύν, ἄγω, to lead). To bring together, to collect together, to unite, to conciliate, to contract.

συναγωνίζομαι, *fut.* -ίσομαι (σύν, ἀγωνίζομαι, to contend). To fight in company with others, to work with, to co-operate.

συναγωνιστής, οὔ, ὁ (συναγωνίζομαι). A fellow champion, an auxiliary.

συνᾶδω, *fut.* -άσω (σύν, ἄδω,

to sing). To sing with, to be in unison with.

συναθροίζω, fut. -θροίσω (σύν, ἀθροίζω, to assemble). To collect, to bring together. *Mid.* to assemble, to flock together, to meet.

συναιρέω, fut. -ήσω (fr. σύν, together, and αἰρέω, to take). To collect, to take together, to press close, to destroy utterly.

συναίρω, fut. -ἄρῶ (σύν, αἶρω, to raise). To raise together, to assist in raising, to lift with; to take away, to seize.

συναισθάνομαι, fut. -θήσομαι (σύν, αἰσθάνομαι, to perceive). To perceive with or at the same time with another, to feel with, to sympathize with, to be conscious of, to feel certain of.

συναλλάσσω, Att. -τιω, fut. -άξω (σύν, with, and ἀλλάσσω, to change). To exchange with, to contract with, to associate to, to reconcile persons at variance. *Mid.* to have intercourse with, to share with.

συναντάω, fut. -ήσω (σύν, ἀντάω, to meet). To meet with, to light upon, to go to meet, to come to pass, to happen.

συναποθνήσκω, fut. -θῶ (σύν, ἀποθνήσκω). To die together with, to expire along with.

συναπόλλυμι, fut. -ολέσω (σύν, with, ἀπόλλυμι, to destroy). To destroy together with, to consume altogether. *Mid.* to perish together.

συνάπτω, fut. -ψω (σύν, ἄπτω, to fasten). To fasten together,

to unite, to hang together, to meet, to draw near, to approach.

συναρμόζω, fut. -σω (fr. σύν, and ἁρμόζω, to fit). To fit together, to make ready, to adjust, to arrange, to adapt, to suit.

συναρπάζω, fut. -ἄσω (σύν, together, ἀρπάζω, to carry off). To snatch or carry away together, to comprehend promptly, to seize forcibly.

συναρτάω, fut. -ήσω (σύν, together, ἀρτάω, to hang up). To hang up together with, to join together, to fit to, to unite with.

συναίξω, fut. -ήσω (σύν, αὔξω). To augment, to produce, increase in size, to grow up together. *Mid.* to grow up with another, to grow together.

συνάχθομαι, fut. -θήσομαι, Att. -θήσομαι (σύν, together, ἄχθομαι, to be distressed). To grieve with, to condole, to lament, to be distressed or afflicted together, to be displeased at.

συνδέω, fut. -δήσω (σύν, δέω, to bind). To bind together, to fasten with, to chain to.

συνδιαφθείρω, fut. -φθερῶ (σύν, διαφθείρω, to destroy). To destroy along with, to aid in destroying.

συνδιώκω, fut. -ξω (from σύν, with, διώκω, to pursue). To pursue in company with others, to join in the pursuit, to pursue eagerly.

συνδοκιμάζω, fut. -άσω (fr. σύν, δοκιμάζω, to examine). To try, to put to the proof, or examine together.

συνέδριον, ου, τό (σύν, with, ἔδρα, sitting). A sitting together, the sitting of a council, an assembly.

συνεῖδew, συνεῖδημι, συνεῖδω, fut. (of συνειδέω) -δήσω, fut. mid. Att. -είσομαι, perf. Att. -εἰδα, part. -ειδώς, -ειδικώς, perf. 2 -οῖδα (fr. σύν intens., and εἶδω, to know). To feel within oneself, to be conscious, to know thoroughly.

συνεῖληθα, perf. act. Att. of συλλαμβάνω.

σύνειμι, fut. -έσομαι (σύν, εἰμί, to be). To be with, to associate with, to be intimate with.

σύνειμι, fut. -είσομαι (σύν, εἶμι, to go). To go along with, to accompany.

συνεισφέρω, fut. -οῖσω (from σύν, together, εἰσφέρω, to contribute). To unite in contributing, to contribute with others.

συνεκβάλλω, fut. -βῶ (σύν, ἐκβάλλω, to cast out). To cast out, to banish at the same time or together.

συνεκπέμπω, fut. -ψω (σύν, ἐκπέμπω, to send forth). To send forth together.

συνεκπλέω, fut. -πλεύσομαι (σύν, ἐκπλέω). To sail out in company with, &c.

συνεκφέρω, fut. -ξοίσω (from σύν, with, ἐκφέρω, to bear forth). To bring forth together with, to show at the same time.

συνελαύνω, fut. -ελάσω (from σύν, together, ἐλαύνω, to drive). To drive together, to collect, to drive.

συνελόντι (adv., prop. aor. 2 part. of συναίρῃω). In a word, briefly.

συνεξαιρέω, fut. -ήσω (σύν, together, ἐξαιρέω, to take out). To take out together, to remove together with, to assist in removing.

συνεξανίστημι, fut. -ἀναστήσω (σύν, ἐξανίστημι, to cause to arise). To cause to arise together or at the same time. In perf. and aor. 2 intr. to arise in a body, or as one man.

συνέπομαι, fut. -ψομαι (σύν, ἔπομαι, to follow). To follow with, to accompany, to attend.

συνεραστής, οὔ, ὁ (συνεράω, to love together with another). One who loves or woos with another, a rival in love.

συνεργέω, fut. -ήσω, perf. -ήργηκα (fr. συνεργός, an assistant). To work with, to aid a person in his work, to co-operate, to assist.

συνεργός, οὔ, ὁ (σύν, ἔργον). An assistant, one that co-operates.

συνέρχομαι, fut. -ελεύσομαι (σύν, with, ἔρχομαι, to come or go). To go with another, to go or come together, to meet, to meet in conflict.

σύνεσις, εως, ἡ (fr. συνίημι, to perceive). Intelligence, judgment, understanding.

συνεστιάω, fut. -ἔσω (σύν, together, and ἐστιάω, to receive into one's house). To entertain a guest at one's house.

συνετός, ἡ, ὅν (adj. fr. συνίημι, to understand). Intelligent, sagacious, wise.

συνεχής, ἐς (*adj.* from *συνέχω*, to hold together). Connected with, joined together, continuous, frequent, habitual, constant. *Neut.* as *adv.* frequently, continually.

συνέχω, *fut.* -ξω, *συσχέσω* (σύν, together, ἔχω). To hold together, to hold fast, to fasten.

συνεχῶς (*adv.* fr. *συνεχής*, frequent). Frequently, constantly.

συνηγορέω, *fut.* -ήσω (σύν, ἡγορέω, to plead). To plead for, to defend.

συνήθεια, ας, ἡ (*συνηθής*, familiar). Familiar intercourse, custom, habit, intimacy, familiarity, a practice.

συνήθης, ἐς (*adj.* (σύν, ἥθος, an abode). Dwelling together, familiar, intimate, accustomed, usual, customary, trusty.

συνηρεφής, ἐς (*adj.* *συνηρέφω*, to overshadow). Overshadowed, covered.

σύνθεσις, ἐως, ἡ (*fr.* *συντίθημι*, to place together). A putting together, a composition, a combining, an arrangement, synthesis.

σύνθημα, ἄτος, τό (*fr.* *συντίθημι*, to place together). An agreement, a contract, a watchword, a sign, a password.

συνθηράω, *fut.* -θηράσω (σύν, θηράω, to hunt). To hunt in company.

συνίημι, *fut.* -ήσω (σύν, ἵημι, to send). To send or bring together, to comprehend, to perceive, to understand, to know.

συνίστημι, *fut.* *συστήσω* (*fr.* σύν, together, and ἵστημι, to

place). To place together, to assemble, to unite, to bring together, to establish, to regulate. *Mid.* to conspire, to support.

σύννομος, ον (*adj.* fr. σύν, together, νέμω, to pasture). Pasturing or grazing together, living together, associated.

σύννοος, οον, *contr.* νους, νουν (*adj.* from σύν *intens.*, νόος, νοῦς, the mind). Musing, pensive, grave, melancholy, sad, thoughtful.

σύννοδος, ου, ἡ (*fr.* σύν, together, ὁδός, a way). A meeting, an assembly, a synod, a convention.

συννοικέω, *fut.* -ήσω (*fr.* σύν, together, and οἰκέω, to dwell). To dwell in the same house with another, to cohabit, to live together as man and wife; to people a country.

συννοικίζω, *fut.* -ίσω (σύν, with, οἰκίζω, to cause to dwell). To cause to live together, to give in marriage, to plant a colony.

σύνολος, ον (*adj.* σύν, together, ὅλος, the whole). All together: generally in *neut.* τὸ σύνολον, the whole, &c.; the *neut.* also adverbially, in fine, to sum up all in one word.

συνουσία, ας, ἡ (*from* σύνων, *pres. part.* of σύνειμι, to be together). Intercourse, an assembly, a meeting, a festival.

σύνταξις, εως, ἡ (*συντάσσω*, to arrange). The act of placing or arranging together, a collection, an array; syntax.

συντάσσω, *Att.* -τιω, *fut.* -ξω

(*fr.* σύν, together, τάσσω, to arrange). To place, order, arrange together, to draw up in battle array. *Mid.* to make an agreement with.

συντεθραμμένος, *perf. pass. part. of συντρέφω.*

συντελέω, *fut. -έσω* (σύν, together, τελέω, to terminate). To terminate completely, to bring about, to accomplish, to perfect, to finish.

συντέμνω, *fut. -τεμῶ.* To cut in pieces, to part, to divide, to curtail, to abridge.

συντίθηναι, *fut. συνθήσω* (σύν, together, τίθηναι, to place). To place together, to compose, to arrange.

σύντομος, *ον* (*adj. συντέμνω*). Cut short, abridged.

συντράπεζος, *ον* (*adj. σύν, together, τράπεζα, a table*). That sits at the same table, that lives with.

συντρέφω, *fut. -θρέψω* (*from σύν, with, and τρέφω, to feed*). To feed, nourish, or bring up with; to coagulate, to give consistence to.

συντρέχω, *fut. -δραμοῦμαι* (σύν, together, τρέχω, to run). To run together, to concur, to agree, to collect.

συντρίβω, *fut. -τρίψω* (σύν, τρίβω, to rub). To rub together, to bruise, to grind.

σύντροφος, *ον* (*adj. συντρέφω, to bring up with*). Brought up with, familiar, domestic.

συντυγχάνω, *fut. -τεύξομαι* (*fr. σύν, with, τυγχάνω, to meet*). To

meet with, to have an interview, to happen.

συντύραννος, *ου, ὁ* (σύν, with, τύραννος, a tyrant). A fellow-tyrant.

συντυχία, *ας, ἡ* (σύν, τυγχάνω, to meet with). A coming together, a casual meeting, an event, an assemblage, a conference.

Συρακοῦσαι, Συράκουσαι, *ων, αἱ.* The city Syracuse.

Συρία, *ας, ἡ.* Syria, a country of Asia Minor, on the Mediterranean sea.

σῦριγξ, *ιγγος, ἡ.* The syrinx, the shepherd's pipe or reed.

συνρίζω, *fut. -ξω, perf. σεσύρικα* (σῦριγξ). To play on the pipe.

συνῳέω, *fut. -ξέσομαι* (σύν, together, ῳέω, to flow). To flow together, to run into.

σῦρω, *fut. σῦρῶ, perf. σέσυρικα*). To draw, to draw forth, to draw out, to draw along, to sweep, to collect.

σῦς, σὺός, *ὁ, ἡ.* A boar or sow; a pig, a hog.

συσκευάζω, *fut. -άσω* (σύν, together, and σκευάζω, to prepare). To place together, to make preparations, to invent beforehand. *Mid.* to prepare oneself; to seize by stratagem.

σύσκηρος, *ου, ὁ* (σύν, with, σκηνή, a tent). One living in the same tent, a companion, a comrade.

συσκιάζω, *fut. -ᾶσω* (σύν, with, σκιάζω, to shade). To overshadow, to overcast, to shade, to cover, to hide.

σύσκιος, *ον* (*adj. fr. σύν, with,*

σκία, a shadow). Overshadowed, shady, affording shade.

συσπειράω, *ful.* -ῥσω (σύν, together, σπειράω, to wind). To wind or twist together, to press together, to keep in a body.

συσπείρω, *ful.* -ερω (σύν, together, σπείρω, to sow). To sow together, to sow with.

συσσίτιον, *ου, τό* (σύν, together, σῖτος, food). A meal eaten in common, the place of common meals.

συσσίτος, *ον* (*adj.* σύν, σῖτος). That eats with.

σύστυσις, *εως, ἡ* (*fr.* συνίστημι, to place together). A structure, a constitution, form, make, condition.

συστέλλω, *ful.* -εῶ (*fr.* σύν, together, and στέλλω, to send). To draw together, to contract, to restrain, to retrench.

συστρατεύω, *ful.* -εύω (*fr.* σύν, together, and στρατεύω, to go on an expedition). To make a campaign together, to perform military service with any one, to take the field together.

συχνός, *ή, όν* (*adj.*). Crowded, frequent, numerous, connected.

σφαγή, *ἡς, ἡ* (*from* σφάζω, to slaughter). Immolation, an execution.

σφάγιον, *ου, τό* (*fr.* σφάζω, to slaughter). A victim offered in sacrifice, a vessel for receiving blood of victims. καλὰ σφάγια, *same as* ἱερά καλὰ, victims presenting auspicious appearances.

σφάζω, *Att.* σφάτιω, *ful.* σφάξω, *perf.* ἔσφαξα, *aor. 2 pass.*

ἐσφάγγην. Properly, to kill by cutting the throat, to slaughter, to slay, to immolate.

σφαλερός, *ά, όν* (*adj. fr.* σφάλω, to render unsteady). Insecure, tottering, ready to fall, deceitful, treacherous, not to be depended on.

σφάλλω, *ful.* σφᾶλλω, *perf.* ἔσφαλκα. *Tr.* to move or shake from its place, to cause to totter, to deceive. *Intr.* to totter, to be ready to fall, to be insecure.

σφάλμα, ἄτος, *τό* (σφάλλω). A slip, a fall, an error.

σφάπτω, *Attic for* σφάζω.

σφέ, *gen. dual of* οὔ; *epic acc. plur. for* σφέας, σφᾶς.

σφεῖς, *neut. σφεά, pl. of* οὔ.

σφετερίζω, *ful.* -ίσω (*fr.* σφέτερος, your, his own). To make one's own, to appropriate to our own use, to peculate.

σφέτερος, *α, ον* (*formed from* σφεῖς, σφε). One's own, his own, her own, its own.

σφί and σφίν, *poet. for* σφίσι, *dat. pl. of* οὔ.

σφίγγω, *ful.* -ίγξω. To draw, to squeeze, to press together, to grasp, to hold fast, to embrace.

Σφίγξ, *ιγγός, ἡ*. The Sphinx, which had the head and breast of a woman, body of a lion, and tail of a serpent.

σφίσιν, *dat. pl. of* οὔ.

σφοδρά (*adv. fr.* σφοδρός, violent). Violently, forcibly, fiercely, much, strongly, excessively, greatly.

σφοδρός, *ά, όν*. Vehement, violent, impetuous, ardent.

σφοδρῶς (*adv.*). *For meanings, see σφοδρά.*

σχεδία, ας, ἡ. A vessel hastily made, a raft, a float.

σχεδόν (*adv.*). Near, nearly, almost.

σχέω, a form of the verb ἔχω, *fut.* σχήσω. See ἔχω.

σχῆμα, ἄτος, τό (*fr.* ἔχω, to have, to hold). Form, figure, posture, attitude, attire, dignity.

σχίζω, *fut.* σχίσω, *perf.* ἔσχισα. To split, to cleave, to divide, to slit.

σχολάζω, *fut.* -ἄσω, *perf.* ἐσχόλασα (*fr.* σχολή, leisure). To be unemployed, to have leisure, to be disengaged, to attend as a scholar.

σχολαστικός, ἡ, ὄν (*adj. fr.* σχολή, leisure). Studious, scholastic. *Subst.* a student; a pendant.

σχολή, ἡς, ἡ, *Dor.* σχόλα, ας, ἡ. Leisure, ease; study, a school.

σώζω, *fut.* σώσω, *perf.* σέσωκα. To preserve, to keep safe, to save.

Σωκράτης, εος, *contr.* ους, ὁ. Socrates, the most illustrious of Greek philosophers; and again Socrates, a leader of the Achæans at the battle of Cynæa.

Σωκρατικός, οὔ, ὁ. A disciple of Socrates, a Socratic philosopher.

σῶμα, ἄτος, τό. The body.

Σώστρατος, ου, ὁ. Sostratus.

σῶσιτρον, ου, τό (σώζω, to save). A reward given for saving, salvage, a physician's fee, a ransom.

σωτήρ, ἦρος, ὁ (σώζω, to save).

A saviour, a deliverer, a preserver.

σωτηρία, ας, ἡ (σωτήρ, a preserver). Salvation, preservation.

σωφρονέω, *fut.* -ήσω, *perf.* σεσωφρόνηκα (*fr.* σώφρων, wise). To be of sound mind, to act wisely or prudently, to be sane, to be chaste, to be discreet.

σωφρονικός, ἡ, ὄν (*adj.*). Naturally wise, prudent, moderate, discreet, temperate.

Σωφρόνισκος, ου, ὁ. Sophroniscus.

σωφροσύνη, ης, ἡ (σώφρων, wise). Soundness of mind, discretion, wisdom, prudence, temperance, continence.

σώφρων, ον (*adj. fr.* σόος or σῶς, sound, φρήν, mind). Sound of mind, discreet, prudent, wise, temperate, chaste.

T.

τακτός, ἡ, ὄν (*adj. fr.* τάσσω, to arrange). Arranged, fixed in proper order.

τάκω, *Dor.* for τέκω, *fr.* which ἔταγον, *aor.* 2 *act.*, and ἐτάγην, *aor.* 2 *pass.*

ταλαιπωρέω, *fut.* -ήσω, (*fr.* τῆλαιός, oppressed, and πωρός, grief). To suffer, to be wretched, to endure hardships. *Act.* to fatigue, to harass, to distress.

τάλαντον, ου, τό. A talent.

τάλας, αῖνα, αν (*adj. fr.* ταλάω, to suffer). Wretched, miserable, unfortunate.

ταλάω, *fut.* -ἄσω (same as contracted forms τλάω, and τλήμι).

To bear, to endure, to suffer; to brave, to hazard.

τάλλα, contracted for τὰ ἅλλα (adv.). As for the rest, finally.

ταμεῖον, and ταμεῖον, ον, τό. A magazine, a storehouse, a granary, a treasury.

ταμειύω, fut. -εύσω (fr. ταμία, a steward). To manage, to distribute, to lay up.

ταμήν, ης, ἡ (Ion. for ταμία, ας, ἡ). A female housekeeper, a stewardess.

Ταμῖναι, ὧν, Ion. ἑὼν, αἱ. Tamyneæ, a city of Eubæa.

τάν, Dor. for τήν.

τάνδε, Dor. for τήνδε.

Τάνταλος, ου, ὁ. Tantalus, king of Phrygia. Having divulged the secrets of the gods, he was tormented with insatiable thirst.

ταῦν, for τὰ νῦν (adv.). Now, at the present time.

τάξις, εως, ἡ (fr. τάσσω, to arrange). An arrangement, order, regulation, office, task, employment, order of battle, battle, battalion, a battle.

Τάοχοι, ων, οἱ. The Taochi, a people between Armenia and the Euxine, near the Phasis.

ταπεινός, ἡ, ὅν (adj.). Low, humble, submissive, modest, abject, base, mean, trivial, trifling, small.

ταπεινός, fut. -ώσω, perf. τεταπεινώκα (fr. ταπεινός, mean). To lower, to humble, to depress, to debase.

ταπεινῶς, (adv. fr. ταπεινός). Humbly, with humility, abjectly.

τάπης, ητος, ὁ. A carpet, a coverlet, a housing.

Ταράντινοι, ων, οἱ. The Tarentini, the people of Tarentum.

ταράσσω, Att. -τιω, fut. -ξω. To stir up, to distrust, to throw into confusion, to terrify, to agitate.

τάραχή, ῆς, ἡ (fr. ταράσσω, to disturb). Commotion, disorder, disturbance, tumult, uproar, terror.

τάραχος, ου, ὁ. Meanings same as τάραχή, which see.

τάραχώδης, ες (adj. fr. τάραχος, tumult, and εἶδος, appearance). Having the appearance of disorder, tumultuous, disorderly.

ταρβέω, fut. -ήσω (τάρβος, fear). To be terrified at, to fear.

ταρῖχενός, fut. -εύσω (τάριχος, preserved by salt or spices). To preserve flesh, to salt, to pickle; to embalm.

τάρπησαν, Ion. for ἐτάρπησαν, see τέρω.

ταρσός, οὔ, ὁ (fr. τέρω, to dry up). A hurdle; a wing, a pinion.

Τάρταρος, ου, ὁ. Tartarus, a region of the lower world.

Ταρτηήσιος, ου, ὁ. An inhabitant of Tartessus, a Tartessian.

τάσσω, Att. τάττω, fut. -ξω, perf. τέταχα, aor. 2 ἔταγον. To arrange, to order, to dispose, to draw up in array, to station, to appoint, to settle.

ταῦρος, ου, ὁ. A bull.

Ταῦρος, ου, ὁ. Mount Taurus, in Asia.

Ταυροσθένης, ου, ὁ. Taurosthenes, an Æginetan.

ταφείς, αορ. 1 part. pass. from θάπτω.

τάφῃ, ἥς, ἡ (fr. θάπτω, to bury). A grave, a sepulchre, a coffin, burial.

τάφρος, ου, ὁ (θάπτω). A trench, a ditch, a pit.

τάχα (adv. fr. ταχύς, quick). Quickly, soon, easily, perhaps.

τάχεως, (adv.). Same meanings as τάχα.

τάχιον (neut. of ταχίων, comp. of ταχύς, quick). More speedily more quickly.

τάχος, εος, τό. Speed, swiftness, velocity, fleetness.

ταχύς, εἶα, ύ (adj.). Swift, rapid, fleet, prompt, quick. Neut. sing. used adverbially. Comparative, ταχίων, and θάσσων; superlative τάχιστος, τάχιστα, and ὡς τάχιστα, as soon as possible, most quickly, &c.

ταχύτης, ητος, ἡ (fr. ταχύς, swift). Speed, swiftness.

ταώς, gen. ταώ, ὁ. The peacock.

τε (conj.). And, also.

τέθεικα, perf. act. of τιθεμι, which see.

τεθνεώς, for τεθνώς, for τεθνηκώς, perf. part. θνήσκω.

τεθνηώς, for τεθνηκώς.

τεθραμμένος, perf. part. pass. τρέφω.

τέθριππος, ου (adj. fr. τέτρα for τέσσαρα, four, and ἵππος, a horse). Harnessed with four horses. τὸ τέθριππον, a four-horse chariot.

τείνω, fut. τεῖω, perf. τέτανα. To stretch, to strain, to extend.

Τειρεσίας, ου, ὁ. Tiresias, a prophet of Thebes, deprived of sight by Minerva.

τεῖω, fut. τεῖω, perf. τέτανα. To rub, to wear by rubbing, to wear down, to oppress, to molest, to afflict.

τειχίζω, fut. -ίσω, pf. τετείχισα (fr. τεῖχος, a wall). To surround with a wall, to wall, to fortify, &c.

τείχισις, εως, ἡ (fr. τεχίζω). The erection of a wall, fort, or fortification.

τεῖχος, εος, τό. A wall, a fortification, a citadel.

τεκέειν, τεκεῖν. See τίκτω.

τεκμαίρω, fut. τεκμαῖρῶ (from τέκμαρ, a limit). To fix a limit, to determine, to bring to a conclusion, to demonstrate. Mid. to judge by, to infer, to conjecture from.

τεκμήριον, ου, τό (τεκμαίρομαι). A mark, a sign, a proof.

τέκνον, ου, τό (fr. τίκτω, to bring forth). A child.

τεκνοποιία, ας, ἡ (fr. τεκνοποιέω, to produce children). The procreation or bringing forth of children.

τεκνόω, fut. -ώσω, pf. τετέκνωκα (τέκνον). To beget children, to be a parent.

τέκος, εος, τό (τίκτω). A child, offspring.

τεκταίνω, fut. -τῶν (fr. τέκτων, a builder). To construct, to make, to build.

τεκτονική, ἥς, ἡ. The art of building, architecture.

τέκτων, ονος, ὁ. A workman, artificer, carpenter.

Τελαμών, ὤνος, ὁ. Telamon, son of Æacus, father of Ajax and Teucer.

τέλειος, ον (adj. fr. τέλος, the end). Complete, perfect, entire, finished.

τελειόω, fut. -ώσω, perf. τετέλειωκα (fr. τέλειος, finished). To perfect, to finish, to complete, to accomplish.

τελείω, poetic for τελέω.

τελετή, ἥς, ἡ (τελέω). Completion, accomplishment, initiation, consecration, solemn rites.

τελευταῖος, α, ον (adj. fr. τελευτή, a termination). Last, final, at the end, concluding. τὸ τελευταῖον, finally, lastly.

τελευτάω, fut. -ήσω, perf. τετέλειυτηκα (fr. τελευτή, an end). To end, to finish, to terminate, to complete.

τελευτή, ἥς, ἡ (τελέω, to complete). An end, a consummation, death.

τελέω, fut. -έσω (τέλος, the end). To complete, to finish, to perform, to pay.

τέλος, εος, τό. The end, the purpose or design; tribute; expense; magistracy; power, a troop.

τέλος (adv.). Finally, at length.

τέμενος, εος, τό (fr. τέμνω, to cut). A grove, a temple, a consecrated place.

τέμνω, fut. τεμῶ, perf. τέμηκα. To cut asunder, to cleave, to cut off, to divide, to desolate.

τενᾶγος, εος, τό. A shallow, shoal water, a swamp.

τένων, οντος, ὁ (fr. τείνω, to stretch). A tendon, a sinew of the neck, the neck.

τέος, ἡ, ὄν, epic and Doric for σός, σή, σόν. Thine.

τέρας, ἄτος, τό. A sign, a miracle, a prodigy.

τεράστιος, ον (adj. fr. τέρας). Portentous, wonderful, prodigious.

τέρατεύομαι, fut. -εύσομαι (fr. τέρας). To relate wonderful events, to invent extravagant fictions, to deceive.

τέρην, εйна, εν (adj. fr. τείρω). Rubbed; tender, delicate.

τέρμα, ἄτος, τό. A limit, a bound, a term, an end.

τέρμων, ονος, ὁ. Meanings same as τέρμα.

Τέρμων, ονος, ὁ. Terminus, the god who presides over boundaries.

τερπικέραυνος, ον (adj. from τέρπω, to delight, and κεραυνός, the thunderbolt). That delights in wielding the thunderbolt, the thunderer, an appellation of Jove.

τερπνός, ἡ, ὄν (adj. fr. τέρπω, to delight). Pleasing, agreeable.

τέρπω, fut. τέρω. To fill, to satiate, to satisfy, to delight, to please. Aor. 2 mid. ἐταρόμην, pass. ἐτάρην.

τέρψις, εως, ἡ (from τέρπω, to delight). Delight, joy, pleasure, gratification.

Τερψιχόρη, ης, ἡ (τέρπω, χορός, the dance). Terpsichore.

τεσσαράκοντα (adj. indec.). Forty.

τεσσαράκιστος, ἡ, ὄν (adj.). The fortieth.

τέσσαρες, α (adj.). Four.

τέταρτος, η, ον (adj. τέταρτος).

The fourth. *Neut. as an adv.* fourthly.

τέτμον (epic for ἔτεμον), defect., aor. 2 only. To meet with.

τετράκερως, ων (adj. τέτρα, τέσσαρα, κέρας, a horn). Four-horned.

τετρακισχίλιοι, αι, α (adj. τέτρακις, four times, χίλιοι, a thousand). Four thousand.

τετρακόσιοι, αι, α (adj. τέτρα, τέσσαρα). Four hundred.

τετραποδιστί (adv. τετραποδος, four-footed). On all-fours.

τετράπους, ουν, gen. οδος (adj. τέτρα, τέσσαρα, πούς, a foot). Four-footed.

τετρωμένος, part. perf. pass. τιτρώσκω.

τέττιξ, ιγος, ό. The cicada, an insect common to the south of Italy.

Τεῦκρος, ου, τό. Teucer, son of Telamon, brother of Ajax.

τεῦχος, εος, τό (τεύχω, to prepare). A vessel, an instrument, an implement. *Pl.* arms, armor.

τεύχω, fut. -ξω, perf. τέτευχα. To form, to make, to construct, to prepare. *Pass.* to be made, to be.

τέχνη, ης, ή. Art, profession, a trade, an art, cunning, artifice, a work of art, stratagem, a fraud.

τέχνημα, ἄτος, τό. A work of art, artifice, stratagem, device.

τεχνίτης, ου, ό (τέχνη, art). An artist, an artizan.

τέως (adv.). Until then, until, while, as long as.

τή, epic for ή, where.

τήγε (adv. dat. sing. of όγε).

In this quarter.

τήδε (adv. dat. sing. of όδε).

Here, in this way, in this place.

Τηθύς, ύος, ή. Tethys.

Τήϊος, α, ον (adj.). Teïan, of or belonging to Teïos, a city in Ionia.

τήκω, fut. -ξω, perf. τέτηχα, aor. 2 ἔτακον. To dissolve, to melt, to thaw, to waste, to consume. *Mid.* to decay, to pine away.

τήλε (adv.). Afar, at a distance.

τηλίκος, η, ον (adj., a relative answering to ήλίκος). Of such a size, of such an age, of the same age, as old.

τηλικούτος, αύτη, οὔτο (adj. fr. τηλίκος, οὔτιος). Of such size, of such age, so young, so old.

τηλόθι (adv. fr. τηλοῦ, afar). From afar, far, at a distance.

τήμερον, τήμερα, Att. for σήμερον (adv.). To-day.

τηνικαῦτα (adv.). Then, at that time.

τήνος, α, ο, Dor. for ἐκείνος.

τήπερ (adv., epic for ήπερ). Though.

τηρέω, fut. -ήσω, perf. τετήρηκα (τηρός, one who watches). To attend to, to observe, to watch, to guard; to keep, to preserve, to protect.

Τηρίβαζος, ου, ό. Teribazus, a Persian governor in Armenia.

τί (adv., neut. of τίς). Why? what? for what?

Τίγρης, ητος, ό. The Tigris, a large river of Asia, which falls into the Euphrates.

τιθασσένω, *fut.* -ένσω, *perf.* *τετιθάσσευκα* (from *τιθασσός*, tamed). To tame, to make gentle, to appease, to conciliate one's friendship.

τιθασσός, *όν*, and *τιθασός, όν* (*adj.* *τιθή*, a nurse). Tame, gentle, domesticated, mild, cultivated.

τίθημι, *fut.* *θήσω*, *τέθεικα*, *aor.* 2 *έθην*. To put, to lay, to place, to set, to lay by, to impute, to propose, to consider, to appoint, to deposit, to enact, to regulate.

τιθήνη, *ης, ή* (*τιθή*, a nurse). A nurse.

τίκτω, *fut.* *τέξω*, *τέξομαι*, *perf.* *τέτοκα*, *aor.* 2 *έτεκον*. To produce, to bring forth, to beget.

τίλλω, *fut.* *τιλώ*, *perf.* *τέτιλκα*. To pull, to pick out, to pluck, to strip.

Τιμάνωρ, *ορος, ό*. Timanor.

Τίμαρχος, *ον, ό*. Timarchus.

τιμάω, *fut.* -ήσω, *τετίμηκα* (*fr.* *τιμή*, honor). To rate, to estimate, to value, to esteem, to honor, to deem worthy.

τιμή, *ής, ή* (*τίω*, to estimate). Honor, reverence, respect, esteem, command, authority, reward, punishment.

τιμητέος, *α, ον* (*adj.* *τιμάω*, to honor). To be honored, that ought to be honored, that must be honored.

τίμιος, *α, ον* (*adj.* *τιμή*, honor). Honorable, dear, precious, valuable, honored, esteemed.

Τίμων, *ωνος, ό*. Timon, a misanthrope of Athens.

τιμωρέω, *fut.* -ήσω, *perf.* *τετιμώρηκα* (*fr.* *τιμωρός*, that aids,

that avenges). To succor, to aid, to avenge, to punish. *Mid.* to avenge one's self, to take revenge or satisfaction.

τιμωρία, *ας, ή* (*τιμωρέω*). Succor, vengeance, punishment.

τινάσσω, *fut.* *τινάξα*. To brandish, to agitate, to shake, to cast away.

τίνω, *fut.* *τίσω*, *perf.* *τέτικα*. To pay, to expiate, to atone, to discharge, to punish, to revenge, to avenge.

τίς, *τί*, *gen.* *τίνος*. Who? what?

τις, *τι*, *gen.* *τινός*. Any, any one, some one, something. *τι* (*adverbially*, for *κατά τι*. At all, in any degree.

Τισσαφέρνης, *εος, acc.* *ην*. Tis-saphernes, satrap of Persia, commander of the forces of Artaxerxes against Cyrus.

Τιτάν, *ανος, ό*. A Titan; the sun.

τιτράω, *τίτρημι*, and *τιτράινω*, *fut.* *τρήσω*, *perf.* *τέτρηκα*. To bore, to pierce through, to perforate.

τιτρώσκω, *τίτρημι*, and *τετραίνω*, *fut.* *τρώσω*, *τέτρωκα*. To wound, to damage.

τίω, *fut.* -ίσω, *τέτικα*. To esteem, to prize, to value, to reverence, to pay the price, to expiate a crime.

τλάω, *τλήμι*, *pres.* not used, *fut.* *τλήσω*, *aor.* 2 *έτλην*, with a *pres. sense*. To bear, to endure, to suffer, to encounter, to hazard, to undertake, to have fortitude, to dare.

τλήμων, *ον*, (*adj.* *fr.* τλάω). Enduring, patient, wretched, poor.

Τμῶλος, *ον*, ὁ. Tmolus, a mountain of Lydia, in which the Pactolus rises.

τοί, *Dor.* for σοί, *dat. sing.* of σὺ.

τοί (*enclitic partic.*). Indeed, truly, wherefore, though.

τοιγαροῦν (*adv.* τοί, γάρ, οὖν). Therefore, hence, on this account.

τοίνυν (*adv.* τοί, νύν for οὖν). Therefore, wherefore, on this account.

τοῖος, τοία, τοῖον, *and* τοιόσδε, τοιάδε, τοιόνδε (*adj.*). Such, such like, of this sort, &c.

τοιούτος, τοιαύτη, τοιοῦτο (*adj.* τοῖος, such, οὗτος, this). Such, of such sort or kind, of this kind, &c.

τοιχος, *ον*, ὁ. A wall, the side of a house, the side.

τόκα (*adv.* *Dor.* for τότε). Then, at that time, formerly.

τοκεύς, ἑως, ὁ (τίκτω, to beget). A father, a parent.

τόλμα, *ης*, ἡ. Boldness, intrepidity, courage, confidence.

τολμάω, *fut.* -ήσω, τετόλμηκα (τόλμα). To dare, to venture, to attempt, to brave, to bear, to endure, to will.

τολμηρία, *ας*, ἡ. Boldness, audacity.

τολμηρός, ἄ, ὅν (*adj.* τολμάω). Bold, audacious, enterprising, ambitious.

τολμητός, ἡ, ὅν (*adj.* τολμάω). Bold, daring, audacious, pre-

sumptuous, boldly undertaken; to be hazarded.

τολοιπόν (*adv.* τὸ λοιπὸν μέρος). As for the rest, besides, henceforth, for the future, hence, therefore, thus.

τοξεία, *ας*, ἡ (τοξένω). Archery, the art of archery.

τόξευμα, ἄτος, τό (τοξένω). An arrow, an arrow-shot.

τοξένω, *fut.* εἴσω, τετόξευκα (τόξον). To shoot with an arrow.

τοξικός, ἡ, ὅν (*adj.* τόξον). Of or pertaining to bows and arrows or archery: fond of archery.

τόξον, *ον*, τό. A bow, an arrow, skill in archery.

τοξότης, *ον*, ὁ (τόξον). An archer, a bowman.

τόπος, *ον*, ὁ. A place, a space, a tract of country, a region.

τόσος, *η*, *ον* (*adj.*). So large, so much, such. τόσον, *used adverbially*, only.

τοσοῦτος, τοσαύτη, τοσοῦτον (*adj.* *fr.* τόσος *and* οὗτος). So large, so much, such. τοσοῦτω, *dat. adverbially*, by so much.

τόσσος, *η*, *ον*, *poetic for* τόσος. τότε (*adv.*). Then, at that time.

τουτί, *Attic for* τοῦτο. This here.

τράγημα, ἄτος, τό (τρώγω, to eat). A second course, a desert, sweetmeats.

τραῖος, *ον*, ὁ. A goat.

τραγωδέω, *fut.* -ήσω (τραγώδης, a tragic actor). To speak in tragic strain.

τραγωδία, ας, ἡ (τραγωδός). A tragedy, a tragic poem.

τραγωδοποιός, οὔ, ὁ (τραγωδία, ποιέω). A tragic poet.

τραγωδός, ου, ὁ (τράγος, a goat, ὦδη, a song). A tragic poet, an actor of tragedy.

τραπέζα, ης, ἡ (τέτρας, four, πῆζα, a foot). A table.

τράπεζώω, fut. -ώσω. To place upon a table.

τραπῶμαι, aor. 2 sub. mid. of τρέπω.

τραῦμα, ἄτιος, τό (τιτρώσκω, to wound). A wound, a-bruise, slaughter.

τραφεῖς, aor. 2 part. pass. τρέφω.

τραχέως adv. fr. τραχύς, rough). Roughly, rudely, harshly, sternly.

τραῦχλος, ου, ὁ. The neck, the throat.

τραχύς, εἶα, ὕ (adj.). Rough, uneven, harsh, violent.

τραχύτης, ητος, ἡ (τραχύς). Unevenness, roughness, harshness.

τρεῖς, τρία. Three.

τρέμω, fut. τρεμῶ, perf. τετρόμηκα. To tremble, to fear.

τρέπω, fut. τρέψω, perf. τέτροφα. To turn, to turn about, to put to flight, to rout, to defeat. Mid. to turn one's self about, to take to flight.

τρέφω, fut. -θρέψω, perf. τέτρωφα, perf. pass. τέθραμμαι. To nourish, to nurture, to educate, to rear, to bring up, to support, to maintain.

τρέχω, fut. -θρέξομαι and

δραμοῦμαι, perf. δεδράμηκα, aor. 2 ἔδραμον. To run, to hurry, to hasten.

τρέω, fut. τρέσω, perf. τέτρηκα. To tremble, to be afraid.

τριᾶκοντα (adj.). Thirty.

τριᾶκόσιοι, αι, α (adj.). Three hundred.

τρίβω, fut. τρίψω, perf. τέτριφα. To rub, to wear by friction, to grind or triturate; to exhaust.

τρίβων, ωνος, ὁ (τρίβω, to rub). A worn and threadbare garment, an old cloak.

τριηραρχέω, -ήσω (fr. τριήρης, a trireme and ἄρχω, to rule). To equip or command a trireme.

τριήρης, εος, contr. ους, ἡ (τρίς, thrice, ἐρέσσω, to row). A ship having three benches of rowers, one above the other at each side, the upper and larger oars having the greater number of men to work them, and thus in proportion; a trireme, a galley.

τρικέφαλος, ον (adj. τρίς, thrice, κεφαλή, a head). Three-headed.

Τρινακρία, ας, ἡ. Trinacria. τριόδος, ου, ἡ (τρίς, thrice, ὁδός, a way). A place where three roads meet.

τριπόθαιτος, ον, Dor. for τριπόθητος, ον (adj. fr. τρίς, thrice, ποθέω, to love). Thrice-beloved.

τρίπους, ουν, gen. τριποδος (adj. τρίς, thrice, πούς, a foot). Three-footed. Subst. a tripod.

Τριπολέμος, ου, ὁ. Triptolemus.

τρεῖς (*adv. fr. τρεῖς*, three). Thrice, three times.

τρισκαιδέκατος, η, ον (*adj. τρισκαιδέκα*, thirteen). Thirteenth.

τρισχίλιοι, αι, α (*adj. τρεῖς*, three, *χίλιοι*, a thousand). Three thousand.

τρίτος, η, ον (*adj. τρεῖς*, three). The third. *Neut. as adv.* thirdly.

Τρίτων, ωνος, ὁ. Triton, a sea deity.

τριχός, *gen. of θρίξ*, the hair.

τριχώσεις, εως, ἡ (*τριχόω*, to cover with hair or down). A covering with hair, the growth of hair.

τριώβολον, ου, τό (*τρεῖς*, thrice, *ὀβολός*, an obolus). A coin, the value of three oboli.

Τροία, ας, *Ion. Τροίη*, ης, ἡ. Troy.

Τροίηθε. *From Troy.*

τρόπαιον, ου, τό (*τρέπω*, to put to flight). A trophy, consisting of arms hung, or piled up in commemoration of a victory, often on the spot where (*ἡ τροπή*) the flight of the enemy took place.

τροπή, ἡς, ἡ (*τρέπω*, to put to flight). The act of turning, a turn, a change, a rout, a flight.

τρόπος, ου, ὁ (*τρέπω*). A turn, a mode, a manner, an usage, a habit, the disposition or mode of life; a trope.

τροφή, ἡς, ἡ (*τρέφω*, to nourish). Nourishment, food, support.

τροφός, οὔ, ὁ (*τρέφω*, to nourish). A nurse, a supporter. τὸ τροφόν, nourishment.

τροχός, οὔ, ὁ (*τρέχω*, to run). A wheel; a wheel for torture, a rack.

τρούβλιον, ου, τό (*dim. of τρύψ*, τρυβός, a drinking-cup). A small bowl, a small dish.

τρυνφάω, *fut. -ήσω, perf. τετρυφήκα* (*τρυνφή*, luxury). To riot in luxury, to lead an effeminate life, to live in pleasure.

τρυνφή, ἡς, ἡ. Delicacy, tenderness, effeminacy, luxury, a luxurious life, luxurious habits, pride.

Τρωάς, ἄδος, ἡ (*Τρώς*, a Trojan). A Trojan lady; Troas, a district of Mysia, of which Troy was the capital.

τρώγω, *fut. τρώξομαι, aor. 2 ἔτρωγον* (*τέρω*, to grind). To grind with the teeth, to chew, to eat.

Τρωϊκός, ἡ, ὄν (*Τρώς*, a Trojan). Trojan, of Troy.

τύ, *Dor. for σύ*, thou.

τυγχάνω, *fut. τεύξομαι, τετεύχηκα, and τέτευχα, aor. 2 ἔτυχον*. To be, to attain, to meet with, to reach, to obtain, to happen. ἄν τύχοι, perhaps. ὁ τυχών, mostly, the first person one meets, any body. τὰ τυχόντα, common or ordinary things. τὸ τυχόν, *neut. part. taken adverbially*, accidentally, perchance.

Τυνδεός, εως, ὁ. Tydeus, a name of several persons.

τύμβος, ου, ὁ. A tomb, a sepulchre, a grave.

τύμπανον, ου, τό (*τύπτω*, to strike). A drum.

Τυνδαρεος, ου, *Att. Τυνδάρεως*,

ω, δ. Tyndarus, king of Lacedæmon.

τύπος, ου, ὁ (τύπτω, to strike).

An impression made by striking, a form, a figure, a mark, a stamp.

τύπτω, fut. τύψω, perf. τέτυφα.

To strike, to beat, to wound.

τυραννικός, ἡ, ὄν (adj. from τύραννος, a sovereign). Tyrannical.

τυραννίς, ἰδος, ἡ (τύραννος, tyrant). Arbitrary power or government, sovereignty, dominion, tyranny.

τύραννος, ου, δ. A sovereign, an arbitrary monarch, a tyrant.

Τυρίος, α, ον (adj.). Tyrian.

Τύρος, ου, ἡ. Tyre, an ancient Phœnician city, famous for its commerce.

Τυρρόηνοί, ὧν, οἱ. The Tyrrhenians or Etrurians.

Τυρώ, ὅος, contr. οὔς, ἡ. Tyro.

τυτθός, ὄν, and ὅς, ἡ, ὄν (adj.).

Small, young. Neut. adverbially, a little, somewhat.

τυφλός, ἡ, ὄν (adj.). Blind; dark, obscure.

τυφλώ, fut. -ώσω, perf. τετύφλωκα (τυφλός, blind). To deprive of sight, to render blind, to blind.

τῦφος, ου, ὁ (τίφω, to raise a smoke). Smoke, steam; pride, self-conceit, arrogance, folly blended with pride.

τύχη, ης, ἡ (τυγχάνω, to meet). Chance, fortune, an occurrence.

Τύχη, ης, ἡ. Fortune, personified.

τῷ, Dor. for τοῦ, gen. sing. of δ.

τῶρνεον, contr. for τὸ ὄρνεον. τῶς, Dor. for τοῦς.

Υ.

ὑβος, ου, ὁ (fr. ὑβός, convex)

A convexity, a bunch, a protuberance.

ὑβρίζω, fut. -ίσω, perf. ὑβρίκα (fr. ὑβρις, abuse of power). To act insolently, to insult, to deride, to abuse.

ὑβρις, εως, ἡ. Abuse of power, violence, insult, outrage, arrogance, pride, luxury; dishonor.

ὑβριστής, οὔ, ὁ (ὑβρίζω, to act insolently). An insolent man, one who insults or abuses. Adj. arrogant, abusive.

ὑγιαίνω, fut. -ᾶνῶ (ὑγής, healthy). To be in good health, to be well, to be sound. ὑγιαίνε, farewell.

ὑγεία, ας, ἡ (ὑγής, healthy). Health.

ὑγής, ἐς (adj.). Healthy, vigorous, sound, perfect, pure, right.

ὑγρός, á, ὄν (adj. ὕω, to rain). Moist, wet, liquid, watery; changeable. τὸ ὑγρόν and τὰ ὑγρά, moisture.

ὑγρότης, ητος, ἡ (ὑγρός, moist). Moisture, humidity, fluidity; tenderness, weakness; flexibility, inconstancy.

ὑδρα, ας, ἡ (ὑδωρ, water). A hydra, a water-serpent.

ὑδραυλις, εως, ἡ (ὑδωρ, water, and ἀνέω, to play on a musical instrument). The water-organ.

ὑδρεύω, fut. -εύσω, perf. ὑδρευ-

κα (ὑδωρ, water). To draw or fetch water, to water, to irrigate.

ὑδωρ, *gen.* ὑδατος, τό (*fr.* ὑω, to rain). Water.

ὑετός, οὔ, ὅ (ὑω, to rain). Rain.

υἱεύς, *gen.* υἱός, and υῖς, υῖος, *absol. in nom.* A son.

ὑϊός, ἦ, ὅν (*adj. from* ὕς, a swine). Of or pertaining to swine, like swine, hoggish.

υἱός, οὔ, ὅ. A son.

ὑλακτέω, *fut.* -ήσω (*fr.* ὑλάω, to bark). To bark, to yelp; to rail at, to revile; to crave, to desire earnestly.

ὕλη, ης, ἥ. A wood, a forest; timber, wood, the material.

ὑλήεις, ἥεσσα, ἦεν (*adj. from* ὕλη, wood). Woody, wooded; shady.

Ὑλλος, ου, ὅ. Hyllus, son of Hercules and Dejanira.

Ὑμάν, *Dor. for* Ὑμήν.

ὑμεῖς. Ye or you, *pl. of* σύ.

ὑμέναιος, ου, ὅ. A marriage song, nuptial rites, marriage.

Ὑμέναιος, ου, ὅ. Hymen, the god of marriage.

ὑμέτερος, α, ον. Yours, your.

Ὑμήν, ἐνος, ὅ. Hymen, the god of marriage.

ὑμνέω, *fut.* -ήσω, *perf.* ὕμνηκα (ὕμνος, a hymn). To sing, to hymn, to celebrate in song, to praise.

ὕμνος, ου, ὅ. A song, a hymn, an encomiastic ode.

ὑπάγω, *fut.* -άξω (ὑπό, under, ἄγω, to lead). To lead, to bring down, to bring under, to induce, to seduce. *Intr.* to withdraw pri-

vately, to retire; to proceed, to go forward, to approach.

ὑπακούω, *fut.* -κούσω (ὑπό, secretly, ἀκούω, to hear). To lend an ear to, to listen, to obey, to follow, to assent to.

ὑπανθέω, -ήσω (ὑπό, gradually, ἀνθέω, to bloom). To begin to bloom, to come into bloom, to shoot up.

Ὑπάνης, ιδος, ὅ. Hypanis, a river of Scythia.

ὑπανίστημι, *fut.* -αναστήσω (ὑπό, beneath, ἀνίστημι, to place on high). To raise up from beneath. *Mid.* to rise from one's place, to stand up before.

ὑπαντάω, *fut.* -ήσω. To meet with, to encounter.

ὑπαρχος, ου, ὅ (*fr.* ὑπάρχω, to be first). A governor, a prefect, a lieutenant-governor, a subordinate chief.

ὑπάρχω, *fut.* -ξω (ὑπό *intens.*, and ἄρχω, to begin). To begin, to do any thing first; to be, to exist. ὑπάρχει, *impers.*, it is lawful, it is permitted.

ὑπᾶτος, η, ον (*adj. for* ὑπερῷος, *fr.* ὑπέρ, above). The greatest, the highest.

ὑπείκω, *fut.* -ξω (ὑπό, under, εἰκω, to yield). To yield to, to give way to, to be inferior, to submit.

ὑπεκφεύγω, *fut.* -ξω (ὑπό, secretly, ἐκφεύγω, to escape). To escape secretly, to flee away from.

ὑπελαύνω, *fut.* ὑπελάσω (ὑπό, under, ἐλαύνω, to drive). To drive under.

ὑπεναντίος, α, ον (*adj. from*

ὑπό, nearly, ἐναντίος, opposite). Nearly opposite, slightly opposed; opposite, hostile to.

ὑπέρ, *prep. governing gen. and acc.* Primarily, over, above. *With gen.* only, beyond, for, on account of, in defence, on the behalf or for the sake of, instead of, about, concerning. *With acc.* only, above, beyond, upwards of, more than, besides. *In compos. intens.;* with the meanings before given.

ὑπεράγω, *fut.* -ξω (ὑπέρ, above, ἄγω, to lead). To surpass, to excel.

ὑπεραίρω, *fut.* -ῶ (ὑπέρ, above, αἰρώ, to raise). To raise above, to elevate). *Intr.* to rise above, to go over.

ὑπεραιωρέω, *fut.* -ήσω (ὑπέρ, above, αἰρέω, to raise on high). To raise on high, to raise up, to suspend over.

ὑπεραποθνήσκω, *fut.* -θανοῦμαι (ὑπέρ, for, instead of, ἀποθνήσκω, to die). To die for or in the place of.

ὑπερβαίνω, *f.* -βήσομαι (ὑπέρ, above, βαίνω, to walk). To pass over, to walk over, to mount upon, to go beyond.

ὑπερβάλλω, *fut.* -βῶ (ὑπέρ, over, βάλλω, to cast). To cast over, to throw beyond, to surpass, to go over, to outbid, to exact.

ὑπερβολή, ἥς, ἡ (ὑπερβάλλω, to cast over). The act of throwing or passing over, excess, exaggeration.

ὑπέρειμι. To go over, to move above.

ὑπερέχω, *fut.* -ξω. and -σχήσω (ὑπέρ, above, ἔχω, to have). To overtop, to have the superiority to surpass, to excel.

ὑπερηδέως (*adv.* ὑπέρ, above, ἡδύς, sweet). With exceeding pleasure, most cheerfully, most willingly.

ὑπερηφάνια, ας, ἡ (ὑπερηφάνείω, to act haughtily). Haughtiness, arrogance.

ὑπερήφανος, ον (*adj.* ὑπέρ, above, φαίνω, to show). Appearing above, elevated above, pre-eminent, proud, haughty, arrogant.

ὑπερθαυμάζω, *fut.* -ῶ (ὑπέρ, excessively, θαυμάζω, to admire). To be exceedingly amazed, to admire very much.

ὑπερθε, (*adv.* ὑπέρ and θε). From above, overhead, above.

ὑπερκαχλάζω, *fut.* -ῶ (ὑπέρ, over, and καχλάζω, to gush forth). To spirt, to boil or run over.

ὑπερμεγέθης, ες (*adj.* ὑπέρ, excessive, μέγεθος, greatness). Immensely large, enormous, very great.

ὑπερμνήστρα, ας, ἡ. Hypermnestra, the wife of Lynceus.

ὑπεροράω, *fut.* -όσομαι (ὑπέρ, over, ὁράω, to look). To look with contempt upon, to despise, to overlook, to neglect.

ὑπεροχή, ἥς, ἡ (ὑπερέχω, to be above). Eminence, superiority, excellence, exaggeration.

ὑπέρπαχυνς, υ (*adj.* ὑπέρ, excessively, πᾶχύς, thick). Extremely corpulent.

ὑπερπετής, ἐς (*adj.* ὑπερπέτο-

μαι, to fly over). That flies over or beyond, that flies high; extremely elevated, lofty.

ὑπερσαρκέω, *ful.* -ήσω (ὑπέρ, excessive, σάρξ, flesh). To be very corpulent, to be very fleshy.

ὑπερτείνω, *ful.* -τινῶ (ὑπέρ, over, τείνω, to stretch). To stretch over, to surpass, to excel.

ὑπερφέρω, *ful.* ὑπεροίσω (ὑπέρ, over, φέρω, to carry). To carry over, to transport; to surpass, to excel.

ὑπερφρονέω, *ful.* -ήσω (ὑπέρ, above, φρονέω, to think). To have lofty sentiments, to think one's self above others; to arrogate, to despise, to scorn.

ὑπερχαίρω, *ful.* χαῖρῶ (ὑπέρ, intens. χαίρω, to rejoice). To rejoice greatly, to be overjoyed.

ὑπερῶν, *ον, τό* (*fr.* ὑπέρ). An upper apartment.

ὑπέχω, *ful.* -υφέξω, and ὑποσχέω (ὑπό, under, ἔχω, to hold). To hold under, to sustain, to endure, to proffer, to expose, to furnish, to afford.

ὑπήκοος, *ον* (*adj.* ὑπό, under, ἀκοή, hearing). Listening, to, attentive, obedient, submissive.

ὑπήνεγκα, *aor. 1 ind. act.* ὑποφέρω.

ὑπηρεσία, *ας, ἡ* (ὑπηρετέω). Service, assistance.

ὑπηρετέω, *f.* -ήσω (ὑπηρετής). To perform the service of a rower; to serve, to aid, to assist, to obey.

ὑπηρέτης, *ον, ὁ*. A rower, a servant, an attendant.

ὑπισχνέομαι, *ful.* ὑποσχήσομαι (ὑπό, under, ἵσχομαι, for ἔχομαι, to hold one's self). To promise, to engage, to profess, to undertake.

ὑπνος, *ον, ὁ*. Sleep.

ὑπνώω, *ful.* -ώσω, *perf.* ὑπνωκα (ὑπνος, sleep). To sleep; to put to sleep.

ὑπό, *prep. gov. gen. dat. and acc.* With *gen.* by, from, on account of, through, by means of, by reason of, accompanied by, during, under, below. With *dat.* under the power of, under the influence, on account of, with, by, under. With *acc.* under, beneath, at, against, towards, near. In *compos.* besides its ordinary meaning, secretly, gradually, back, forward; sometimes denotes diminutive.

ὑπόβαθρον, *ον, τό* (ὑποβαίνω, to go under). A prop, seat, basis, a cushion, a carpet.

ὑποβάλλω, *ful.* -βάλλω (ὑπό, under, βάλλω, to cast). To throw or lay under, to suggest, to dictate.

ὑπόβασις, *εως, ἡ* (ὑποβαίνω, to descend). Descent, retreat, decrease, diminution, a basis or foundation.

ὑποβλέπω, *ful.* -ψω (ὑπό, under, βλέπω, to look). To look under, to look at from under the brow, to view sternly.

ὑποβρύχιος, *α, ον* (ὑπό, under, βρύχιος, submerged). Under water, completely submerged, deep under water.

ὑποδεής, *ές* (*adj.* ὑπό, dimin.

δέω, to want). Wanting something, somewhat defective, inferior, rather timid.

ὑποδείκνυμι, fut. -δείξω (ὑπό, *intens.* δείκνυμι, to show). To set under the eyes, to point out, to indicate, to show plainly, to produce, to exhibit.

ὑποδέχομαι, fut. -ξομαι (ὑπό, *intens.* δέχομαι, to receive). To receive, to admit, to accept, to assume.

ὑποδέω, fut. -ήσω (ὑπό, under, δέω, to bind). To bind below, to fasten under. *Mid.* to bind under the foot.

ὑπόδημα, ἄτος, τό (ὑποδέω, to bind under). A shoe, a sandal.

ὑπόδρα (*adv.* ὑποδέχομαι, to cast an under look). Sternly, with an angry look.

ὑποδύνω, and -δύω, fut. -δύσω (ὑπό, under, δύνω, to go). To go under, to creep under, to enter secretly. *Mid.* to put one's self under.

ὑπόδυσσις, εως, ἥ (ὑποδύνω, to go under). A going under, a creeping under.

ὑποζύγιος, α, ον (*adj.* ὑπό, under, ζυγόν, a yoke). Subject to the yoke, yoked. *Subst.* ὑποζύγιον, ου, τό, an animal for draught.

ὑποθέσις, εως, ἥ (ὑποτίθημι, to lay down, to propose). A proposition, a condition, an hypothesis, a supposition, a principle.

ὑποθήκα, ας, or η, ης, ἥ (ὑπό, under, τίθημι, to place). A ba-

sis, a foundation, a supposition, an hypothesis.

ὑπόκειμαι, fut. -κείσομαι (ὑπό, under, κεῖμαι, to lie). To lie under, to be placed under, to be placed instead of, to be subject.

ὑποκορίζομαι, fut. -ίσομαι (ὑπό, *dimin.*, κορίζομαι, to act like a child). To call by a pet name, to flatter, to fondle, to give a kind name in ridicule, to abuse, to scold, to vilify with opprobrious language.

ὑποκρίνομαι, fut. -κρινούμαι (ὑπό, κρίνω). To play a part on the stage, to feign, to answer, to esteem.

ὑποκρίτης, οῦ, ὁ (ὑποκρίνομαι). One who assumes a feigned character, an actor, a hypocrite.

ὑποκρούω, fut. -κρούσω (ὑπό, *dim.*, κρούω, to strike). To strike gently, to drive away by noise, to disturb, to answer.

ὑποκρύπτω, fut. -ψω (ὑπό, under, κρύπτω, to conceal). To conceal, to hide underneath. *Mid.* to dissemble.

ὑπολαμβάνω, fut. -λήψομαι (ὑπό, under, λαμβάνω, to take). To take up, to seize, to reply, to interrupt, to restrain, to understand, to apprehend, to suppose, to conjecture, to think.

ὑπολανθάνω, fut. -λήσω (ὑπό, under, λανθάνω, to conceal). To conceal under.

ὑπολείπω, fut. -ψω (ὑπό, back, λείπω, to leave). To leave, to cause to remain, to leave behind. *Mid.* to remain behind.

ἑπολισθαίνω, *fut.* -θήσω (ὑπό, *dimin.*, ὀλισθαίνω, to slip). To slip or fall away gradually, to decay by degrees, to slip down.

ἑπολύω, *fut.* -λύσω (ὑπό, beneath, λύω, to loose). To loose, to weaken, to disband, to extricate.

ἑπομένω, *fut.* -μενῶ (ὑπό, back, μένω, to remain). To remain privately, to endure, to await, to to bear patiently.

ἑπομυμνήσκω, *fut.* ἑπομυμνήσω (ὑπό, *intens.*, μυμνήσκω, to remind). To remind, to suggest, to advise.

ἑπομνήμα, ἄτος, τό (ὑπομνάω, to put in mind). A monument, a remembrance, an admonition.

ἑπονόμος, ου, ὁ (ὑπονόμομαι, to undermine). A passage under ground, a drain, a mine.

ἑπονοστέω, *fut.* -ήσω (ὑπό, back, νοστέω, to return). To go back, to retreat, to return, to decay.

ἑποπίπτω, *fut.* πεσοῖμαι (ὑπό, beneath, πίπτω, to fall). To fall beneath, to sink under, to fall before, to lie under.

ἑποπλάκιος, α, ον (*adj.* ὑπό, πλάξ). That is situated on a plain.

ἑπόπτερος, ον (*adj.* ὑπό, *dimin.*, πτερόν, a wing). Beginning to have wings, having wings:—winged, fledged.

ἑποπιτεύω, *fut.* -εύσω (ὑπό, from under, ὀπιτεύω, ὕπτομαι, to look). To be suspicious of, to suspect, to mistrust.

ἑπόπτης, ου, ὁ, ἡ (ὑπό, ὀπιτεύω,

ὕπτομαι). One who is suspicious, one that is sly or timorous.

ἑποπτήσσω, *fut.* -ξω (ὑπό, *intens.*, πτήσσω, to fear). To shrink or hide through fear, to dread, to tremble, to sink under, to yield.

ἑπορρέω, *fut.* -ρέυσομαι (ὑπό, beneath, ῥέω, to flow). To flow beneath, to glide away.

ἑπόρρω, ἑπόρνυμι, *fut.* -όρσω (ὑπό, secretly, ὄρρω, ὄρνυμι, to excite). To excite secretly, to instigate, to provoke, to stir up.

ἑποσσάω, *fut.* -πύσω (ὑπό, under, σπιάω, to draw). To withdraw, to tear, to take away privately.

ἑπόσπονδος, ον (*adj.* ὑπό, σπένδω). That acts in virtue of or under the sanction of a solemn treaty.

ἑποστρέφω, *fut.* -ψω (ὑπό, back, στρέφω, to turn). To turn back, to convert, to torture; to return, to forsake.

ἑποτάσσω, *Alt.* -τιω, *fut.* -ξω (ὑπό, under, τάσσω, to arrange). To arrange, to place under. *Mid.* to yield obedience.

ἑποτελέω, *fut.* -ήσω (ὑπό, gradually, τελέω, to complete). To complete gradually, to pay off a tribute or tax.

ἑποτίθηνι, *fut.* -θήσω (ὑπό, under, τίθηνι, to place). To put under, to lay down, to propose. *Mid.* to admit, to adopt.

ἑποτρέφω, *fut.* -θρέψω (ὑπό, under, τρέφω, to nourish). To rear under or secretly, to bring up privately. *Pass.* to be nourished.

ὑποτρέχω, *f.* -δραμούμαι (*ὑπό*, under, *τρέχω*, to run). To run under, to seize, to steal away, to insinuate into.

ὑποτυγχάνω, *ful.* -τεύσομαι. To meet, to answer, to retort.

ὑποφέρω, *ful.* *ὑποίσω* (*ὑπό*, under, *φέρω*, to bear). To suffer, to bear, to withdraw, to provide.

ὑποχείριος, *ον*, and *ος*, *α*, *ον* (*ὑπό*, under, *χείρ*, the hand). That is under the hand, that is in hand (*as a piece of work*).

ὑποχθόνιος, *ον* (*adj.* *ὑπό*, beneath, *χθών*, the earth). Subterranean, below the earth, infernal.

ὑποχωρέω, *ful.* -ήσω (*ὑπό*, under, back, *χωρέω*, to go). To recede, to give way, to retreat;—to pass away, to pass off.

ὑποψία, *ας*, *ῆ* (*ὑπόπτομαι*, *obsol.* in *pres.*, to suspect). Suspicion, surmise, conjecture, opinion.

Ἵρκᾶνός, *ῆ*, *όν* (*adj.*). Hyrcanian, belonging to Hyrcania, a country beyond the Caspian sea. *ὁ Ἵρκᾶνός*, a Hyrcanian.

ῥς, *ιός*, *ὁ*, *ῆ*. A boar, a sow, a swine.

ῥστᾶτος, *η*, *ον* (*adj. superl.* of *ῥστερος*). The last. *Neut. pl.* *ῥστᾶτα*, *adv.* lastly.

ῥστεραῖος, *α*, *ον* (*adj.* *ῥστερος*). Belonging to the next day, next day. *τῇ ῥστεραῖα* (*ἡμέρα*), on the next day.

ῥστερέω, *ful.* -ήσω, *perf.* *ῥστήρηκα* (*ῥστερος*). To be later, to be or remain behind, to be inferior to another.

ῥστερος, *α*, *ον* (*adj.*). Later, succeeding, next in order, infe-

rior, subordinate. *Neut. as adv.* afterwards.

ὑφαίνω, *ful.* -ἄνω, *perf.* *ὑφαγκα*. To weave, to plan, to devise, to deliberate.

ὑφαῖλος, *ον* (*adj.* *ὑπό*, under, *ἄλς*, the sea). Lying under the sea, hidden with the waves, hidden, deceitful.

ὑφάντης, *ου*, *ὁ* (*ὑφαίνω*). A weaver.

ἱφαντός, *ῆ*, *όν* (*ὑφαίνω*). Woven.

ῥφασμα, *ἄτος*, *τό* (*ὑφαίνω*). A tissue, a garment, a robe.

ὑφηγέομαι, *ful.* -ήσομαι (*ὑπό*, ἄγω). To go before, to lead the way for any one, to instruct, to guide.

ὑφίστημι, *ful.* *ὑποστήσω*, *perf.* *ὑφέστηκα* (*ὑπό*, under, *ἵστημι*, to place). To lay under, to place before, to substitute, to produce, to promise, to approach.

ὑψηλός, *ῆ*, *όν* (*adj.* *ῥψος*). High, lofty.

ὑψίπυλος, *ον* (*adj.* *ῥψι*, *πύλη*). That has lofty portals.

ῥψος, *εος*, *τό* (*ῥψι*, high). A height, elevation.

ῥω, *ful.* *ῥσω*, *perf.* *ῥκα*. To make wet, to let rain fall, to rain. *Pass.* to be rained upon, to be wet.

Φ.

φᾶγω, *obsol.* except in *aor.* 2 *ἔφαγον*, used as *aor.* 2 to *ἐσθίω*. To eat.

Φαέθων, *οντος*, *ὁ*. Phaëthon, son of Phæbus and Clymene.

φαεινός, ἡ, ὄν, and φαεινός, ἡ, ὄν (*adj. fr. φάος*, light). Shining, bright, brilliant, resplendent.

φαιδίμος, η, ον (*adj., φαίνω*). Shining brightly, splendid, brilliant, illustrious.

φαιδρός, ἄ, ὄν (*φαίνω*). Bright, clear, cheerful, joyous.

φαινομένηφι, *poet. for φαινομένη, dat. fem. part. pres. φαίνω*.

φαίνω, *fut. φᾶνῶ, perf. πέφαγνα, aor. 2 ἔφᾶνον*. To bring to light, to display, to exhibit, to shine, to brighten. *Mid.* to appear, to become visible.

φακή, ἡς, ἡ. Lentils, lentil pottage.

φάλαγξ, αγγος, ἡ. A phalanx.

φαλακρός, ἄ, ὄν (*adj.*). Bald.

φᾶνερός, ἄ, ὄν (*adj. φαίνω*). Clear, evident, manifest, famous.

φᾶνερῶς (*adv. φᾶνερός*). Manifestly, clearly, openly, plainly.

φάος, *contr. φῶς, τό*.

Φαρναβάζος, ου, ὁ. Pharnabazus.

φάρος, or φᾶρος, εος, τό. A cloak, a garment, a mantle.

Φάρος, ου, ὁ, ἡ. Pharos, name of a light-house and island in the bay of Alexandria; a light-house, a beacon.

φάρυγξ, γγος, ἡ (φάρω, to divide). The throat, the gullet, the windpipe.

Φᾶσις, ιδος, ὁ. The Phasis, a river of Asia, which falls into the Euxine sea at Colchis.

φάσκω, *poetic imp. φάσκον, same as φημί*. To say.

φάτνη, ης, ἡ. A manger, a crib, a stall, a trough.

φάτο, *Ion. for ἔφατο, 3d sing. aor. 2 ind. mid. φημί*.

φανλίζω, *fut. -ίσω, perf. πεφαύλικα (φαύλος, bad)*. To regard as of no value, to under-value, to condemn.

φαῦλος, η, ον (*adj.*). Bad, small, trifling, mean, cheap, worthless, unjust. *Subst.* a worthless person.

φαύλως, (*adv. φαῦλος*). Meanly, basely, simply, with difficulty.

φέγγος, εος, τό. Light, splendor, brightness, brilliancy, day.

φείδω, *Ion. for φείδω, pres. imp. mid. φείδομαι*.

φείδομαι, *fut. φείσομαι, φειδήσομαι, aor. 2 redup. πεφιδόμην*. To spare, to pardon, to be sparing, to forbear, to avoid.

φειδωλός, ἡ, ὄν (*φειδομαι, to be sparing*). Parsimonious, thrifty, sparing, niggardly.

φεινακίζω, *fut. -ίσω (φέναξ, an impostor)*. To deceive, to cheat, to impose upon, to mock.

Φεραί, ὦν, αἱ. Pheræ, an ancient city of Thessaly.

Φεραῖοι, ων, οἱ. The Pheræans, the people of Pheræ.

Φέρης, ου, and ητος, ὁ. Pheres, king of Pheræ in Thessaly.

φέριστος, η, ὄν (*adj. irreg. superlat. to ἀγαθός, from φέρω, to bring*). Most able to bear; best, bravest, most excellent.

φέρω, *fut. οἴσω, perf. ἤνοχα, Att. ἐνήνοχα, aor. 1 ἤνεγκα, aor. 2 ἤνεγκον*. To bear, to bring, to carry, to produce. *Mid.* to bear away, to receive for oneself, to run towards.

φεύγω, *fut.* φεύξομαι, *perf.* πέφυγα, *πέφυγα*, *aor.* 2 ἔφυγον.

To flee; to flee away, to escape.

φηγός, οὔ, ἦ. An oak.

φήμη, ης, ἥ (φημί, to say). A saying, a rumor, a report, fame, reputation, an oracle.

φημί, *fut.* φήσω, *perf.* πέφηκα, *aor.* 1 ἔφησα, *aor.* 2 εἶπον, *aor.* 2 *mid.* ἐφάμην. To say, to declare, to utter, to remark.

φθάνω, *fut.* φθάσω, *φθήσομαι*, *perf.* ἔφθακα, *aor.* 2 ἔφθην. To be beforehand with, to do a thing before another, to anticipate, to preclude, to engage, to come upon.

φθέγγομαι, *fut.* φθέξομαι. To utter, to speak.

φθείρω, *φθερῶ*, *perf.* ἔφθαρα, *aor.* 2 ἔφθαρων, *perf.* 2 ἔφθορα. To corrupt, to ruin, to lay waste, to destroy.

Φθία, ας, ἥ. Phthia, a district of Thessaly.

φθίμενος, ον (*Ion.* for ἔφθιμενος). Corrupted, ruined, destroyed.

φθινόπωρον, ου, τό (φθίνω, ὀπώρα, autumn). The close of the year, the autumn.

φθίνω, *φθίω*, *fut.* φθίσω, *p.* ἔφθικα. To destroy, to cause to decay, to decline. *Intr.* to waste away, to perish.

φθόγγος, ου, ὁ (φθέγγομαι, to speak). A voice, a sound, a cry.

φθονερός, ὁ, ὄν (*adj.* φθόνος, envy). Envious, jealous, malicious.

φθονέω, *fut.* -ήσω, *perf.* ἔφθόνηκα (φθόνος, envy). To envy,

to grudge, to refuse, to be jealous of.

φθόνος, ου, ὁ. Envy, jealousy, detraction, blame.

φθορά, ᾤς, ἥ (φθείρω, to destroy). Destruction, corruption, ruin, loss.

φιάλη, ης, ἥ (πίνω, to drink). A bowl, a basin, a cup, a goblet, an urn.

φιλαίτερος, α, ον (*adj.* *Att.* *Comp.* of φίλος). More loving, more friendly.

φίλαμα, ᾗτος, *Dor.* for φίλημα, ᾗτος, τό (φιλέω, to love). A kiss, an embrace, a salute.

φιλᾶνᾶλότης, ου, ὁ (φιλέω, ἀναλίσκω). One that loves expense, a prodigal, a spendthrift.

φιλόανθρωπος, ον (*adj.* φίλος, loving, ἄνθρωπος, man). Humane, gentle, courteous, benevolent, kind.

φιλαργυρία, ας, ἥ (φιλαργυρέω, to love money). Love of money, covetousness, avarice.

φιλεργία, ας, ἥ (φίλος, loving, ἔργον, labor). Diligence, carefulness, attention.

φιλέω, *fut.* -ήσω, *perf.* πεφίληκα *Dor.* -άσω, *perf.* πεφίλᾱκα (φίλος, loving). To love, to cherish, to be fond of.

φιληκοῖα, ας, ἥ (φιληκοέω, to listen eagerly to instruction). Readiness in listening to instruction, fondness for learning, attentiveness.

φιλήκοος, ον (*adj.*). Fond of study, attentive.

Φιλήμων, ονος, ὁ. Philemon, a poet, rival of Menander.

Φιληταῖς, αῖ, ὁ. Philetus, a grammarian and poet of Cos.

φιλία, ας, ἡ (φιλέω, to love). Friendship, esteem, love, regard, affection.

φίλιος, α, ον and ος, ον (adj. fr. φίλος, loving). Friendly, peaceable. Subst. a friend.

Φιλιππίδης, ου, ὁ. Philippi-des.

φίλιππος, ον (adj. φίλος, fond of, ἵππος, a horse). Fond of horses, that delights in riding.

Φίλιππος, ου, ὁ. Philip, king of Macedon, father of Alexander the Great.

φιλόζωος, ον (adj. φίλος, loving, ζωή, life). Desirous of life, tenacious of life (φίλος, ζῶον, a living creature). Fond of animals.

φιλοθεάμων, ονος (φίλος, θεάομαι). Fond of sight-seeing.

φιλόθηρος, ον (adj. φίλος, θήρην, hunting). Fond of hunting.

φιλόκαλος, ον (adj. φίλος, κάλος, beautiful). Loving beauty, admiring nobleness, honorable.

φιλοκερδέω, fut. -ήσω (φίλος, κέρδος, gain). To be fond of gain, to be covetous, to be avaricious.

φιλοκίνδυνος, ον (adj. φίλος, κίνδυνος, danger). Ready to encounter danger, daring, bold, venturous.

φιλοκινδύνως (adv.). Daringly, boldly, courageously.

φιλόκοσμος, ον (adj. φίλος, κόσμος, ornament). Loving order or ornament, fond of dress, adorned.

φιλομαθήης, ἐς (adj. φίλος, μαρθαίνω). Fond of learning, studious.

φιλόξενος, ον (adj. φίλος, ξένος, a stranger). Hospitable, friendly to strangers.

Φιλόξενος, ου, ὁ. Philoxenus.

Φιλοπάτωρ, ορος, ὁ. Philopator: an epithet of one of the Ptolemies.

φιλοπενθήης, ἐς (adj. φίλος, πένθος). Prone to grief or lamentation, given to melancholy.

φιλοπονία, ας, ἡ (φιλόπονος). Love of labor, diligence, industry.

φιλόπονος, ον (adj. φίλος, πόνος, labor). Industrious, laborious, diligent.

φίλος, η, ον (adj.). Dear, beloved, kind, friendly, benevolent, loving, agreeable, pleasing, grateful. ὁ φίλος, a friend. In Homer it often has the force of a poss. pron. my, thy, &c.

φιλοσοφείω, fut. -ήσω, p. πεφίλοσόφηκα (φιλόσοφος, loving wisdom). To be devoted to wisdom, to profess philosophy, to teach philosophy, to philosophize, to examine, to discuss.

φιλοσοφία, ας, ἡ. Philosophy.

φιλόσοφος, ον (adj. φίλος, σοφία, wisdom). Loving wisdom, eager for knowledge, philosophic, wise, learned.

φιλόσοφος, ου, ὁ, ἡ (φίλος, σοφία), A wise man, a philosopher.

φιλόστοργος, ον (adj. φίλος, στέργω, to love). Loving, affectionate, tender, attached.

φιλότεχνος, ον (adj. φίλος, τέχ-

νη, art). Skilful, ingenious, that loves the arts.

φιλοτιμέομαι, fut. -ήσομαι (φιλότιμος, ambitious). To love honor, to seek honor, to be ambitious.

φιλοτιμία, ας, ἡ (φιλοτιμέομαι). A love of honor, ambition, emulation, ardor.

φιλότιμος, ον (adj. φίλος, τιμή, honor). Desirous of honor, ambitious, emulous, zealous, earnest. Subst. τὸ φιλοτιμον, ambition.

φιλόφρων, ον (adj. φίλος, φρήν, the mind). Friendly, kind, benevolent.

φιλόφρονέω, fut. -ήσω (φίλος, φρονέω). To think friendly, to be kind, to treat kindly.

φιλόφρωνος, ον (φίλος, φωνή, a voice). Talkative, garrulous.

φιλόψυχος, ον (adj. φίλος, ψυχή, life). Loving life, fond of life, timid, cowardly.

φίλυμνος, ον (adj. φίλος, ὕμνος, a song). Loving songs, delighting in songs.

Φινεύς, ἑως, ὁ. Phineus, king of Thrace, who was freed from the harpies by the Argonauts.

φλιά, ἄς, ἡ. The post or frame of a door.

φλόγινος, η, ον (adj. φλόξ, flame). Flame-colored.

φλογόεις, όεσσα, όεν (adj. φλόξ). Flaming, blazing.

φλόξ, φλογός, ἡ (φλέγω, to burn). Flame, a bright blaze.

φλυᾶρέω, fut. -ήσω (φλύᾶρος, a trifler). To prate, to talk idly, to trifle, to mock, to deride.

φοβερός, ά, όν (adj. φοβέω, to

frighten). Fearful, dreadful, formidable, timid.

φοβεῦμαι, Dor. for φοβοῦμαι.

φοβέω, f. -ήσω, p. πεφόβηκα (φόβος, fear). To affright, to terrify, to intimidate. Pass. to fear, to flee through dread.

φόβος, ου, ὁ (φέβομαι, to be terrified). Fear, dismay.

Φόβος, ου, ὁ (personified). Fear.

Φοῖβος, ου, ὁ. Phæbus, surname of Apollo.

Φοινίκη, ης, ἡ. Phœnicia.

Φοίνιξ, ἱκος, ὁ. A Phœnician. φοίνιξ, ἱκος, ὁ. The palm tree, a date.

φοίνιος, α, ον and ος, ου (adj. φόνος, blood). Murderous, sanguinary, bloody, cruel, savage, deadly.

φοιτάω, f. -ήσω, p. πεφοίτηκα (φοῖτος, raving). To haunt, to resort, to come or visit frequently, to wander.

φολιδωτός, ἡ, όν (adv. φύλις, a scale). Covered with scales, scaly.

φονεύς, ἑως, ὁ (φονεύω, to kill). A murderer.

φονεύω, f. -εύσω, p. πεφονεύκα (φόνος, slaughter). To murder, to kill, to slay.

φόνος, ου, ὁ (φένω, to slay). Slaughter, carnage, murder, gore.

φορέω, f. -ήσω. To carry forward, to convey, to bring, to sustain, to wear, to put on.

φόρος, ου, ὁ (φέρω, to bring). Tribute, tax, revenue.

φορτίον, ου, τό (dim. of φόρ-

τος). A small load, a burden. τὰ φορτία, wares.

φόρτος, ου, ὁ (φέρω, to carry). A load, a burden, a cargo.

φραγμός, ου, ὁ (φράσσω, to shut up). A fence, hedge, partition, a rampart, fortification.

φράζω, f. φράσω, p. πέφραδα, aor. 2 ἔφραδον. To say, to rehearse, to make known, to expound.

φράσσω, Att. -τιω, f. -ξω, p. πέφραχα. To stop or block up, to fortify, to obstruct, to silence.

φρέαρ, gen. φρέατος, τό. A well, a spring, a fountain.

φρήν, gen. φρενός, ἡ. The mind, thought, intellect, sense, prudence, the heart.

Φρίξος, ου, ὁ. Phrixus, son of Athamas, and brother of Helle.

φρίσσω, Att. -τιω, f. φρίζω, p. πέφρικα. To grow rough, to be ruffled, to be embossed, to shudder.

φρονέω, f. -ήσω, p. πεφρόνηκα (φρήν). To think, to reflect, to deliberate. μέγα φρονεῖν, to be proud. εὖ φρονεῖν, to be kindly disposed, to intend well.

φρόνημα, ἄτος, τό (φρονέω). Thought, understanding, will, intention, pride, impetuosity.

φρόνησις, εως, ἡ (φρονέω). Intelligence, reflection, prudence.

φρόνιμος, ον (adj. φρονέω). Wise, prudent, discreet, skilful.

φροντίζω, f. -ῖσω, p. πεφρόνισκα (φρονίς, anxiety). To think, to care, to be anxious.

φροντίς, ἴδος, ἡ (φρονέω). Anxiety thought, care, &c

φροντιστέος, έα, έον (φροντίζω, to think). To be taken care of, &c.

φρουρά, ἄς, ἡ. A watch, a guard, a garrison.

φρουράρχος, ου, ὁ (φρουρά). A captain of the guard.

φρουρέω, f. -ήσω. To watch, to be on guard.

φρουρία, ας, ἡ. φρουρίος, ου, ὁ. For meanings, see φρουρά.

φρουρός, ου, ὁ (contr. for προ-ορός). A watcher, one who guards, a sentinel.

φρονάσσομαι, Att. -τιομαι, f. -ξομαι. To be insolent, to be proud, to be haughty.

Φρυγία, ας, ἡ. Phrygia.

φῦ, Ion. for ἔφυ, 3 sing. aor. 2 ind. act. φῦμι, φύω.

φυγαδεύω, f. -εύσω (φεύγω). To fly, to put to flight, to banish.

φυγάς, ἄδος, ὁ, ἡ (φεύγω, to flee). A fugitive, a deserter.

φυγή, ἥς, ἡ. Flight, banishment, exile.

φυλάκη, ἥς, ἡ (φυλάσσω). A guard, a watch, protection, custody, a prison, vigilance.

φύλακος, ου, ὁ poetic for φύλαξ.

φύλαξ, ἄκος, ὁ (φυλάσσω). A guard, guardian, a keeper.

φυλάσσω, Att. -τιω, f. -ξω, p. πεφύλαχα. To keep safe, to defend, to preserve, to guard. Mid. to be on one's guard, to beware.

φυλή, ἥς, ἡ. A race, a tribe, a class.

φυλλάς, ἄδος, ἡ (φύλλον, a leaf). A heap of leaves, a green branch.

φύλλον, ου, τό (φύω). A leaf, a flower, foliage.

φῦλον, ου, τό (φύω). A race, a tribe, a kind, a nation.

φυσάω, fut. -ήσω, perf. πεφύσῃκα (φύσα, wind). To blow, to puff up, to inflate, to breathe, to pant, to blow, to blow upon.

φύσημα, ατος, τό (φυσάω, to inflate). A blast, breath, a puff, a panting, a breeze, inflation, insolence.

φῦστικός, ή, όν (adj. φύσις, birth). Natural.

φύσις, εως, ή (φύω). Birth, nature, character, natural talent.

φυτεία, ας, ή (φυτεύω). A planting, a plantation, a plant.

φυτεύω, fut. -εύσω (φῦτόν). To plan, to produce, to contrive.

φῦτόν, οὔ, τό (φύω). A plant, a stock.

φύω, fut. -ύσω, perf. πέφυκα, aor. 2 ἔφυν. To produce, to bring forth, to beget; to grow, to flourish.

Φωκέαι, ὦν, αἰ. Phocææ, a fortress of the Leontini in Sicily.

Φωκικός, ή, όν. Of Phocis, Phocian.

Φωκείων, ὠνος, ό. Phocion, a celebrated Athenian statesman.

φωλός, οὔ, ό. A den, a hole, the lair of a wild beast. Pl. neut. τὰ φωλεά.

φωνά, ᾶς, Dor. for φωνή, ής, ή.

φωνέω, fut. -ήσω, perf. πεφώνῃκα (φωνή). To utter a sound, to sing, to call.

φωνή, ης, ή. A voice, a sound, noise, clamor, speech.

φωνήεις, ήεσσα, ήεν (φωνή). That utters a sound, that has voice, endowed with speech, vocal.

φωράω, fut. -άσω, πεφώρῃκα (φώρ, a thief). To detect, to discover theft, to search or hunt after.

φώς, φωτός, ό, poetic. A man.

φῶς, φωτός, τό (contr. φώος). Light, joy, a torch.

X.

χαίνω, fut. χᾶνῶ, perf. κέχαγκα, aor. 2 ἔχᾶνον, and κέχῃνα. To gape, to yawn, to open the mouth, to wonder at, to admire.

χαίρω, fut. χαρῶ, χαίρήσω, perf. κέχαρκα, κεχᾶρηκα, aor. 1 mid. ἐχηρᾶμην, aor. 2 pass. ἐχᾶσθην. To rejoice, to be pleased with, to delight in. χαῖρε, hail, farewell, adieu. χαίρειν, inf., a form of salutation, health, happiness, greeting, compliments.

Χαιρωνεία, ας, ή. Chæronæa, a city of Boeotia.

χαίτη, ης, ή, and ᾶ. The hair, a lock of hair.

χάλαζα, ης, ή. Hail, a shower, a storm.

χαλάω, fut. -άσω, perf. κέχᾶλκα. To loose, to untie, to undo.

χαλεπαίνω, fut. -ᾶνῶ (χαλεπός, hard). To irritate, to treat harshly, to assail, to be angry, to be displeased or indignant.

χαλεπός, ή, όν (adj.). Hard, difficult, harsh, morose, painful.

χαλεπότης, ητος, ή (χαλεπός). Hardness, roughness, sternness.

χαλεπῶς (*adv.* χαλεπός). With difficulty, harshly.

χαλινός, οὐ, ὁ (*χαλάω*). A bridle, a rein, a bit.

χαλινόω, *ful.* -ώσω. To bridle, to rein in, to curb, to restrain.

χαλκεῖον, οὐ, τό (*χαλκεύω*, to be a smith). A smith's workshop, a forge, a caldron, a copper tablet.

χαλκεός, α, ον (*adj.* χαλκός, brass). Of brass, brazen.

χαλκεύς, ἑως, ὁ (*χαλκεύω*). A worker in brass, a smith.

Χαλκιδεύς, ἑως, ὁ. A Chalcidian, of Chalcis (*in Eubœa*).

χαλκίοικος, ον (*adj.* χαλκός, οἶκος). Of the brazen house, an epithet of Minerva, whose temple was covered with brazen plates.

χαλκοκορυστής, οὐ, ὁ (*χαλκός*, brass, κόρυς, a helmet). Brazen-helmeted, brazen-mailed or armed.

χαλκόποος, ουν, *gen.* πόδος (*adj.* χαλκός, πούς). Brazen-booted.

χαλκός, οὐ, ὁ. Brass, copper, bronze, sometimes iron.

χαλκοχίτων, ον (*adj.* χαλκός, χιτών). Armed with brass, in brazen armor.

Χάλος, οὐ, ὁ. The Chalus, a river of Syria.

Χάλυβες (*Χάλυψ*, υβος, ὁ). A people of Pontus, through whom the Greeks became acquainted with the use of steel.

χάλυβας, οὐ ὁ *poet.* for χάλυψ.

χάλυψ, υβος, ὁ. Steel.

χαμᾶζε, and χομαί (*adv.*). On the ground.

χαρά, ἄς, ἡ (*χαίρω*, to rejoice). Joy, gladness, pleasure.

χαρίεις, εσσα, εν (*adj.* χάρις). Graceful, peaceful, beautiful.

χαριέντως (*adverb*, χαρίεις). Gracefully, pleasingly.

χαρίζομαι, *ful.* -ίσομαι (*χάρις*). To give delight to, to please, to gratify, to favor, to bestow.

Χαρικλής, εους, ὁ. Charicles, one of the thirty tyrants.

Χαρίλαος, ον, ὁ. Charilæus.

χάρις, ιτος, ἡ (*χαίρω*, to rejoice). Joy, delight, gracefulness, attraction, elegance, grace, a gift, a reward. χάριν ἔχειν, to be grateful, to thank. χάριν ἀποδιδόναι, to return a favor. χάριν, *acc. sing. used adverbially*, on account of.

Χαῖρες, ων, αἱ. The Graces; Aglaia, Thalia, Euphrosynê, daughters of Venus and Jupiter.

χάρτιον, ον, τό (*dimin.* of χάρις, paper). Paper.

χάσμα, ἄτος, τό (*χαίνω*, *p. pass.* κέχασμαι, to open). A cavity, a chasm, an opening, an abyss, the aperture of the mouth.

χανυλόδους, δόντος, ὁ, ἡ (*χάνυλιος*, prominent, ὀδούς, a tooth). That has prominent teeth. *Subst.* a tusk.

χεῖλος, εος, τό. The lip, a margin, a border, a rim, an edge.

χεῖμα, ἄτος, τό (*χέω*, to pour out). Winter, cold, frost.

χειμάζω, *ful.* -ᾶσω. To render cold, to render frozen. *Mid.* to pass the winter. *Pass.* to be agitated by storms.

χείμαρρός, ον, ὁ (*χεῖμα*, win-

ter, ῥοός, a torrent). A winter torrent.

χειμερῖνος, ἡ, ὄν (adj. χεῖμα). Wintry, cold, stormy.

χειμέριος, α, ον, and ος, ον (adj. χεῖμα). Wintry, stormy, rough.

χειμών, ὦνος, ὁ (χεῖμα). Winter, the cold of winter, a tempest.

χείρ, χειρός, ἡ (ζέω, to grasp). The hand, force, power. εἰς χεῖρας ἔλθειν, to come to an engagement.

χειρίστος, η, ον (adj. irreg. superl. to κακός, bad). Basest, worst.

χειρόμακτρον, ου, τό (χείρ, the hand, μᾶσσω, to wipe). A napkin.

χειροτονέω, fut. -ήσω (χείρ, τείνω, to extend). To stretch forth the hand, to vote, elect, to choose, to nominate.

χειροτονία, ας, ἡ (χειροτονέω). A suffrage, vote, an enactment, an election, appointment, nomination.

χειρουργία, ας, ἡ (χείρ, ἔργον). A manual operation, a surgical operation, surgery.

χειρουργικός, ἡ, ὄν (adj. χειρουργία). Expert in manual operation, pertaining to surgical operation). Subst. a surgeon.

χειρόω, fut. -ώσω (χείρ). To treat with violence. Mid. to vanquish, to subdue, to bring into subjection.

Χείρων, ὦνος, ὁ. Chīron, one of the Centaurs.

χείρων, ον (adj. irreg. comp. to κακός, bad). Worse, weaker, baser.

χελιδόν, ὄνος, ἡ. A swallow, a flying-fish.

χελώνη, ης, ἡ. A tortoise, a turtle.

χερσαῖος, α, ον, and ος, ον (adj. χέρσος, land). Living on land, pertaining to land, land.

χερσεύω, fut. -εύσω (χερσός, land). To live on land.

Χερσόνησος, ου, ὁ. Chersonesus.

χέρσος, ου, ὁ. A continent, land, the main land.

χερῦδριον, ου, τό (dimin. of χεῖρ). A little hand.

χέω, fut. χεύσω, perf. κέχυκα, aor. 1 ἔχεα, ἔχευα, part. χέας. To pour, to pour out, to diffuse, to spread, to melt. Mid. to make libations.

χῆλή, ἥς, ἡ (χαίνω, to open). A cloven foot, the claw of a bird, a hoof, a notch.

χῆν, χηνός, ὁ et ἡ. A goose.

χῆνιος, α, ον (adj. χῆν). Of a goose.

χῆρος, α, ον (adj.). Bereft, separated from, widowed, destitute, solitary, lonely.

χῆρος, ου, ὁ. A widower:—ἡ χήρα, a widow.

χῆτος, εος, τό. Want, a longing: want, indigence, penury, poverty.

χθές (adv.). Yesterday.

χθών, χθονός, ἡ. The earth, the ground, land, the soil.

χιλιάς, ἑδος, ἡ (χίλιοι). A thousand, the number one thousand.

χίλιοι, αι, α (num. adj.). A thousand.

χιλός, ου, ὁ. Hay, provender for cattle, grass.

Χίλων, ωνος, ὁ. Chilo.

Χίμαιρα, ας, ἡ. The Chimæra, a fabulous monster, having the upper part of the body a lion, the middle a goat, and the hinder part a dragon. It had three heads, and breathed out flames of fire.

χιόνεος, α, ον (adj. χιών). Of snow, snowy, like snow.

χιτών, ὠνος, ὁ. An under garment with sleeves, made of woolen or linen, a tunic, a robe.

χιτώνιον, ου, τό (dimin. of χιτών). A small tunic.

χιών, χιόνος, ἡ (χέω, to pour out). Snow.

χλαῖνα, Ion. χλαῖνη, ης, ἡ. An outer garment, a cloak.

χλαμύδιον, ου, τό (χλαμύς). A military cloak, a small cloak.

χλαμύς, ὕδος, ἡ. A cloak.

χλευασμός, οὔ, ὁ (χλευάζω, to be insolent). Insolence, derision, mockery.

χλωρός, á, όν (adj. χλόος, verdure). Verdant, green, blooming, youthful, vigorous, gay, lively, tender.

χολάω, f. -άσω (χολή, anger). To rage, to be angry.

χολή, ης, ἡ, Dor. χολᾶ, ᾶς, ᾶ. Bile, anger, hatred, disgust, dislike.

χόλος, ου, ὁ. Bile, anger, wrath, cholera, rage.

χολόω, f. -ώσω, p. κεχόλωκα (χόλος, anger). To rouse the bile, to exasperate, to render angry. Mid. to be angry.

χορδή, ης, ἡ. A gut, a string, a chord.

χορεία, ας, ἡ (χορεύω, to dance). A dancing, a springing.

χορευτάς, see χορευτής.

χορευτής, οὔ, ὁ (χορεύω). A dancer.

χορεύω, f. -εύσω (χορός, a dance, a choir). To dance a solemn dance, to celebrate with dances and music, to lead choruses, to dance.

χορηγέω, f. -ήσω, p. κεχορήγηκα (χορηγός, one who leads or furnishes a chorus). To lead, fit out, furnish or provide a chorus.

χορός, οὔ, ὁ. A dance, a choir, a chorus.

χόρτος, ου, ὁ. An inclosed place, an inclosure, a yard, a court-yard; grass, fodder, provender.

χόω, inf. χοῦν. To heap up. See χώννυμι, χωννύω.

χράω, f. χρήσω, p. κέχηκα. To supply for use, to lend, to utter oracles, to endeavor, to pollute. Mid. To receive for use, to behave towards, to exercise, to keep company, to consult oracles.

χρεία, ας, ἡ (χρέος, need). Want, privation, use, value, exercise. χρεία ἐστὶ, there is need, it is necessary.

χρεών, τό (indec. fr. χρή). Necessity; fate, destiny, death. χρεών ἐστί, it is fated.

χρή, imp. ἐχρῆν, and χρῆν, fut. χρῆσει (impers. χράω). It is necessary, it behooves.

χρήζω, f. χρήσω (χρήν, want).

To want, to need, to require, to wish for, to deliver an oracle.

χρῆμα, ἄτος, τό (χράομαι, to use). A thing. χρῆμαῖα, money, riches, treasures, effects, property, wealth. οὐδέν χρῆμα, nothing.

χρηματίζω, *f.* -ῖσω (χρῆμα). To transact business, to give audience. *Mid.* to pursue a business for gain, to acquire property, to become rich, to deal in money.

χρηματισμός, οὔ, ὁ (χρηματίζω). The transaction of public business, consultation, deliberation.

χρήσιμος, η, ον (*adj.* χράομαι). Useful, profitable, serviceable.

χρῆσις, εως, ἡ (χράομαι). A using, enjoyment, use.

χρησμός, οὔ, ὁ (χράω, to deliver an oracle). The response of an oracle, an oracle.

χρησμορδέω, *f.* -ήσω (χρησμός, an oracle, ᾠδή, a song). To deliver an oracle in verse, to impart oracles.

χρηστός, ἡ, ὄν (*adj.* χράομαι, to use). Useful, valuable, worthy, honorable, good, noble.

χρίω, *f.* χρίσω. To anoint, to bedaub, to besmear.

χρόα, ας, *Att.* χροιά, ᾤα, ἡ (χρόω, to touch). Color, complexion, bloom, the face, surface, outside, the skin.

χρόνος, ον, ὁ. Time, continuance, duration, length of time, an age. χρόνους πολλούς, for a long time.

χρύσεος, α, ον, *contr.* οὔς, ἦ, οὔν (χρυσός, gold). Made of

gold, golden, gilded. *Poetic* χρύσειος, &c.

χρυσίτης, ον, ὁ, and χρυσίτις, ἴδος, ἡ (*adj.* χρυσός). That is of the nature of gold, that resembles gold, that contains gold.

χρυσοκέρω, ωτος (*adj.* χρυσός κέρα, a horn). That has golden or gilt horns.

χρυσόμαλλος, ον (*adj.* χρυσός, μαλλός, wool). Having a golden fleece, golden-fleeced.

χρυσός, οὔ, ὁ. Gold.

χρῦσοχάλινος, ον (*adj.* χρυσός, χαλινός, a bridle or rein). Having a golden bridle or rein, golden-bitted.

χρῶμα, ἄτος, τό (χρώννυμι, to color). Color, paint, skin.

χρῶς, χρωτός, ὁ. Color, complexion, skin, surface.

χρῦτός, ἡ, ὄν (*adj.* χέω, to pour out). Poured out, fluid, melted, heaped up.

χῶ, (*contr.* for καὶ ὁ). And the.

χῶλός, ἡ, ὄν (*adj.* χαλάω, to relax). Lamé, maimed, halt, deficient.

χολόω, *f.* -ώσω (χῶλός, lame). To make lame, to maim.

χῶμα, ἄτος, τό (χώννυμι, to heap up). A heap of earth, an embankment, a mound.

χώννυμι, -νύω, *fut.* χώσω, *pf. pass.* κέχωσμαι. To throw or heap up, especially of earth.

χῶμαι, *f.* χώσομαι. To be displeased, to be angry.

χώρα, ας, ἡ. Space, a place, a situation, a tract of country, a region, a state or condition, an office or post.

χωρέω, *f.* -ήσω (χώρα, a space). To have space, to receive, to retire, to go forward, to succeed, to prosper.

χωρίζω, *f.* -ίσω (χωρίς). To separate, to remove. *Mid.* to depart from.

χωρίον, *ου, τό* (*dimin. of* χώρος). A district, a small place, a spot of ground, a farm, landed property.

χωρίς (*adv.*). Separately, apart from, without, except.

χώρος, *ου, ό.* Room, space, a country, a cultivated field.

Ψ.

ψάλλτης, *ου, ό* (ψάλλω, to cause vibration). A singer, a musician, a harper, a minstrel.

ψάμμος, *ου, ή* (ψάω, to rub into fragments). Sand, crumbling earth, dust.

ψαύω, *f.* ψαύσω, *p.* έψανκα. To touch, to feel, to handle, to reach, to attain to.

πέγω, *f.* πέξω, *p.* έπεχα. To blame, to rebuke, to censure.

πεκάζω, *f.* -άσω, *p.* έπέκῃκα (πεκάς, πακάς, a drop). To drop, to fall by drops, to trickle, to moisten.

πέλλιον, *ου, τό.* An armlet, a ring, a bracelet, a buckle.

πενδής, *ές* (*adj.* ψεύδομαι). False, lying, deceitful.

πενδόμαντις, *εως, ό* (ψεῦδος, μάντις, a prophet). A false prophet.

ψεῦδος, *εως, τό.* A falsehood, an untruth.

πείδω, *f.* -πείσω, *p.* *pass.* έψευσμαι (ψεῦδος, an untruth). To deceive, to belie, to slander.

ψηφίζω, *f.* -ίσω, *p.* έψηφικα (ψηφος, a pebble). To calculate by using pebbles, to calculate, to reckon, to compute. *Mid.* to vote with pebbles, to vote, to decide, to determine.

ψηφίς, *ιδος, ή* (*dim. fr.* ψηφος). A small pebble.

ψηφισμα, *ατος, τό* (ψηφίζομαι). A decree, a vote, a resolve.

ψηφος, *ου, ό.* A small stone, a pebble for voting, a ballot, a decision, a decree.

πιλός, *ή, όν* (*adj.* πίοω, πάω, to rub). That has been rubbed, bare, bald, unarmed, unencumbered.

πιλόω, *f.* -ώσω. To diminish, to lessen, to bare, to strip, to deprive, to uncover, to make bald.

πόγος, *ου, ό* (πέγω, to blame). Blame, rebuke, censure.

ποφέω, *f.* -ήσω, *p.* έπόφηκα (πόφος, a noise). To make a hollow noise, to resound, to sound.

πόφοσιον, *ό.* A noise, a crash, a report.

ψυχαγωγέω, *f.* -ήσω (ψυχή, the soul, άγω, to conduct). To conduct the souls of the dead, to delight, to refresh, to charm.

ψυχάω, *f.* -ήσω (*f.* ψύχος, cold). To cool, to refresh, to delight.

ψυχή, *ης, ή* (ψύχω, to cool). The breath, the soul, the spirit, the life.

ψῦχος, εος, τό (ψύχω, to cool).
Frost, cold.

ψυχρός, ἄ, ὄν (adj. ψῦχος).
Cold, cool, ungracious.

ψύχω, f. ψύξω, p. ἔψυχα, aor.
2 pass. ἐψύγην. To breathe, to
blow, to cool, to refresh.

Ω.

ὦ (adv. expressing wonder,
amazement, surprise). Oh! Oh
alas!

ὥδε (adv. fr. ὅδε, this). Here;
thus, in this manner.

ὦδή, ῆς, ῆ. A song, an echo,
an ode.

ὠδίκος, ῆ, ὄν (adj. ὠδή). Mu-
sical, harmonious.

ὠδίν, ὠδίς, ἴνος, ῆ (ὀδύρω, to
cause pain or anguish). The
pains of childbirth, acute pain.

ὤετο. See οἶμαι.

ὠθέω, fut. -ήσω, sometimes
ὠθέσω, perf. ἔωκα, aor. 1 ἔωσα.
To move or push, to impel, to
thrust out of the way.

ὠκεᾶνός, οὔ, ὁ. The ocean.

Ὤκεᾶνός, οὔ, ὁ. Oceanus, son
of Caelus and Terra.

ὠκέως (adv. ὠκύν, swift). Ra-
pidly, swiftly.

ὠκύν, εἶα, ὕ (adj.). Rapid,
swift, fleet, active.

ὠμόλινον, ον, τό (ὠμός, raw),
λίνον, flax). Undressed flax.

ὠμότης, ητος, ῆ (ὠμός, cruel).
Ferocity, cruelty.

ὠνεκα, Dor. for οὔνεκα. Be-
cause.

ὠνέομαι, fut. -ήσομαι, perf.

ἐώνημαι. To purchase, to re-
deem, to ransom, to farm.

ᾠόν, οὔ, τό. An egg.

ᾠρα, ας, ῆ. A space of time,
a season, an hour;—maturity,
beauty, loveliness.

῾Ωραι, ᾠν, αἶ. The Hours or
Seasons, the daughters of Jupiter
and Themis.

ᾠραῖος, α, ον (adj. ᾠρα). Ripe,
mature, seasonable.

῾Ωρεῖθνια, ας, ῆ. Orithyia,
queen of the Amazons.

ᾠριος, α, ον (adj. ᾠρα, a sea-
son). That is in season, ripe,
mature, seasonable.

ᾠρος, εος, Dor. for ὄρος. A
mountain.

ὠρονγή, ῆς, ῆ (ὠρόομαι, to howl).
A howling, a braying, a bellow-
ing, a roaring.

ὥς (adv.). As, when, now,
after, since, as soon as. Conj.
that, in order that, so that. With
numer. about: with superl. intens.
ὥς τάχιστα, as quickly as possible.
See App. on Partic. 236-247.

ὥς (adv.), same as οὕτως, fr.
ὅς, obsol., same as οὗτος). Thus,
so, in this way.

ὥσαύτως (adv. ὥς, αὐτως). In
the same way, just so, just as,
exactly thus, equally.

ὥσπερ (adv. ὥς, περ). Just as,
the same as, as if.

ὥσπεροῦν (adv. ὥς, περ, and
οὔν). As in fact, as is really the
case.

ὥστε (adv. and conj. ὥς, τε).
As, just as, so as that, so that, in
order that.

ὦ τῶν (indec. used as vocative,

in familiar address). My good friend, O thou, O ye.

ὦτειλά, ᾤς, ᾤ, *Dor. for* ὦτειλή, ἧς, ἧ (οὐτάζω, to hit). A wound.

ὠφέλεια, ας ἧ (ὠφελέω, to help). Advantage, gain, utility, profit.

ὠφελέω, *fut.* -ήσω (ὀφείλλω, to aid). To aid, to succor, to as-

sist, to serve any one, to be useful to.

ὠφελήτεος, α, ον (*adj.* ὠφελέω). To be helped, that ought to be helped.

ὠφέλιμος, ον (*adj.* ὠφελέω). Advantageous, useful.

ὠφελίμως (*adv.* ὠφέλιμος). Profitably, advantageously.

THE END.

CLASSICAL & SCHOOL BOOKS.

ARNOLD.—A FIRST AND SECOND LATIN BOOK

And Practical Grammar. By Thomas K. Arnold, A.M. Revised and carefully Corrected, by J. A. Spencer, A.M. One volume, 12mo., neatly bound, 75 cents.

☞ If preferred, the First Latin Book, or the Second Latin Book and Grammar can be had separately. Price 50 cents each.

The chief object of this work (which is founded on the principles of imitation and frequent repetition) is to enable the pupil to do exercises from the first day of his beginning his accidence

ARNOLD.—LATIN PROSE COMPOSITION :

A Practical Introduction to Latin Prose Composition. By Thomas K. Arnold, A.M. Revised and Corrected by J. A. Spencer, A.M. One volume, 12mo., neatly bound, \$1.00.

This work is also founded on the principles of imitation and frequent repetition. It is at once a Syntax, a Vocabulary, and an Exercise Book ; and considerable attention has been paid to the subject of Synonymes.

ARNOLD.—A FIRST GREEK BOOK ;

With Easy Exercises and Vocabulary. By Thomas K. Arnold, A.M. Revised and Corrected by J. A. Spencer, A.M. 12mo. 62½ cts.

ARNOLD.—GREEK PROSE COMPOSITION :

A Practical introduction to Greek Prose Composition. By Thomas K. Arnold, A.M. Revised and Corrected by J. A. Spencer, A.M. One volume, 12mo. 75c.

This work consists of a Greek Syntax, founded on Buttmann's, and Easy Sentences translated into Greek, after given Examples, and with given Words.

ARNOLD.—A GREEK READING BOOK ;

Including a Complete Treatise on the Greek Particles. By Thomas K. Arnold, A.M. Revised by J. A. Spencer, A.M. One volume, 12mo. (In Press.)

ARNOLD.—CORNELIUS NEPOS ;

With Practical Questions and Answers, and an Imitative Exercise on each Chapter. By Thomas K. Arnold, A.M. Revised, with Additional Notes, by Prof. Johnson, Professor of the Latin Language in the University of the City of New-York. One neat volume, 12mo. 62½ cts.

"ARNOLD'S GREEK AND LATIN SERIES.—The publication of this valuable collection of classical school books may be regarded as the presage of better things in respect to the mode of teaching and acquiring languages. Heretofore boys have been condemned to the drudgery of going over Latin and Greek Grammar without the remotest conception of the value of what they were learning, and every day becoming more and more disgusted with the dry and unmeaning task ; but now, by Mr. Arnold's admirable method—substantially the same with that of Ollendorff—the moment they take up the study of Latin or Greek, they begin to learn sentences, to acquire ideas to see how the Romans and Greeks expressed themselves, how their mode of expression differed from ours, and by degrees they lay up a stock of knowledge which is utterly astonishing to those who have dragged on month after month in the old-fashioned, dry, and tedious way of learning languages.

"Mr. Arnold, in fact, has had the good sense to adopt the system of nature. A child learns his own language by *imitating* what he hears, and constantly *repeating* it till it is fastened in the memory ; in the same way Mr. A. puts the pupil immediately to work at Exercises in Latin and Greek, involving the elementary principles of the language—words are supplied—the mode of putting them together is told the pupil—he is shown how the ancients expressed their ideas ; and then, by repeating these things again and again—*iterum iterumque*—the docile pupil has them indelibly impressed upon his memory and rooted in his understanding.

"The American editor is a thorough classical scholar, and has been a practical teacher for years in this city. He has devoted the utmost care to a complete revision of Mr. Arnold's works has corrected several errors of inadvertence or otherwise, has rearranged and improved various matters in the early volumes of the series, and has attended most diligently to the accurate printing and mechanical execution of the whole. We anticipate most confidently the speedy adoption of these works in our schools and colleges."—*Cour. & Eng.*

☞ Arnold's Series of Classical Works has attained a circulation almost unparalleled in England, being introduced into nearly all the great Public Schools and leading Educational Institutions. They are also very highly recommended by some of the best American Scholars, for introduction into the Classical Schools of the United States. They are already used in the University of the City of New-York, Rutgers Female Institute, N. Y. ; Union College, Schenectady ; Mt. St. Mary's College, Md. ; Yale College, New-Haven : and numerous large schools throughout the Union.

CLASSICAL & SCHOOL BOOKS—CONTINUED

ARNOLD.—LECTURES ON MODERN HISTORY.

By Thomas Arnold, D.D. With an Introduction and Notes, by Prof. Henry Reec. One volume 12mo., \$1.25

✂ This volume has already been adopted as a text-book in the University of Pennsylvania and Union College, Schenectady.

ADLER.—A NEW GERMAN READER ;

With Reference to Ollendorff's German Grammar. By G. J. Adler, Prof. of the German Language and Lit. in the University of the City of New-York. (In Press.)

GRAHAM.—ENGLISH SYNONYMES ;

Classified and Explained, with Practical Exercises. By G. T. Graham, author of "Helps to English Grammar," etc. Edited, with illustrative authorities, by Henry Reed, Prof. of Eng. Lit. in the University of Pennsylvania. One volume, 12mo.

"It is impossible not to praise both the design and execution of this work. It fills a chasm in our scholastic literature. Previous to this publication, we had but three works of the kind, whether for young or old students, (Trussler, Taylor, Crabb,) and not one of them is practical enough for elementary purposes."—*London Athenæum*.

GESENIUS.—HEBREW GRAMMAR, BY RODIGER.

Gesenius's Hebrew Grammar. Enlarged and Improved by E. Rödiger, Prof. of Oriental Literature in the University of Halle. Translated by Benj. Davies, Doct. in Philosophy of the University of Leipsic ; with a Hebrew Reading Book, prepared by the translator, carefully reprinted from the fourteenth edition, (just published in London, by Bagster.) Complete in one handsome 8vo. volume.

"The excellence of Gesenius's Grammar is universally acknowledged. Its adaptation, both in matter and method, to meet the wants of Hebrew students, is triumphantly established by the fact that no fewer than thirteen editions have been sold. The new edition, from which this translation has been made, was prepared by Prof. Rodiger, and appeared in 1845. Among living Philologists, there are but few names in higher repute than Rodiger's. His edition of this Grammar may therefore be supposed to contain some real improvements, as well as changes and additions, and this presumption is fully borne out by a comparison with the thirteenth edition, which was itself improved by the author's last revision. The addition of the Reading Book, as an introduction to the translating of Hebrew, will prove (the compiler hopes) of material service to the student in mastering the Grammar and acquiring the language."—*Ext. from Translator's Pref*

GUIZOT.—GENERAL HISTORY OF CIVILIZATION

in Europe, from the fall of the Roman Empire to the French Revolution. Translated from the French of M. Guizot, Professor of History to la Faculté des Lettres of Paris, and Minister of Public Instruction. Third American edition, with Notes by C. S. Henry, D. D. One volume, 12mo., \$1.00.

"M. Guizot, in his instructive Lectures, has given us an epitome of modern history, distinguished by all the merit which, in another department, renders Blackstone a subject of such peculiar and unbounded praise—a work closely condensed, including nothing useless, omitting nothing essential ; written with grace, and conceived and arranged with consummate ability."—*Boston Trans.*

KEIGHTLEY.—THE MYTHOLOGY OF GREECE

And Italy ; designed for the use of Schools. By Thomas Keightley. Numerous wood-cut illustrations. One volume, 18mo., half bound, 44 cents.

"This is a neat little volume, and well adapted to the purpose for which it was prepared. It presents, in a very compendious and convenient form, every thing relating to the subject, of importance to the young student."—*L. I. Star*.

MICHELET.—HISTORY OF THE ROMAN REPUBLIC.

By M. Michelet, Professor of History in the College of France, author of "The History of France," etc. One vol., 12mo.

"I have looked over Michelet's Roman History in the original, with the admiration which all the works of that great master must inspire. It is in many respects admirably adapted to the purposes of instruction in our higher seminaries of learning, &c.

"Union College."

"ALONZO POTTER.

MANDEVILLE.—NEW ENGLISH READER :


A Course of Reading for Common Schools and the Lower Classes of Academies, on a Scientific plan ; being in part an abridgement of the author's "Elements of Reading and Oratory." By H. Mandeville, Prof. of Moral Philosophy and *Belles Lettres* in Hamilton College, N. Y. One volume, 12mo.

CLASSICAL & SCHOOL BOOKS—CONTINUED.

OLLENDORFF.—NEW GERMAN GRAMMAR.

A New Method of Learning to Read, Write, and Speak the German Language. By H. G. Ollendorff. Reprinted from the Frankfort edition; to which is added a Systematic Outline of the different Parts of Speech, their Inflection and Use, with full Paradigms, and a complete list of the Irregular Verbs. By G. J. Adler, Prof. of the German Language in the University of the City of New-York. 12mo., \$1.50.

"Ollendorff's New Method of Learning to Read, Write, and Speak the German Language, has had an extensive circulation in England, and its demand in this country also has constantly been increasing of late. Nor is its popularity undeserved; for it supplies a deficiency which has been long and deeply felt by all those who have engaged in either teaching or learning the German.


"The German has hitherto been treated too much like a dead language; and hence many, disgusted with the cumbrous terminology and crabbed rules which in the very outset met their eye, have given up the acquisition of the language in despair. Ollendorff has completely remedied this evil. Beginning with the simplest phrases, he gradually introduces every principle of Grammar; and he does it by interblending the rules with such copious exercises and idiomatic expressions, that, by a few months' diligent application, and under the guidance of a skillful instructor, *any one* may acquire every thing that is essential to enable him to read, to write, and to converse in the language.  A Key to the above, in a separate volume, uniform; price 75 cents.

OLLENDORFF.—NEW FRENCH GRAMMAR.

A New Method of Learning to Read, Write, and Speak the French Language. By H. G. Ollendorff. With an Appendix, containing the Cardinal and Ordinal Numbers, and full Paradigms of the Regular and Irregular, Auxiliary, Reflective, and Impersonal Verbs, by J. L. Jewett. One volume, 12mo., \$1.50.

"The plan pursued in teaching the French is substantially the same with that developed in the German Method. Avoiding the exclusively didactic character of the older treatises on the one hand, and the tedious prolixity of detail which encumbers modern systems on the other, Ollendorff combines and thoroughly teaches at once both the theory and practice of the language. The student who pursues his method will therefore be relieved from the apprehension of either for getting his rules before practice has grounded him in their principles, or of learning sentences by rote which he cannot analyze. Speaking and writing French, which in other systems is delayed until the learner is presumed to be master of Etymology and Syntax, and consequently is seldom acquired, by this method is commenced with the first lesson, continued throughout, and made the efficient means of acquiring, almost imperceptibly, a thorough knowledge of grammar; and this without diverting the learner's attention for a moment from the language itself, with which he is naturally most desirous of becoming familiar.


The text of Ollendorff, carefully revised and corrected, is given in the present edition without abridgment. To this the American editor has added an Appendix, containing the cardinal and Ordinal Numbers, and full conjugation of all the Verbs. The work is thus rendered complete, and the necessity of consulting other treatises is wholly obviated."

 A Key to the above, in a separate volume, uniform; 75 cents.

OLLENDORFF.—NEW ITALIAN GRAMMAR.

A New Method of Learning to Read, Write, and Speak the Italian Language. By H. G. Ollendorff. With Additions and Corrections, by Felix Foresti, Prof. of the Italian Language in the University of the City of N. Y. One vol., 12mo. (In Press.)

M. Ollendorff's System, applied to the study of the Italian Language, possesses all the advantages of his method of learning the German and French, and will undoubtedly, as its merits become known, take the place of all other Grammars.

 A Key to the above, in a separate volume, uniform.

REID.—A DICTIONARY OF THE ENGLISH LANGUAGE

Containing the Pronunciation, Etymology, and Explanation of all Words authorized by eminent writers; to which are added a Vocabulary of the Roots of English Words, and an accented list of Greek, Latin, and Scripture Proper Names. By Alexander Reid, A. M., Rector of the Circus School, Edinburgh. With a Critical Preface by Henry Reed, Prof. of Eng. Lit. in the Univ. of Pa. 12mo., near 600 p., \$1

The attention of Professors, Students, Tutors, and Heads of Families is solicited to this volume. Notwithstanding its compact size and distinctness of type, it comprises *forty thousand* words. In addition to the correct orthoepy, this manual of words contains four valuable improvements:—

I. The primitive word is given, and then follow the immediate derivatives in alphabetical order, with the part of speech appended.

II. After the primitive word is inserted the original term whence it is formed, with the name of the language from which it is derived.

III. There is subjoined a Vocabulary of the Roots of English words, by which the accurate purport of them is instantly discoverable.

IV. An accented List, to the number of fifteen thousand, of Greek, Latin, and Scripture proper Names, is added.

CLASSICAL & SCHOOL BOOKS—CONTINUED

SURRENNE.—THE STANDARD PRONOUNCING DICTIONARY OF THE FRENCH AND ENGLISH LANGUAGES, in two parts. Part one, French and English; part two, English and French; the first part comprehending words in common use—terms connected with Science—terms belonging to the Fine Arts—4000 Historical names—4000 Geographical names—11,000 terms, lately published, with the pronunciation of every word according to the French Academy, and the most eminent Lexicographers and Grammarians; together with 750 Critical Remarks, in which the various methods of pronouncing employed by different authors are investigated and compared with each other. The second part, containing a copious Vocabulary of English words and expressions, with the pronunciations according to Walker. The whole preceded by a practical and comprehensive system of French pronunciation. By Gabriel Surrenne, F.A.S.E., French Teacher in Edinburgh, Corresponding Member of the French Grammatical Society of Paris. One volume, 12mo., nearly 900 pages, neatly bound—\$1.50.

"This work must have been one of very great labor, as it is evidently of deep research. We have given it a careful examination, and are perfectly safe in saying, we have never before seen any thing of the kind at all to compare with it. Our space will not permit us give more than this general testimony to its value. Long as the title is, and much as it promises, our examination of the work proves that all the promises are fulfilled, and we think that no student of the French language should, for a moment, hesitate to possess himself of it. Nor, indeed, will it be found less useful to the accomplished French scholar, who will find in it a fund of information which can now where be met with in any one book. Such a work has for a long time been greatly needed and Mr. Surrenne has supplied the deficiency in a masterly style. We repeat, therefore, our well digested opinion, that no one in search of a knowledge of the niceties of the French language should be without it."—*National Magazine for May, 1846.*

TAYLOR.—A MANUAL OF ANCIENT AND MODERN HISTORY; comprising, I. ANCIENT HISTORY, containing the Political History Geographical Position, and Social State of the Principal Nations of Antiquity, carefully digested from the Ancient Writers, and illustrated by the discoveries of Modern Scholars and Travellers.

II. MODERN HISTORY, containing the Rise and Progress of the principal European Nations, their Political History, and the Changes in their Social Condition, with a History of the Colonies founded by Europeans. By W. Cooke Taylor LL. D., of Trinity College, Dublin. Revised, with additions on American History by C. S. Henry, D.D., Professor of History in the University of N. Y. One handsome vol., 8vo., of 800 pages, \$2.25. For convenience as a class-book, the Ancient or Modern portion can be had in separate volumes.

This Manual of History is fast superseding all other compends, and is already adopted as a text-book in Harvard, Columbia, Yale, New-York, Pennsylvania, and Brown Universities, and several leading Academies.

WARNER.—RUDIMENTAL LESSONS IN MUSIC.

Containing the Primary Instruction requisite for all Beginners in the Art, whether Vocal or Instrumental. By James F. Warner, translator of "Weber's Theory of Musical Composition," "Kübler's Anleitung zum Gesang-Unterrichte," [Boston Academy's Manual,] &c., &c. One vol., 18mo., cloth, 50 cents.

"We do not know how we can do a more substantial service to teachers and scholars in music vocal or instrumental, than by urging them to adopt this volume as a class book. It is full and complete on every topic connected with the subject, clear in its arrangement, and concise in expression. The illustrations are numerous and ingenious, and must prove very valuable aids to the learner, in comprehending the subject, as well as to the teacher in imparting instruction."—*Tribune*

WARNER.—FIRST STEPS IN SINGING.

The Primary Note Reader, or First Steps in Singing at Sight. By James F. Warner. 12mo., 25 cents.

This volume of musical exercises is designed as a supplement to the author's "Rudimental Lessons in Music." The two works, taken together, are intended to furnish the beginner in vocal music, with a complete set of books adapted to his purpose.

WRIGHT.—PRIMARY LESSONS :

In which a Single Letter is first Taught, with its power; then another Letter is Taught in the same manner, and the two combined into a Word—an application of the letters being made in words as fast as they are learned. The words thus learned are arranged into easy sentences, so that the learner is immediately initiated into Reading Lessons. By Albert D. Wright, author of "Analytical Orthography," "Phonological Chart, &c."

NEW CLASSICAL WORKS

Preparing for Publication by D. Appleton & Company.

I.

LIVY,

WITH ENGLISH NOTES, GRAMMATICAL AND EXPLANATORY.

TOGETHER WITH A

GEOGRAPHICAL AND HISTORICAL INDEX.

BY J. L. LINCOLN,

Professor of Latin in Brown University.

One Volume, 12mo.

The publishers believe that, in the edition of Livy herewith announced, a want will be supplied which is now universally felt; there being at present no American edition furnished with the requisite apparatus for the successful prosecution of the study of this Latin author.

The extracts selected for this edition will secure the material for an amount of reading in Livy equal to that which is accomplished in any of our colleges, and will comprise the finest as well as the most useful and interesting passages in the writings of the great Latin historian. They will be taken chiefly from the first five books (the first nearly entire,) the twenty-first, twenty-second, and the subsequent books on the Second Punic War, with such other portions as can be introduced without increasing the volume beyond the size suited to its intended purpose.

The text will be based upon that of Drakenborsch, with some changes from subsequent editors, and especially, in the earlier books, from the recent valuable work of Dr. Alschefski, of Berlin, of which the first volume was published in 1841, the second in 1843, and the third has just appeared.

The notes will consist of selections from the best commentators, as Drakenborsch, Crevier, &c., and smaller school editions; and, to a considerable extent, of original matter, embodying the results of the editor's own labors and experience in reading Livy with his classes in college. They will be partly *grammatical*, aiming at the solution of difficulties, and the illustration of the language, with constant references to the grammars and other helps most in use in this country, as Andrews and Stoddard's Grammar, Zumpt's Grammar by Schmidt, T. K. Arnold's Latin Prose Composition, Krebs' Guide for writing Latin, &c., and partly *explanatory*, giving the necessary information on all obscure matters, and especially in regard to the early history of Rome, furnishing so far as practicable and useful, the results of the researches of Niebuhr, Arnold, and other modern writers, together with references to Smith's Dictionary of Greek and Roman Antiquities.

The Notes will be fullest on the first two books and the beginning of the third; on the fifth and sixth, and on the twenty-first and twenty-second books.

The proposed edition will be furnished with a sufficiently copious Geographical and Historical Index, and accompanied by a Plan of the City of Rome, (from the recent German work of Becker on Roman antiquities,) together with some other useful illustrations.

II.

HORATII OPERA,

WITH

CRITICAL AND PHILOLOGICAL NOTES, INDEX, &c.

BY J. L. LINCOLN,

Professor of Latin in Brown University.

One Volume, 12mo.

III.

CÆSAR'S COMMENTARIES,

WITH

NOTES, CRITICAL AND PHILOLOGICAL, INDEXES LEXICON, &c.

BY REV. J. A. SPENCER, A. M.

One Volume, 12mo.

Cæsar being one of the earliest authors read in the course preparatory to College, the notes and helps afforded in this new edition are especially suited to the wants of younger students, with constant reference to their wants in a more advanced stage of their progress.

IV.

SALLUST'S CATILINE AND JUGURTHA,

WITH

CRITICAL, PHILOLOGICAL, AND EXEGETICAL NOTES, INDEXES, LEXICON, ETC.

BY REV. J. A. SPENCER, A. M.

One Volume, 12mo.

In this new edition the peculiarities of Sallust's style and diction are pointed out, and the notes are full and carefully prepared, especially with reference to History, Geography, Antiquities, &c.



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2006

PreservationTechnologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 003 036 358 9

